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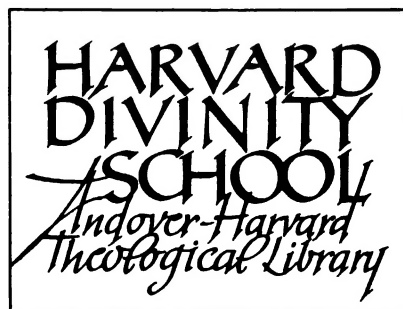
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THE
GOSPEL ANCHOR.

"Which Hope we have as an Anchor of the Soul."

CLEMENT F. LEFEVRE, }
ISAAC D. WILLIAMSON, } EDITORS.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JUNE 30, 1832.

NO. 1.

A SERMON.

BY REV. T. FISK.

"Can a woman forget her sucking child?"—*Isaiah xlix. 15.*

DELIGHTFUL must it be to every rational mind, to contemplate the ways of the wisdom of God in his government of the human race; for they are without partiality and are full of mercy. Perhaps there is nothing in this lower world, that so clearly displays the unlimited kindness of our common Father in Heaven—that is such an unequivocal demonstration of his watchful providence and tender mercy—as that of implanting in the bosom of woman, such fond affection for her offspring. Man comes into the world weak and helpless—totally unable to care and provide for himself—what then would be his condition, if the mother, on whom all depends, could withdraw her protection, and thus deprive her own flesh and blood of that care, which by the laws of her nature she is bound to render them? If we reflect upon this subject, we cannot but wonder and admire at the plan of infinite wisdom and goodness, in giving to woman those strong and indissoluble affections, that prove a shield and buckler to the weak and helpless little ones committed to her charge. The great Divinity has seen fit, in his wise economy, to connect the well-being and happiness of the parent, with that of the child; and though the parental duties are exceedingly complicated and arduous, yet in the merciful Providence of the Most High, they are not only rendered tolerable, but pleasant and delightful. It is a source of unspeakable felicity to parents, that they can render the state of their children comfortable—that they can supply their wants, alleviate their misery, and sympathize in all their little griefs. It is God who has thus bound the hearts of parents to their children with bands that cannot be sundered or broken.—Nought but death can dissolve the ties of parental affection.

Although much depends upon the father, so far as it respects providing for the numerous wants of his household, yet, to woman is committed the more immediate duty of watching over our helpless infancy. As has been well observed, Heaven in creating woman, seems to have confided man to her ceaseless care, and unwearied attention. The cradle of infancy is her peculiar charge, and her kind compassions cease but with our lives. Her hands di-

rect our earliest steps, her gentle voice teaches us to hush our first expressions—she wipes away the first tear we shed, and to her we are indebted for the chief pleasures of our lives. All we are, or hope to become, is owing to a mother's love. It has been remarked, that it is impossible to estimate the debt of gratitude we owe our mothers, for all their cares and sorrows on our account; the influence of those early lessons of instruction, which they inculcate, is vastly important to the formation of the character of an individual; and they therefore cannot be too careful, too cautious, giving the twig its direction in the earliest season of its growth, that the objects of their care may learn nothing that they will have to unlearn, when they come to ripen years.

And how inexpressibly dear is the tie that binds the mother's heart to the child; from the secret springs of maternal affection, flow streams of bliss and joy pure and undefiled. How tender are the hopes and cares, that are interwoven with her being—how frequent are the aspirations that rise before the Throne of the Eternal, for the blessings on her loved little ones! O what are the mother's joys as she listens to the early words that fall from the lisping tongue of childhood—soft to her ear as the joyous song of birds, when the winter is over and gone! What are the wild throbbings of unspeakable bliss when reposing in her arms, the image of herself—around its lip plays its bright smile—telling of happy dreams, such as guileless infancy only knows! How ceaseless in her care in guiding its first feeble attempts to walk alone—to hear its fairy shout—to see its bright and laughing eyes, as she folds it to her bosom in all the overwhelming tenderness of a mother's love—ah! these are a mother's joys—such as mothers only know. It is not for man to know this unearthly felicity—he may imagine but he cannot feel.

The name of mother, is the refuge and the support of our early years—safe in a mother's arms, we laugh at danger, and mock at the idle terrors of the imagination—we there forget all our little troubles—all our grief and woe is there hushed, uncared for, and forgotten. A mother's love is from the beginning, unchangeably the same. It seems not of this world, it has no tincture of earth, but seems a spark from that pure flame that burns in the Temple of the Eternal, amid the paradise of God. It owes not its origin to earth and

earthly things, but is a pure and holy emanation from the fountain of purity, implanted in the heart of the last, best, and most perfect workmanship of the Almighty, for the dearest and wisest purpose, to be at the same time her highest joy, and the safety of her offspring.

Who can look back along life's path, and behold it filled with monuments of maternal affection, without feeling a deep sense of the moral obligations he is under, to love, serve and obey the friend who has been so kind and tender to us? Whose bosom does not swell with gratitude when we reflect upon the ceaseless care and attention bestowed upon his earlier years?—How dear the recollection when the cares and ills of life come crowding upon the mind, when our fondest hopes have been blighted and withered by disappointment, how dear the remembrance of the joys of childhood? We seem to dream again of golden stores of happiness laid up for future life; then the bright visions that were ours when cradled in our mother's arms, again flit across the mind bringing balm and peace to the wounded spirit.

When the streams of joy are dried up, and the green spots, in memory's waste have become parched, blighted, and withered, then the thoughts of other times, and early days, come over the soul; it is then we remember her who loved us, for ourselves. However we may be slandered and abused, by those who have made lies their refuge—however unheeded all our tears, sighs, and regrets, by those with whom we are surrounded, yet there is one earthly friend whose love never passes, alters, or changes. Though we may have wandered in the bye places of iniquity, though we may have become degenerated & depraved, despised by all mankind, as the offscouring of the earth—the mother knows no difference. We are still the same being that she has so often lulled to repose—we are still the child of many prayers, sighs, and tears, and to save us from harm, how willingly would she receive the blow aimed for our destruction.

Strange compassion this, very like that of the Most High—the source of all goodness and loving kindness. His backsliding children are as dear to him, as those who never went astray; and the good shepherd would at any time, leave the ninety and nine, to bring again the one which was lost. And how striking is the harmony that exists between the law of

sympathetic nature above, and the brightest and most touching demonstrations of it in the present world. We are told that "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance;" and why? because the one sinner engrosses more of their sympathy—because there is more interest excited in his behalf, than in behalf of the ninety and nine just persons. Is not this the case in our world?

When one of the numerous family wanderers among the mazy labyrinths of iniquity, and becomes lost to every feeling of virtue or friendship—who then is the object of maternal solicitude? Who is then the object of melancholy foreboding? Alas! it is her wayward boy—he who turned a deaf ear to her warning voice—he who heeded not her prayers, sighs, or tears—he it is for whom the heart throbs with bitter agony—sorrow for the lost one seems gathering the fibres of life only to tear them asunder? But he, her once sinless boy, now an outcast in a land of strangers, hears not the morning and evening supplications—he hears not the prayers for safety, offered to that God whom he has forsaken. Could the mother bring him back to his duty, and his home, how willingly would she part with her choicest treasures—I had almost said, with all her other children, who never left their father's house! *And will the God of heaven do less for his children, than the mother who is our nurse?*

Give the mother the power to bring her son to himself, to happiness and to virtue, and how long would she allow him to be miserable? Mothers, ask yourselves, which would you do, had you all power over the heart of that child of guilt,—sinful as he is, bad as he has become,—say, would you thrust him deeper down the dark glen of iniquity, or raise him to the light, life and joy? Say, when all your other children were beseeching you, with prayers and tears to save him, would you let him perish without a single effort? O, I need not ask what a mother would do—but Christians seem at a loss to know what God will do!!! They can even doubt, that notwithstanding there is more joy over one sinner that is brought back to virtue, than over ninety and nine perfect ones, yet the joys of heaven will ever remain incomplete, and imperfect, because the Father of our spirits either cannot or will not, bring again all those who may have wandered, but leave them a prey to the evil one!—Without once raising his all powerful arm for their emancipation!

But what says the image of a heavenly Father's love in the mother's heart—the brightest emblem of his own benevolence. It says if God loves his backsliding children with half the fondness that I feel for mine, and if a word, a look, the raising of a finger will save them—methinks he will hardly roast them in a lake of fire, with demons and fiends, in a world without end! No, he will heal their backslidings, and will love them freely, he is not willing that any should perish; he has

no pleasure in torturing the helpless beings he has forced into existence, but will have all men to be saved.

Mothers, when one of your family is languishing under the power of disease, is not that the one who engrosses all your care, and monopolizes for a time the attention of all around? Give the mother, on whose aching bosom the head of the invalid reposes, give her the power of removing the distressing malady, and how long would he rend her heart with his groans?—Remember there is balm in Gilead, there is a physician there, who came not to cure the whole, but they that are sick; to heal all our moral maladies, our sickness, and diseases, who is the propitiation for our sins, and not for ours only, but for the sins of the whole earth. Ask yourselves if he who laid down his life to save sinners—who died for the ungodly, has not infinitely greater compassion for those for whom he gave himself a ransom, than the fondest mother has for her offspring? Will he who has all power in heaven and earth, permit a fallen angel to rob him of his name, and heaven of joy? Will he who died that we might live, thrust us down to the gulf of endless perdition? Show me a woman who would do this, and I will show you a monster!

When the howling of the midnight storm carries terror or dismay to the mother's bosom, to whom of all her loved little ones are her thoughts then wandering? Who then engrosses her every sensibility, and her every prayer? Is it those who are slumbering in quiet, upon their pillow at her side, or to her wayward sailor boy who her imagination has placed amid the foaming billows? The latter, most certainly—and this hour of his apprehended dangers, is sufficient to concentrate upon him the whole force of her affection and to monopolize all her sympathy. Let him be shipwrecked, cast upon some barbarous coast, seized by savages, sold into captivity and loaded with the fetters of bondage—let these tidings be whispered in the ear of the mother, and to whom is then directed all her fullness of grief? Who then usurps the every feeling of her family? Who then calls for their united exertions, and, for whom is the invention on the rack, for expedients by which to release him from bondage, and to get him back again to the land of his nativity?

Suppose this her son had broken all her statutes, and had disobeyed her commandments, he was still her son. Suppose he had become depraved, wicked and miserable, would she for a moment hesitate to save him from bondage in a strange land? Can you assign a limit to the exertions, privations and sacrifices which the afflicted mother would make, to seek and to save that which was lost? No, a woman cannot forget her sucking child! The vacuum in her bosom would remain an aching void, until he was brought again to the land of his fathers, his birth place and his home!

Now my respected friends, conceive for a moment, that all those principles

which are so powerfully actuate the mother, to be in full operation around the throne of God—think of love, omnipotent and unchangeable love, as the reigning principles there. Or if you please, for a similitude, place a mother upon the throne of the universe—allow her all her imperfections and frailties—but allow her the same love for her offspring that she now feels—I care not how filthy they have become, give her the river of God that is full of water, allow her to portion out the feasts of fat things made for all people, give her the new robes made white in the blood of the lamb, and how many, think ye, would remain blind and naked, starving, wretched and miserable, through the wasteless ages of an eternity of anguish? A mother can answer this question—and she can tell whether or no, "the Father of the fatherless," and "the widow's God," will not do infinitely more abundantly for the creatures that he has made, than the fondest mother can ask, or even think. And how strong is the mother's love—with that one word life's dearest hopes, and fondest joys, throng thickly back upon the memory, filling the heart with quiet, blessedness and peace. If there is to be found one feeling of mortality, free from every earthly stain, and which tells us that it is from above, it is a mother's everlasting love for her offspring!

"There is none,
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart."

It is this that is the talisman of our infancy, that watches over us in childhood with ceaseless care, provides for our every want, and anticipates every wish, soothes all our little griefs, and sweetly lulls us to quiet and repose, upon the warm and throbbing bosom of tenderness and affection. It is this that smooths our couch, and watches at our side "till the last pale star has set," and morning breaks upon the dim and weary eye; it is this "patient, vigilant, and unwearied love," that would rise on certain death to save her child from harm? A mother's love

"All change will mock,
And like the ivy round the oak
Clings closer in the storm."

Show me the mother who, if she had the power, would not rush amid the flames of a burning lake, snatch from the accursed grasp of fiends her own flesh and blood, and hold it up in thankful deliverance before the eye of an all-seeing God! Ah, my brethren, if a drop would do this, and even more abundantly, think what an ocean will accomplish!

When man, weak and helpless, is born into the world all around him is kindness and attention. By the kind providence of God, there are these provided who care for him, who cares not for himself, he pillows upon the bosom of affection, and his every want is supplied. Now we ask, and we press the question, will God be less kind to us, when he takes us out of the world, than when he brought us into it? He brings us into the world without our

knowledge or consent—and takes us out without our consent—is the one act less kind than the other?

There is an endearing tenderness in a mother's love, that transcends all other affections of the human heart. Amid the sunny scenes of prosperity it shines calm and serene. But it is in the dark and dreary hour of adversity, amid scenes of sorrow, tribulation, and anguish, in poverty, sickness and despair, that the mother's love, stronger than death, which many waters cannot quench, nor floods drown, is seen bursting forth in unearthly splendor—"shining with brilliancy, beyond mortality, even with a heavenly light." It is then the mother, all forgetful of herself, "stifes her own bitter anguish to pour balm and consolation into the wounds of her suffering offspring."

The love of woman for her little ones is ever the same, unending and unchangeable. "It is a virtue neither to be chilled by ingratitude, nor weakened by misfortune—neither alienated by worthlessness, nor destroyed by selfishness—at home or abroad, by night or by day, in public or private—it is the same yesterday, to-day and forever." Unwearied devotion to the objects of her affection, is the distinguishing characteristic of woman—a virtue, in an eminent degree, peculiarly her own. Among all the virtues that adorn the character of woman, this is the purest and the holiest; it is a gem that no darkness can obscure, no hand can sully. It is not a selfish passion depending on form and feature, or other external circumstances, for its permanency and support—but in weal or woe, joy or sorrow, its beams shine in peerless beauty, unchanged and undimmed, dispensing its light at all times and at all seasons, to all who are its objects.

Love is an active principle and can never lie dormant, but is ever actively engaged in doing good to each and to all. "Love worketh no ill"—the fond mother could no more harm her child than she could harm herself, nor even so soon, for to save her child she would gladly suffer the evil to fall upon herself; much less could she become its tormentor! If the source of all loving kindness, or if the God of the whole earth, has as much pity and compassion for his creatures, as he has implanted in the bosom of the mother for her little ones, how many will he leave to sin and perish, how many will he thrust down the gulf of endless despair? Mother's, are you better than Him who made you?

Whatever may be the situation of her children, the mother's love neither alters, passes, or changes. For their comfort and enjoyment, she will surrender her every pleasure, and sacrifice her highest joys. If prosperity smiles upon them, she rejoices with joy unspeakable, and should the dark clouds of adversity lower upon them, they will become the dearer and the more fondly prized by misfortune. Let the finger of scorn be pointed at them, let their good name be sullied, let them be branded with the burning mark of shame,

they are still the objects of our love, and are still fondly cherished, "and should all the world cast them off, she will become all the world to them!" From the cradle to the tomb she soothes the cares of man and strews his path with flowers. In the hour of distress, she is the rock on which he leans for support—and when called hence, she smooths her rugged pathway to the house appointed for all living.

But strong as is the mother's love, it compares not with the boundless love of God. A mother may forget her sucking child, but the God of heaven will not forget the words of his hands. The veracity of Jehovah is pledged that he will never leave nor forsake us—but to call upon him in the day of trouble, and He will (not may) deliver us. A woman may forget—that is, (according to the Jewish mode of expression,) an utter impossibility might take place—but God, the Father of all the families of the earth, would never forsake or forget his children! No—neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord—Romans viii. 38, 39. Love is a boundless ocean, without brim or bottom, end or shore—waters to swim in, but not to be passed over.—Whether we go east or west, up or down we find the same height without top, the same depth without bottom.

The love of God differs only in degree from the love of woman, not in kind.—The principle is precisely the same, whether it dwell on earth or in heaven. "In mankind this love is imperfect, in God it is boundless perfection, in us weak, in Him strong and irresistible. Our love is in a great measure confined to earth, His is bounded only by immensity, ours is restricted to a few favorites, His embraces the whole creation. In a word, ours is the love of man, while His the love of an infinite God." Love can never feel indifferent as it respects the well being and happiness of those who are its objects, but is ever seeking their best good. If God loves his creatures in reality, if this love be without dissimulation, it is superlatively absurd for us to talk about His placing an endless curse in our path! When the mother can so far forget her sucking child as to place a cup of deadly poison and a cup of milk before it, when it knows neither good nor evil, and allow it to take its choice—to choose and drink the poison and die, without raising a finger to prevent it, then it will be sufficient time for us to believe that a God of infinite goodness, mercy and compassion, will place us in a situation where he knows we shall transgress, and then leave us to sin and perish!

But we have become disobedient children—we have sinned and come short of the glory of God. Well, we grant it. What then? Does it follow that because we have sinned once, we shall be obliged by what is called the justice of God, to sin to all eternity? Suppose, for instance, the

mother clothes her little child in a spotless garment, and forbids him to go into the street, leaves the door open, however; the child disobeys, goes out, and falls in the mud and filth, and is polluted from the crown of the head, to the soles of its feet: is it not still the child of its mother?—Would the mother, think ye, leave the child to perish, because it had fallen in a filthy street, when she had a cistern full of water, and plenty servants at command? When in a moment her loved little one would be made every whit as clean as before it disobeyed? Ask yourselves whether your God will leave his polluted children to suffer an eternity of anguish, when with a sword he can change their vile bodies, and fashion them as best seemeth good in his sight!

What are the feelings of a mother, when for the first time she folds her feeble offspring in her arms! What unutterable thoughts come crowding thickly up, as she hushes its feeble cries! Tears of pleasure and hope, flow fast and freely, as she gazes on the cherry lips, and sunny brow, of this her first-born bud of bliss, of life and love—wild with joy she feels the precious treasure all her own. And yet there are those who profess to be ministers of Jesus who can look upon the fair smooth forehead of the slumbering infant, ere the world has breathed one sullying stain upon its sinless brow, and say, here is the abode of iniquity! Here slumbers one who is no more pure than the fiends of darkness—here, perhaps, reposes a reprobate in the council of God, who will ere long lift up its eyes in that hideous blazing prison of hell, paved with the skulls of infants not a span long!!!

Are ye men, or are ye demons in human shape, that ye thus strew blight and mildew upon a mother's holiest joys? Are ye idiots and cannot feel? or are ye demons, and have none but those of a fiend?

Can a woman forget her sucking child? Should the bright glow upon its cheek begin to fade, should the bright hopes that have sprung up spontaneously in her heart, be darkened by anxious solicitude, is her child forgotten then? when the tender blossom seems withering with disease, does the mother's love grow cold and listless? Dear as life, and light, was her child when in health—and O how much dearer and more fondly prized is it when in sickness and in pain? Watchful days and sleepless nights test the strength of a mother's everlasting love? Cradled in her arms, she watches its every motion with feelings that a mother only knows.

But is it only here, in this vale of tears, that the mother cares for her little ones? Are these holy and tender charities to be taken from her in the world to come, and feelings such as we ascribe to demons, substituted in their stead? If not, and God forbid, I ask what is heaven to the CHILDLESS mother! If she is not allowed to cluster around her, in a world to come, those tender images which are engraved on her very soul—I ask, what is Heaven to her, darkness and desolation!!!

I ask, and the question is cruel as the

grave, but the creeds of men oblige me to put it—I ask if the mother, who while here on earth, cannot gaze upon the quivering lip of her child, but with feelings of distraction—if when she sees the film gathering over its once bright blue eye, the deep dark shade pass over its brow—telling its last change has come—if unutterable grief fills the mother's heart to bursting, when called to part with her child, and that too but for a short season—what would be her agony and despair, if when called hence, she should learn, that her loved one was snatched away from her warm and throbbing bosom, to be made a demon in the abodes of darkness!!

I ask you who are mothers, not what would be your feelings to learn that your poor wicked neighbor's children were to be reared in a lake of fire, world without end—but what they would be to learn, that your own flesh and blood, those who, while here on earth, were as near and dear to you as your own souls—that seas of fire and of flame was the atmosphere which they breathed—that whenever they trod in this blazing prison, molten lava was their footing, that they were continually sinking deeper, deeper, DEEPER, down the ebbless and sluggish ocean of eternal despair!! would this afford your joy?

O my God! is this the Heaven we are to aspire after? Is this the place our Redeemer has gone to prepare? Are these the joys that flow at God's right hand?—No—we say no—God forbid? Blessed be the name of our Father in Heaven, there are no CHILDLESS mothers in the paradise of God! There no scalding tears of bitterness will be shed, for those who were and are not; grief and pain have no abiding place in the mansions of the Eternal? There, when the dispensation of the fullness of times shall have come, the great Shepherd will have drawn all his wandering sheep to himself—there he will gently lead his ransomed ones, beside the still waters of bliss—there he will fold the lambs in his arms, and carry them in his bosom. There the mother's praises will be without trembling, and her thanksgivings no longer mingled with tears.

PROCRASTINATION.

Men spend their lives in anticipation; in determining to be vastly happy at some future period or other, *when they have time*. But the present time has one advantage over any other—it is our own. Past opportunities are gone, future are not come. We may lay in a stock of pleasure, as we would of wine; but if we defer tasting of them too long, we shall find that they both are soured by age. Let our happiness, therefore, be a modest mansion which we can inhabit while we have our health and vigor to enjoy it; not a fabric so vast and expensive, that it has cost the best part of our lives to build, and which we can expect to occupy only when we have less occasion for a habitation than a tomb.—It has been well observed, that we

should treat *futurity* as an aged friend from whom we expect a rich legacy. Let us do nothing to forfeit his esteem, and treat him with respect, not with scurrility. But let us not be too prodigal when we are young, nor too parsimonious when we are old, otherwise, we shall fall into the common error of those who, when they had the power to enjoy, had not the prudence to acquire, and when they had the prudence to acquire, had no longer the power to enjoy.

AN EXTRACT.

What a glorious prospect does night afford when she draws aside her sable curtains, and displays to the contemplative mind the azure canopy of the heavens be decked with stars! We need not wonder at the expression of the poet:

“Devotion daughter of Astronomy,
An undevout astronomer is mad!”

For who can take even the most transitory glance of these glowing beauties on a fine frosty evening without feeling something of that indescribable impulse which every good man must feel when casting his eyes to the nocturnal heavens? “Something, like magic,” says the pious Hervey, has struck my mind, on a transient and unthinking survey of the ethereal vault, tinged throughout with the purest azure, and decorated with innumerable starry lamps. I have felt, I know not what powerful and aggrandizing impulse, which seemed to snatch me from the low entanglements of vanity, and prompted a desire for sublimer objects.” What then must be his sensations, who by means of the ‘sight, invigorating tube,’ and the lights of philosophy, is led to explore the upper regions of the celestial canopy which the Creator has so distinctly marked with the wonders of his powers!

Truth and Divinity of the Bible.—There are four grand arguments for the truth of the Bible. 1st. The miracles it records. These are easily proved to have been recorded and published at the time they profess to have been, and not having been disputed for several hundred years after, cannot be doubted. 2d. The prophecies it contains. (See those in the Old Testament held by the Jews then and to this day who disbelieve in the Messiah, Jesus Christ and the New Testament; but which prophecies any child may see fulfilled in Christ and in the events of his time.) The noted infidel Rochester, was converted by reading the 53 chapter of Isaiah. 3d. The goodness of the doctrine, (the greatest infidels acknowledge it and no one, can deny it.) 4th. The moral character of the penman.

The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral purity of the penman, from divine purity.

Thus Christianity is built upon these four immutable pillars—the power, the understanding, the goodness, and purity of God.

The Bible must be the invention of good men; of bad men; or of God.

It could not be the invention of good men, for they neither would nor could make a book and tell lies, all the time they were writing, saying, “Thus saith the Lord,” when it was their own invention.

It could not be invented by bad men, for they would not make a book which commands all duty, forbids all sin, and condemns themselves.

I therefore draw near this conclusion. The bible must be given by inspiration of God.

AN IRISH SERMON.

From Bernad's Retrospections we copy the following sketch of an amusing, but judicious sermon, preached in a little chapel near Sligo, in the land of “paralies.”—

“My dear children. You know that I have been your Father, and comforter, and Confessor, these six and twenty years next Feast of Virgin, and you all of you know what trouble I've had in keeping Satan from taking hold of your souls. Ay, you may well look glum, but you are mighty sure, every son of Adam amongst you, that I have worked hard enough. But will you never lave off your abominable tricks; will you never grow obedient? What! you think you may act as you please the whole week, and come to me for absolution at the end of it!—Then I tell you what darlings—you won't get it! Arrah now, Mr. Pat Malony, why did you cock your eye on the pulpit just then? I didn't say I meant you; but now you'll give me leave to suppose so. And you Mr. Phillip O'Shugnessy—you are making a great bother with your nose and throat, as if you had a big cowl: wait a bit, darling? I'll come presently, and mind if I don't tickle your rotten conscience to some tune!”

“Does any one know Judy Bryant! Oh to be sure every body knows Judy, and yet I dare say some of you will pretend to tell me that they never heard or saw such a crachur in all your born days. Now, couldn't poor Judy hung her blanket to dry her ounly, blanket on her own palings that the Devil must put it into the heads of certain persons whom I have at this moment in my eye, to take a fancy to the same? Well, Murrock O'Donnel! I didn't say that it was you did it, although you look so fidgety and flustered, nor you Barney McShane; but you remember I said I had the person in my eye, do you? And you Meggy Flanagan,—you can't sit asy in your seat either, yet who would suspect you, that have got a comfortable home, and your husband Teddy one of the best coblers in the country?” He now deepened his voice, and threw into his manner a very impressive solemnity. Remember what I have said my children! Poor Judy Bryant has lost her blanket! I have the big thafe before me that stowl it, and if it's not returned to her before tomorrow morning, I'll excommunicate him and all that belongs to him, and I'll have

nothing more to do with him in this world or the next!"

"The terrific yell which was now sent forth by the "children," drove us forth from the chapel, but with the impression on our minds, that the being who could thus combine the duties of the spiritual and the civil magistrate, was deserving in the highest degree of the public esteem; for, however Philosophy might cavil at the means employed, Justice was benefited by the ends, he obtained."

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, } Editors.
I. D. WILLIAMSON, }

TROY, SATURDAY, JUNE 30, 1832.

TO CORRESPONDENTS.

We have a variety of communications on hand, to which we shall pay attention. Having been absent in attending the Association at Bennington, we have not had as yet, the opportunity of perusing them. They shall be attended to, the first leisure time we have.—L.

We commence the second volume of the Anchor, under the most flattering auspices. Our subscription list, having been sifted so as to separate the tares from the wheat, is quite as numerous as we could reasonably expect. The cause in which we are engaged, is prospering all around us. The Universalist Church in this city, was never so fully attended. All, or nearly all, the sittings are rented and occupied. On the Sabbath, the public service is attended by a large attentive congregation. Yes, the anathemas of Rev. Mr. Beman to the contrary, the congregation usually worshipping in the Universalist Chapel in this city, will not suffer in point of respectability or moral character, if put in comparison with any other congregation, here or elsewhere. The writer of this article knows the extent of this remark, and has not penned it hastily.

The Universalist Church in Albany, is also growing in numbers, in influence, and in favor with God and men. In that metropolis efforts, unusual and extraordinary, have been incessant to keep the fetters of bigotry fast riveted upon the human mind. But the strong energies of reason, gathering fresh impulse from revelation, have made sad havoc with the forgeries of antiquity. Men have dared to think for themselves, and some of them begin to claim the right of judging for themselves. Neither popular clamor or popular denunciation, have much effect upon people thus independent. In proportion as men throw off the manacles of bigotry, the faith in the impartial goodness of their Creator will prevail.

We rejoice that the prospect before us, is so bright, so cheering. In Albany and in Troy, but a few years have gone by since there were found even five persons, who dared avow a belief in the ultimate salvation of the world. But now, in this era of fanaticism, that faith finds in each place, a firm, undaunted phalanx of advocates. Verily and in truth, the stone which the builders rejected, although to many a stumbling block and rock of of-

fence, will ere long become the head of the corner.—P.

With this paper we commence publishing the names of persons from whom letters or remittances may have been received. All, therefore, who remit us money, will find it acknowledged in our columns, which will be as good as a receipt. It will be recollected that the terms of the Anchor were \$1 50 in advance, or \$2 at the end of the year. But those who are in arrears for one year, by sending three dollars, will be credited for two years subscription. Upon the honor and honesty of our patrons, we rely for a prompt payment of their subscriptions. Shall we be disappointed? We hope and believe that we shall not.—P.

The first volume of the Anchor.—Subscribers who wish their first volume bound, can have them bound in such style as they may choose and at a low price, by leaving them at this office, or at the store of Kemble & Hill.

BR. FISK'S SERMON.

We present our readers with a Sermon from the pen of Br. Fisk. This Sermon, though repeatedly published, is one of such merit, that we feel assured the readers of the Anchor will like to be in possession of it. We have also been solicited by many of our subscribers to give it publication.—L.

BR. WHISTON'S SERMON.

We acknowledge the receipt of Br. Whiston's Sermon, in reply to one delivered by the Rev. Mr. Keyes, preaching elder of the Methodist denomination, against Universalism. We have read it with much pleasure, and thank the author for the copy he has politely favored us with.—L.

RELIGIOUS CONTROVERSY.

(Continued from page 410.)

On referring to his notes, the Editor does not find any other texts adduced by Mr. Chamberlain, in supporting the doctrine of endless misery. Several others might have been, and undoubtedly were, mentioned, but they were not insisted upon. On the opening of the discussion of the second day, Mr. C. commenced by taking a cursory view of the prominent doctrines of Christianity, as taught in the schools of modern divinity—such as the doctrine of the Atonement and vicarious suffering.—He contended that the sacrifice of Christ was to satisfy the demands of divine justice against the sinner, and that God actually poured out on his own Son, that vengeance which sinful man had merited, and by this means man was saved from the punishment due to his offences. He quoted the iii. of Isaiah, as confirmation of this doctrine.—"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we were healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

The Editor objected against this view of the sacrifice of Christ, as manifestly unjust and unholy.—It was, first of all, opposed to fact. Does a man who commits sin, find that he escapes the punishment or consequence of that sin, by the sacrifice of Christ? Certainly not. It was never the intention of God to give the sinner an opportunity of sinning

with impunity. Again, it is the height of injustice. It supposes that God punished the innocent for the guilty. The sentiment for which Mr. C. contended might be thus illustrated. A school-master has 12 pupils under his care—he lays down a certain rule for their conduct, and attaches the penalty of 12 stripes in case of transgression. They transgress, and as a perfectly just being, the penalty must be inflicted. When about to execute the sentence, his only son, who had never offended him, steps up and says, "Father flog me instead of the children."—Very well, says the Father, as long as the punishment is inflicted, that will satisfy my justice; it is not of any consequence who suffers, the innocent or the guilty, only that the whip be applied. He therefore proceeds to give this harmless son 144 lashes. But according to the doctrine of the Trinity, the Son and the Father are the same being, and so he lays the lash on his own shoulders. The Editor could not believe such a monstrous hypothesis. His opponent might shield himself, by calling it a mystery—but if it is a mystery, it is not one of godliness, but of iniquity. There is only one passage in the New-Testament where the word Atonement was mentioned, and there it ought, as in other places, to have been rendered *reconciliation*.—The object of Christ's mission, life, sufferings and death, was to reconcile man to God and to his fellow. In this cause he shed his blood. The subject may be thus illustrated. The heroes of our revolution shed their blood in the cause of freedom, and through their devotedness and sufferings, we enjoy all the advantages of civil and religious liberty.—It may therefore be said, almost without a metaphor, by their stripes we are healed.

With respect to the quotation from Isaiah, if Mr. C. would consult Matt. viii. 16, 17, he would see that our views were scriptural. "When the even was come, they brought unto him many that were possessed of devils, and he cast out the spirits with his word and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses. Now according to Mr. C's hypothesis, we should believe that when Christ bore the sicknesses of those whom he healed, he became sick himself. But the very supposition was in itself absurd.

Mr. C. still contended for a vicarious sacrifice, and related the story of Damon and Pythias, to illustrate his views. These were two bosom friends, and one had been condemned to death by the merciless decree of a tyrant. When about to suffer, the other steps forward and dies in his place.

The Editor conceived this view excessively erroneous and dreadfully revolting. It made God a merciless, vindictive tyrant, only to be appeased with blood, however unjustly shed. If it was just and necessary that the offender should die, let the sentence be executed; if it was not, he should be pardoned. Surely justice could never be satisfied by hanging the honest man, and permitting the villain to escape.

Mr. C. devoted this morning to long exhortations, warning the people not to embrace a doctrine which destroyed those holy mysteries which they had been taught to believe in their infancy. He pronounced Universalism as nothing better than Deism, and said a great deal which, as it only appealed to the prejudices, and not to the reason or judgment, we forbear to notice. The Editor, and

he believes the hearers in general, had to regret that there was no keeping him to the point—namely, to prove from scripture, the doctrine of endless misery.

Mr. C. wished the question in debate to be altered, and that the Editor should prove from scripture, the final happiness and holiness of the human family. To this the Editor observed that he considered this as gratuitous on his part, but that he should not object to it. Having adjourned to take refreshment, the Editor opened on the affirmative, in the afternoon. The result will be laid before our readers in the next number, with which we purpose to close these articles.

There was in the course of this morning's remarks, one argument which Mr. C. placed much reliance upon. He argued that if it was not contrary to the goodness of the Deity, to suffer sin and misery now, he might suffer it forever. All the arguments used by Universalists, as derived from the acknowledged attributes of love and mercy in the Deity, by proving too much, proved nothing at all. The same sin and misery which existed now might exist forever.

To this the Editor replied, that this argument was not so much levelled against Universalism, as it was against the existence of the Deity. We believed that every thing was working to accomplish universal good; and we relied on the divine promises for its happy fulfilment. But we might with equal force use the same apologetical reasoning against his views. Mr. C. had strongly contended that the righteous were often much worse off than the wicked were, in this state of being. Now if he relied on analogy, then the righteous might always be troubled, and the wicked always revel in pleasure. If God's justice permitted the existence of such things now, he might always permit it.

Some discussion took place with respect to the personality of the devil; but as this was irrelevant to the subject, and seemed to be introduced only to take up the time, we shall not trouble our readers with it. Whatever Mr. C. might be pleased to think of the devil, one thing was very evident, that Christ was manifested "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage." It would remain for Mr. C. to show that this devil, whatever his nature or character might be, should not be destroyed and the mission of Christ fail of its purpose.—L.

(To be continued.)

THE CHOLERA.

It is undoubtedly known to most of our readers, that much excitement has existed in community, upon the subject of the great Asiatic Cholera, which has crossed the Atlantic, and is now raging in the British provinces. We notice this subject particularly in this place, for the purpose of remarking upon the impropriety of prostituting the sacred desk for the purpose of increasing the panic which is now too visible in the public mind.—The approach of the Cholera has afforded a fruitful subject for the eloquence of those preachers who make it a business, like some in Paul's day, "to trouble the people by perverting the gospel of Christ." We do not say that there is no danger of our cities being visited with this pestilence, that walketh at noon-day. From the nature of the dis-

ease, it is rather to be expected that it will extend its baleful ravages over the western continent, as it has traversed the eastern. Before this article meets the eye of our readers, it may be alaying its thousands amongst us, but we had ever supposed it to be the duty of those who preach Jesus and him crucified, "to strengthen the feeble knees," and encourage the hearts of the children of men, when dangers are thick around them. It was the great labor of the life of our Master, to produce in those who listened to his teachings, a steadfast and unwavering confidence in God, as a being in whom they might safely repose, without fear of danger or disappointment. It should be the business of those who profess to be preachers of his gospel to imitate their master in this particular. In relation to the approach of the Cholera we can see no cause of alarm, that shall set men beside themselves with fear. True enough it may visit us, but of this one thing we feel certain, that it will go no further in its ravages than an infinitely wise and good Parent sees will be for the good of his children.

It is the opinion of physicians, we believe, in all places where the Cholera has prevailed, that many deaths have been produced by fear; and there can be little doubt, that nothing more effectually predisposes the system to the disease, than fearful forebodings of its approach. Next to temperance in all things and attention to personal cleanliness, a cool, cheerful and dispassionate temper of mind, is undoubtedly the best safeguard against the disease. Let every one, then, contemplate the subject with cool deliberation. Let him be temperate in his habits, clean in person, and while he endeavors by all proper means to preserve his health, let him cherish in his heart, a cheerful confidence in the divine benevolence. Above all, let it be the work of the ministers of the gospel, to speak the words of comfort and consolation, to arm the minds of the people with trust in God, as a friend and father, who will bless forever more.

We close this article with the language of David when the pestilence threatened the people—"Let us fall now into the hand of the Lord, for his mercies are great; but let us not fall into the hand of men."—W.

[From the Magazine and Advocate.]

MORE VICTIMS! MORE VICTIMS!

Alas! when will the long catalogue be filled of the unfortunate victims of the impious and cruel dogmas of an implacable God, an omnipotent devil, and an endless hell? Never, till those horrid dogmas are banished from the earth.

The last week's Trumpet informs us that on the previous Sunday, a lady residing at Somersworth, N. H., attempted to cut her throat, under the influence of religious insanity. She was about to join the church, but was told she was not good enough, and her reason left her.

But the most shocking of all these accounts which we have lately seen, is the following, which we copy from the (Bethel, Conn.) "Herald of Freedom," of the 6th inst. What mother can read this, without the warm blood's freezing in her veins with very horror?

"We are informed by a respectable individual, who is personally acquainted

with all the circumstances, that two young ladies in Darien, of highly respectable families, are insane, and are continually kept in close confinement, lest they should destroy their own lives. The cause of this worst of all human misfortunes, was an excitement produced upon their minds at a recent modern *Auto de Fe*, otherwise termed a "four days' meeting." The names of the unfortunate young ladies are Raymond and Clock. There are also two cases of the same kind, and from the same cause, in the city of New-Haven; both of the sufferers are young ladies, one of whom was under an engagement to be married to a respectable young merchant of that city, in a few weeks.

The other lady is under the impression that she has a "bad heart," which never can be changed, and that unless it is taken out she must go to hell. Under this belief, she last week took a razor and cut her breast for the purpose of cutting out her heart. Her friends hearing her screams, immediately ran into the room where she was, and took the razor from her: she then thrust her fingers into the wound, and enlarged it to such a degree, that her friends say they saw her heart.—The unhappy lady was alive on Saturday morning last, but no hopes were entertained of her recovery. We suppress the names of these two ladies out of respect to the feelings of their relatives, who belong to the first families in New-Haven.

We now ask, is there a person in this enlightened part of our globe, who can candidly and seriously reflect on the above dark and gloomy picture, without having a thrill of horror run throughout his whole frame? Can a mother or a sister think of this without exclaiming with a shudder, this is not religion; this is not the effect of the preaching of the Gospel of the blessed Jesus, which the angel proclaimed to be "good tidings of great joy, which should be to ALL people."

[From the Christian Messenger.]

STRANGE THINGS.

It is strange that a God of infinite Wisdom, Goodness, Justice and Mercy, should bring countless millions of rational creatures into existence, capable of immortal happiness, and of glorifying him through eternity for his goodness; yet should desire, and doom them to eternal sin and misery, before they were born, or before they had ever done either good or evil.—Or, it is equally strange that a God of infinite Power, should sincerely will or desire the salvation of all men, and yet not be able to save all men; and if he does will the salvation of all men and yet cannot save all men, it is strange how he can be a happy being. Moreover, if God does will the salvation of all men, and yet all men are not saved, it is strange how he could have spoken the truth, when he said: "My counsel shall stand, and I will do all my pleasure."

It is strange if any of the human race are foreordained to endless misery, how they were ever under any obligations to their Maker; and if they never were un-

der any obligations to Him, it is strange how they could ever sin against him.

It is strange if God is a good Father to all his children, that he should ever punish the most rebellious of them to endless duration.

It is strange how a good man in heaven can ever be happy, while he sees or knows one of his fellow creatures is in misery without relief and without end. Or, if there are no feelings of compassion in heaven, it is strange that heaven should be so much like hell.

If endless punishment is true, it is strange that Cain was never threatened with it—it is strange the multitudes destroyed by the flood were never threatened with it—it is strange the inhabitants of Sodom and Gomorrah were not threatened with it—that Pharaoh was not threatened with it—it is strange that Moses knew nothing about it; or if he did know about it, it is strange he never said anything about it. It is strange the prophets knew nothing of it, or if they knew about it, that they never warned men of it. If endless punishment is true of a great or the greater part of mankind, it is strange that the angel should, at the advent of our Saviour, have said, "Behold I bring you glad tidings of great joy, which shall be to all people," and that the heavenly host should have sung "Peace on earth, good will towards men;" for on supposition of its truth, they were not only mistaken in the burden of their song, but the tidings were the most dreadful of any which ever reached this earth—a thousand times more dreadful than if the messenger had been that of universal annihilation. Gloomy, distressing and absurd, as are the doctrines of atheism, they are not so much so as orthodoxy.

It is strange, if endless punishment is true that our Saviour should have shown so much more feeling for the temporary sufferings of men than for their future, eternal condition; for we hear him say, "I have compassion on the multitude for they have nothing to eat," we see him weeping at the grave of Lazarus, we see his tears flowing at the prospect of the destruction of Jerusalem, but we no where find that he ever heaved a sigh, or shed a tear, under a view that men were exposed to endless misery.

It is strange that the place called Tophet or Gehenna, should in the Old Testament be merely an emblem of temporary punishment in this world, and in the New Testament an emblem of endless punishment in another world. And it is equally strange, if the word was used in any part of the New Testament as an emblem of punishment in another world, that John in his gospel should have said nothing about it, and that the apostles in all their preaching and writings were equally silent about it.

It is strange that the word everlasting, when applied to punishment, should in the Old Testament mean nothing more than temporary punishment in this world, yet the same word so applied, should in the

New Testament mean endless duration of punishment in another world.

It is strange if Sheol, translated hell or grave, be what orthodoxy asserts, the focus of the divine wrath, that Job should pray to be sent there, to be hid from the wrath he experienced in the present world.

It is strange that the preachers of the New Divinity, should teach that men who are totally depraved, can change their own hearts and become holy without the aid of divine grace.

It is strange that they should teach how easy it is for men to save themselves, or to be saved in any way, who are from eternity decreed to endless misery.

It is strange that they should assert that God never helps any, unless they will first help themselves.

It is strange if they believe as they say, that six hundred dollars may make a minister, and that a minister "may be the means of peopling whole provinces in heaven," and saving millions from an eternal hell, that they should spend in needless extravagance, twice six hundred dollars in every year of their lives. At whose hands will the blood of these millions be required? We should think that instead of being clothed in purple and fine linen, and faring sumptuously every day, they should take their staff in their hand, clothed in sackcloth with a girdle about their loins, and be content to live on bread and water.

It is strange that those who profess such anxiety for the salvation of their fellow creatures; who so fervently pray that God would be merciful to all, should show such a mortal spite at those who believe that God will be merciful to all. But to those who thus suffer from this malignant spirit, we say, Rejoice and be exceedingly glad, for so, and for the same cause, persecuted they your Savior before you.

[From the Christian Messenger.]

NEWARK, N. J.

Perhaps there is not a town in the Union, in which Limitarianism is more deeply rooted and where the doctrine of God's Universal efficient grace is more virulently opposed than in Newark. A few individuals, friends to our cause, have for years struggled against the popular current of a fashionable religion. Seldom have they been able to obtain a suitable place of worship. Last Sunday, the writer of this visited this town expecting to deliver a message of love. No convenient house could be procured. Near the centre of this village is a beautiful green. Notice was given to hold our meeting in the open air. The hour arrived, the rays of the sun were intercepted by the adjoining trees and houses, the people assembled, and there, beneath the wide spread canopy of heaven, we peaceably worshipped our beneficent Creator. The congregation was large, respectable and attentive. And it is due to the audience to state that the utmost decorum and propriety were regarded. From the expressions which I

read in their countenances, I was led to indulge the hope that the period is not far distant, when in this beautiful town a house will be erected and dedicated to the God of the whole earth, in which sentiments will be taught, honorable to our heavenly Father, and conducive to the virtue, peace, and happiness of man. This hope is the more warmly cherished in consequence of my having resided for years in this place.

S. J. H.

CHRISTIANITY.

The real Christian can never be unbaptized by the pressure of immediate bodily anguish, and even through the tortures of the rack, a steady belief in God must be a powerful and an enduring support. No earthly prospect, however desolate—no danger, however formidable, can overcome him with terror or despair, for his thoughts are ever dwelling on the something beyond, in the full peace and bliss of which a few brief struggles will place him. He may tread cheerfully the most repulsive and perilous passage, when he has the pledge of a heavenly Father, that he will conduct him to bliss. He embarks on the deep, and his ship may be tempest-tost, yet what cares he when he knows that the howling winds only waft him homewards to everlasting joy. What is there to make him shrink, or weep or tremble. What grandeur of character springs from his sacred religion! How majestic does its pure disciples appear, descending into the shadowy abyss of death! He only is calm and happy when all around are writhing in anguish! What has the recoiling, the shuddering, bewildered, horrid-stricken atheist to offer as a substitute for a spell so potent and sublime? What consolation has he, flung carelessly into the world, continually stung with so many kinds of anguish, and so lashed and lashed on to his tomb? With what awful and exquisite grief must he stand, "Where the grave mound greenly swells, O'er buried faith,"

and feel that the being he loved has passed away, and is as if he had never been! To him the diseases of this life wear the aspect of fiends. They are not the necessary evils which seem to purify him and prepare him for heaven. They are but the torture, of an accidental and monstrous state of abandonment and confusion—a dark dream, for the joys of which he has no foundation for its wretchedness no reward, whose images are a delusion, whose hereafter is a blank.

LETTERS AND REMITTANCES

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POETRY.

SABBATH MORNING.

BY PARK BENJAMIN.

It is a pure and blessed hour—
The sky hangs beautiful and wild
Above the waves—the rocks that tower
Along yon steep, so grey and wild,
Seen altars which in ages gone,
Mankind had poured their incense on,
And through these boundless fields of air
Sent forth a solemn voice of prayer!

Bright clouds, inlaid with hues of gold,
Float o'er the horizon's waveless blue,
As though each wreathed and veiling told
An angel's form is gleaming through—
Flown from his sapphire home above,
To give one holy look of love,
And think that what is brightness here
Would fade in light of his own sphere.

Around one vast and glorious shrine
All living things of nature bow,
While breathings pure and thoughts divine
Devotion's wing is wafting now—
And bower and stream and forest dim
In gladness pour their morning hymn;
For earth through all her realms is blest,
With God's unbroken Sabbath rest!

[From the Universalist.]

What soft and charming sounds are these,
That fall so gently on the ear—
That, wafted on the kindly breeze,
Yield such delight to those who hear?

Come these from him whose power we dread?
From friends whose groans and frightful cries
Disturb the slumber of the dead
And bid them to the judgment rise?

The heavenly visitant draws nigh,
The mist and darkness flee away—
Laden with blessing from on high,
It wins attention to her lay.

"No clouds nor terrors hang around
The throne where Justice holds her seat;
There love and righteousness abound,
For God is good as he is great."

O, 'tis the voice of mercy kind,
Borne on the gentle winds of heaven:
It whispers to the afflicted mind
Of pardon sealed, and sins forgiven.

Clad in the robes of radiant light,
The beauteous stranger now appears,
The message yields each soul delight,
And dries the cheek bedewed with tears.

No angry disputation wounds
The soul which Jesus deigned to cure:
In all her accents love abounds,
That love which ever shall endure.

It tells of Nature's God, the Lord—
Who sees us in our helpless thrall.
Who formed creation by his word,
And sends his grace to ransom all.

Hail! welcome, thou universal friend!
Kind harbinger of gladsome news!
Be thou our champion, to defend
Till none thy counsel shall refuse.

Welcome—those messengers of truth
Thy tidings soothe my anguished heart;
Thy voice divine shall guide our youth,
And cheer us when we must depart.

Always contend earnestly for the truths of the
gospel, but do it with gentleness and love. Never
suffer yourself to exult over a fallen opponent, nor
use offensive language; but let your words prove
that Universalism causes its professors to love
their fellow men of all sects and parties.

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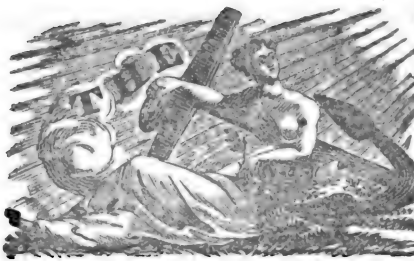
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JULY 7, 1832.

NO. 2

[For the Anchor.]

LETTER VII.

TO REV. EDWARDS A. BEACH,

Pastor of the first Presbyterian Church in
Stephentown, N. Y.

"Rebuke a wise man, and he will love thee."

Sir—When you delivered your lecture on the "world's people," why did you not point out the peculiarities of the old Scribes and Pharisees, and apply them to our times? Had you done this, we should have had no difficulty in fixing our eyes upon the same kind of characters in our day. Was it not because you well knew in so doing, you would have pointed out every "sound Presbyterian," and all that are "orthodox up to the hub," to be the "world's people," and because you follow their precepts and practice their examples? I shall at least attempt to make this evident.

Sixth sign. The old Scribes and Pharisees prayed long and often. But what was their motive? Our Saviour said it was "for a pretence." He told his disciples not to follow their example; for they loved to pray standing in the synagogues and in the corners of the streets, that they might be seen of men; nor to imitate the heathen, who use vain repetition, thinking that they should be heard for their much speaking. If your precepts and examples are a fair criterion, I should judge you were in the habit of making intolerable long prayers, and also of using vain repetitions. The very first time I heard you pray, you tired every body out; and you made use of the following passage of scripture, three times in one prayer.—"Where their worm dieth not, and the fire is not quenched." This I should call vain repetition. Fire and worms, however, are very sublime subjects of prayer. It is evident, then, that you follow the examples of the old Scribes and Pharisees, in making long prayers, and using vain repetitions. I pretend not to judge of your motives, nor will I say that you make long prayers to be seen of men, and use vain repetitions, thinking that you shall be heard for your much speaking; but as you bear these distinguishing marks of the "world's people," in our Saviour's day, I conclude that you belong to the "world's people," in our day.

Sir, you cannot apply this sign to those whom you call the "the world's people," in our times; for you will remember you

told us that the "world's people" did not approve of asking blessings at table, nor of praying in their families, but thought it better to pray in secret. Thus "thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee." Yes, with a most contemptible curl of the lip, and turn up of the nose, you sneered at the idea of secret prayer. And to show that you approved of praying often, and in such a manner as to let every body know that you prayed, you referred us to Daniel, who prayed three times a day with his windows open. But why did you misrepresent Daniel, and thus make him appear ridiculous? You represented to us that Daniel went into his chamber in a great bluster—threw open his windows, and prayed in a boisterous manner. But let any person turn to the 6th chap. of Daniel, to which you referred, and he will see that you either ignorantly or intentionally, misrepresented his manner of praying. But, sir, why did you pass by the incomparable Son of God, and refer us to Daniel for an example? Was it not because he condemned your pharisaical and heathenish manner of praying? Yes, he recommended secret prayer, at which you are pleased to sneer. Sir, do you profess to be a faithful follower of the meek and lowly Jesus and a teacher of his pure doctrine, and yet pass by him, who advised his followers to enter their closet and shut the door before they prayed, and refer us to Daniel, who prayed with his windows open that every body might hear him? Nothing could be more opposed to the precepts and examples of Christ. Sir, I blush for you. If the immaculate Son of God, who was the express image of his Father, and in whom he was well pleased, is not a perfect pattern for Christians to imitate, where shall we find one?

It is so perfectly evident, sir, that the above sign applies to you, that I deem it unnecessary to say more upon it. Therefore, I will only ask you a question or two, and then leave it.

Do you pray that all men may be saved from sin and error, and rendered pure, holy and happy as the angels of God in heaven? If so, do you pray in faith, firmly believing that this will be accomplished according to the revealed will of God?—I ask these questions, merely that you may see the disagreement in your faith and prayers. Should you pray forty times a day, with all your windows and doors

open, and so loud that all the world might hear, they would avail no more than the vain repetitions of the heathen, unless they were consistent with the will of God, "who will have all men to be saved, and come unto the knowledge of the truth."—If your prayer is consistent with his will, the silent and secret prayer of the heart is enough. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." If you pray that all men may be saved, while you believe that some will forever remain in darkness and misery, you do not pray in faith, and therefore you commit sin, "for whatsoever is not of faith, is sin."—And if you pray for only a part, you must be in doubt for whom you shall pray, "and he that doubts is damned." Sir, you are in a sad condition, and I cannot but pity you from my heart; and therefore, I refer you to the first letter of Paul to Timothy, the second chapter, that you may learn for whom to pray, without wrath or doubting. This chapter contains the doctrine that Paul was ordained to preach—that is, if he "speak the truth in Christ, and lie not."

Sign seventh. The old Scribes and Pharisees were self-righteous. That is, they considered themselves more pure and righteous in the sight of God, than their Gentile neighbors. This spiritual pride puffed them up to such a degree, that they despised all who did not follow them.—They talked much about *we saints and you sinners; we elect and you reprobates, &c.*—Jesus showed them their true character in the following parable. "And he spake this parable unto certain men which trusted in themselves that they were righteous and despised others. Two men went up into the temple to pray; the one a pharisee and the other a publican. The pharisee stood and prayed thus with himself.—God, I thank thee that I am not as other men are; extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified, rather than the other; for every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

But sir, our modern Pharisees are a lit-

tle more crafty than their fathers. Desiring to be thought of the humble spirit of the publican, they often tell us what great sinners they are; and I never dispute with them on this point; for notwithstanding they wish to appear so very humble in the eyes of the world, yet "being ignorant of God's righteousness, they are going about to establish their own righteousness."

There is nothing more opposed to the spirit of the gospel than a self-righteous spirit. It swells its possessor with vanity, and renders him proud and arrogant. A conceited christian is a vain thing. Assault him with a sound and pointed argument, and like a bubble when pierced with a needle, he dwindles into nothing. To be proud of our personal accomplishments or worldly riches, and on these accounts to set ourselves up and look down upon the poor, is bad enough; but of all the pride that ever polluted the christian, spiritual pride is the most abominable. This pride puffs up man, and he looks down upon those of his fellow men whom he considers as sinners above himself, with the utmost contempt. Instead of feeling pity for the unfortunate, he thanks God that he is not like them. He views himself as exalted far above, and is vastly better than the creatures around him. He neither sees the beggar in his rage, nor hears the cry of suffering humanity; but leaves such to drag out a miserable existence in this life; and because they are not so righteous as he thinks he is himself, he dooms them to endless misery in the next.

This sign, sir, you cannot apply to Universalists; for we do not look for unending felicity in the future state, on account of any merit in ourselves; nor do we believe that any one will be miserable there for a moment, on account of any demerit in himself. We believe that our happiness or misery in this life, depends entirely upon our faith and practice here, but nothing to do with our condition in the resurrection state. "Not of works, lest any man should boast." "The wages of sin is death, (moral death to every sinner, "the soul that sinneth it shall die," "in the day thou eatest thereof,") but the gift of God is eternal life, through Jesus Christ our Lord."

There is another thing that prevents us from being self-righteous, which is this.—Although we believe that one man is a greater sinner in the eye of the law than another, yet we believe that all men are equally righteous in the sight of God.—We remember that we are all the workmanship of God, and in his infinite wisdom, all his works are good; therefore we cannot call any man common or unclean. In the sight of God all things are pure.

Every man who expects to go to heaven himself, and believes that his poor sinful neighbors will be eternally miserable on account of their sins, is a self-righteous man. And as all limitarians do expect this, they must of course be of the world. And I presume you will marvel when "I say unto you, that except your righteous-

ness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

Yours, &c.

JOHN C. NEWELL.

[From the Universalist.]

THEORY AND PRACTICE.

We have often thought—and perhaps have often said, with all the seriousness we are capable of feeling—that human nature is not so bad as it has been represented. It has been supposed,—and the idea has been incorporated, with a thousand other strange notions, into the creeds of men,—that human nature is totally depraved: that we are, while in an unconverted state, incapable of thinking a good thought, or doing a good action. Well—what of that? This—evidently this; we are by nature a most graceless race of beings: and then comes the conclusion, that God may be just, and a justifier of himself, even in the event of our endless condemnation.

Condemnation for what? For being precisely what he made us? and for acting according to the dictates of our natural depravity—for doing just as he knew we would do—for doing exactly as he knew we must do, unless turned from the error of our ways—nay from the error of our nature, by that grace which he complacently withhold.

Now whenever we protest against a sentiment so manifestly incorrect, the objector will direct our attention to the vices, follies, and extravagancies of our fellow creatures;—he will tell us to observe the predominance of passion, dissoluteness, the profanity, the intemperance, the infidelity (practical we mean) of the times in which we live;—and while our hearts are pained with a sense of the degraded condition of mankind, he will shrug his shoulders, as if conscious of having obtained a victory, and tell us that in the wickedness of the world we have a sad commentary upon our too charitable sentiment.

But stop one moment. Are we quite sure that the vices and sins of mankind are occasioned by any inherent, any natural imperfection in the moral constitution? How do we know but the deplorable vices of our fellow beings are the creatures of education—the offspring of ignorance, instead of being the overflowings of indwelling "gall and bitterness?" It is very probable that human nature, could it be seen in its original state, would appear quite different from the thing it has been represented. And the best way of ascertaining the true state of the case, is to take notice of the conduct of individuals when thrown off their guard—when called upon to act from the impulse of some emergency. And whoever has observed a number of persons acting under some peculiar circumstances of this kind, will agree with us in saying, that it would be difficult to distinguish the converted from the unconverted.

A year or two since, we were very much entertained with a discourse, deliv-

ered by a clergyman of distinction, before the "Congregational Association,"—a charitable society, composed of clergymen, in the city of Boston—in which he took occasion to speak of the impropriety of being too artificial and formal, in the delivery of a discourse. "Let there be an alarm of fire,"—said the speaker, with his characteristic shrewdness and there is not a boy in the streets but will cry fire! naturally and eloquently." It is just so. And the remark is applicable to the conduct of mankind. Let there be some sudden appeal to our sympathies, some unexpected call upon our energies, and then we shall act out nature; and ten to one, a multitude called to action without time for much reflection, would act very much alike—theories and creeds to the contrary notwithstanding.

This brings to mind a circumstance which at the time was thought a matter of considerable interest, and which, as it illustrates the important fact that there is something good in human nature, may be related for the edification of our readers.

Auburn, N. Y. is somewhat noted on account its being the place where are located a Theological Seminary, and a State Prison—one of the best regulated institutions in America. On the night of the 23d of October, 1833, the citizens of the village were aroused from their peaceful slumber by the ringing of bells and the cry of "fire!" It was soon ascertained that a long building in the north yard of the prison, occupied as a paint shop, and at the time filled with combustible materials, was in flames. Its contiguity to the north wing of the prison—in which the convicts were all confined in separate cells—and the fearful progress the flames had already made seemed to justify the apprehension that the whole of the pile would be laid in ruins.

The north side of that part of the prison building which the convicts were confined was already enveloped in flames—the scene was awful beyond description! But, what added most to the interest of the event was the situation of the convicts. Nearly six hundred of those unfortunate beings were locked up in separate cells within ten feet of the wall which at that moment was wrapped in a sheet of flame! The citizens rushed towards the shop to aid in suppressing the raging element, but the scene they witnessed cannot be described. The first sounds that fell upon their ears were the cries and groans the shrieks and prayers of the miserable beings incarcerated within the walls.

Reader—figure to your imagination the horrid scenes of that hell about which so much has been said. Think of the situation of suffering millions enveloped in eternal flames, the ceaseless, and unavailing deprecations of the damned. The resemblance of such a scene to that which I am trying to describe is striking; the condition of those doomed to suffer the penalty of human laws, and what is supposed will be the situation of myriads con-

demned to endless torment in the world to come are analogous, so long as the wretchedness of the former continues. Add to the ordinary punishment of those objects of our pity, who are confined in adamantine cells after a toil of days, weeks, and years the prospect of immediate and horrid death: and we have an appalling emblem of that dreadful misery which, we are told, is to be the portion of the wicked in eternity! And if that be hell, what is heaven? A place we are told, where all the holy and benevolent feelings of nature regenerated by the grace of God, shall be allowed free exercise—a state, in which nothing but the perfection of love and kindness shall glow in every ransomed and blood washed soul. Enough. We proceed.

As the cries of the distressed convicts met the ears of the multitude, there seemed to be but one desire—that was expressed in the imperative ejaculation—"Let out the prisoners! LET OUT THE PRISONERS!" Were the feelings which led the people to make this importunate request indicative of goodness in the hearts of those who gave it utterance? Or was this a sudden breaking out of depravity—that fell corruption of the moral constitution, which, as is said, has been entailed upon all the posterity of Adam? All will admit that the desire to have them liberated was the legitimate offspring of pure benevolence—that the request originated in good and noble feelings.

The prison doors were opened, and every heart rejoiced in the liberation of the captives. And even some of the convicts bad as they were, exposed their own lives in aiding their companions in misery. Well would it be for us, if we should make a moral improvement and application of such and similar circumstances.

When it was announced that all were liberated, and actively engaged in stopping the progress of the devouring element the writer of this article had leisure to survey the brightened, but still anxious countenances of the multitude, and indulge in reflections such as the occasion was calculated to produce; which as they were interesting to him are transcribed from a sketch made at the time, with the hope that they may be profitable to our readers.

In the midst of the crowd was seen the comely form of an eminent clergyman, who professed to feel it to be his duty to preach the doctrine of eternal suffering. As I observed his expressive countenance I fancied that he would finally reach the heaven of rest, where, with the elect and chosen few, it would be his employment to sing "the song of Moses and the Lamb," in a happy eternity. I then imagined for a moment, that his doctrine might be true,—it was but a moment—and figured to my mind, what, in that case, must be his situation and feelings. Beneath his elevated seat at the right hand of God, I fancied that his penetrating eye could behold those whom his creed consigns to the blackness of darkness forever. He would bear the groans—turning his attention to the place

whence the infernal sounds proceed, he would see ten thousand immortal souls enveloped in eternal flames! There he would behold aged and young—even, "infants not a span long"—all breathing out their prayers, and uttering their ceaseless cries! The thought struck my mind that my clerical friend, would forget himself, and in the glowings of his benevolence would exclaim—"LET OUT THE PRISONERS!"

Others were observed, with whom I had often conversed on the subject of religion. They had maintained that the happiness of the saints in heaven, and that the glory of God will be greatly enhanced by the miseries of the damned in hell. When I saw them so evidently anxious for the deliverance of the unfortunate convicts, the thought came into my mind, that they, too, were poorly prepared for the felicities of heaven, so long as the sensibilities of their hearts were so alive to the woes and sufferings of their fellow creatures. I thought, to myself,—these pious men when they get to heaven, will see their neighbors and friends—perhaps their children, in that awful place—and dashing from their lips the nectar of eternal life, forgetting how much their happiness depends upon the distresses of their wretched neighbors, will cry—"Let out the prisoners."

And as I looked about my attention was drawn to a group of young gentlemen, whose garb, and certain other appearances, denoted that they were "preparing for the ministry," at the Theological Seminary. These, thought I, when they complete their studies, will go forth into all the world and proclaim the eternity of satan's kingdom. They will paint in living colors the scenes of endless woe—and talk of never dying worms, and never ceasing flames! And when they go to their final reward, should their doctrine be found true, mothers will enjoy extatic bliss on beholding the distresses of their infant babes; children will delight to witness the direful anguish of their parents, and all the saints will shout louder and louder as the flame of torment shall ascend from the bottomless pit! Ah, then, I involuntarily inquired, will not these pious youth almost forget that they are in heaven, and with undaunted fortitude approach his satanic majesty, and in the name of Jesus command him to give up the key, and "Let out the prisoners."

And now, reader, whoever thou art, whatever is thy condition, to whatever sect thou art attached, permit one who wishes thee no harm, to ask: can you, complacently contemplate the present misery of your fellow creatures? If you cannot, how do you expect to become qualified to endure the spectacle of their wretchedness hereafter? Are not those principles of your nature which incline you to succour the distressed, both good and desirable. If you are ever so happy as to reach a heaven of glory, do you candidly think that there you will be any less desirous of promoting the happiness of your

fellow creatures than you now are? Think of these things. L. S. E.

[From the Ladies' Magazine.]

READING.

How may we derive the greatest advantages from Reading.

A great deal of time is spent in reading, and doubtless all are ready to acknowledge that much of it is mispent.

We wonder how our fathers could live and be happy without books: they would wonder perhaps how we could waste so much of life over them. We pity them for their want of knowledge; they would pity us for our waste of it. They made reflection and conversation a substitute for reading, yet we reverse it, and too often make reading a substitute for reflection and conversation. They could have little access to the thoughts of others, and so they were compelled to exercise their own. But we need not take the trouble to think for ourselves, because the opinions of great and wise men are so easily obtained.

The two great objects of reading are intellectual and moral improvement. It is unworthy the dignity of rational beings ever to read solely for amusement.—Whenever we take up a book it should be with one of those ends in view.

The first and most obvious rule for the attainment of these two objects is, to be careful in the choice of books. Those who read indiscriminately every thing that comes in their way, are likely to derive little benefit and much injury. The mind of such a person may be compared to an old garret, where there is a little of every thing, and all in disorder.

Having made a wise choice of our books the next thing is to adopt a wise method of reading them. Here the greatest difficulty to be overcome is indolence. The indolent reader prefers the easiest way of reading, which is to let his thoughts run on in the same stream with the author's, or rather, not think at all; not troubling himself to inquire whether in this observation or that remark the author is right or wrong. If he meets with a word which he does not understand, he will rather guess out its meaning by the context, than take the trouble to look for it in the dictionary. If an obscure sentence occurs, he cannot be at the pains to study out its meaning and so it is passed by. Instead of pausing at the close of each chapter to reflect on its contents, he reads on, and chapter after chapter is devoured, without giving the mind any time to digest its food. When our indolent friend arrives at the end of his book, instead of stopping to analyze and take possession of it, he immediately begins another—to go through with it in the same careless manner; and thus goes on with book after book, till his mind becomes a confused mass of trifles and treasures.

The number and variety of interesting books which this literary age presents, is very likely to induce a careless and hasty manner of reading. The habit of skimming

books ought to be reprobated. It is true there are many books which do not deserve any thing more, but it is questionable whether such are worth reading at all.

Dr. Watts, says, "whatever is worth reading once is worth reading twice." Doubtless we should obtain more knowledge and more mental improvement from reading twenty books twice, than from reading forty once.

After carefully reading and re-reading a book, it is well to take a hasty review of its most prominent and important ideas, and then write a brief abstract, or what is still better, commit it to memory, and make it a subject of conversation on the first suitable occasion that presents.

I know the ready objection will rise in every mind, that it would take too much time to go through with all this ceremony over every book. But it seems to be the only way to prevent the time spent in reading from being lost.

It may not be amiss sometimes to do other things in a hurry, but it is never good economy to hurry our reading. A good book will always pay for reading it well.

It is an excellent practice to select particular subjects and consult different authors on them—then make an analysis of their various opinions, and form our own. This is called reading "subject-wise."

At the close of each day or week, we ought to make out a list of the new ideas acquired in the course of our reading. It is well occasionally to look over the mental treasures—to see that they are all bright and ready for use.

Though, probably, ideas once acquired are never lost, they sometimes slip away into some obscure corner of the brain, and remain for years unnoticed by their possessor. S. J.

[From the Universalist Watchman.]

DESPISERS.

"Or despisest thou the riches of his goodness, and long suffering, not knowing that the goodness of God leadeth to repentance."

Who are those that despised the riches of the goodness, forbearance and long-suffering of God? Were they not those who despised the manifold grace of God in the salvation of sinners—those who despised the doctrine which Paul taught, viz. that God "will have all men to be saved and come unto the knowledge of the truth?" Were they not the Jews who were accessory to the murder of the Son of God, because he exposed their errors and hypocrisy? Who at the present day despise the riches of this goodness and forbearance? Are they not those who laugh and sneer at Universalists "because they trust in the living God, who is the Saviour of all men, especially of them that believe," and who scoffingly say, "no matter how sinful men are, they will all be saved at last. If I believed such a doctrine, I would despise his goodness, and trample upon his forbearance and long-suffering." Upon whom came the

righteous judgment of God but upon the Jews who despised the riches of his goodness? Their beautiful temple, where they were wont to mock the Holy One of Israel with long prayers and disfigured faces, was utterly demolished, and not one stone left upon another that was not thrown down. Their city was destroyed with its inhabitants, and they remain to this day a proverb and bye-word among the nations of the earth.

May we not expect a similar judgment to come upon those, who, in the present age, despise the riches of God's goodness and forbearance? For if God spared not the natural branches, O despisers, take heed lest he also spare not thee.

PEDANTRY.

I have already introduced to the reader the jocular parson, Dr. Eachard. They will recognize a help-mate for the puny Latinists, mentioned in my former number, by reading his character of certain pedantic and ostentatious divines.

"Others there be, whose parts stand not so much towards tall words and lofty notions, but consist in scattering up and down, and besprinkling all their sermons with plenty of Greek and Latin. And because St. Paul, once or so, was pleased to make use of a little heathen Greek; and that only when he had occasion to discourse with some of the learned ones, that well understood him, therefore must they needs bring in twenty poets and philosophers (if they can catch them) into an hour's task; spreading themselves in abundance of Greek and Latin, to a company of farmers and shepherds. Neither will they rest there, but have at the Hebrew also; not contenting themselves to tell the people in general, that they have 'kill in the text, and that the exposition they offer, agrees with the original, but must swagger, also, over their poor parishioners with the dreadful Hebrew itself—with their Ben Israels, Ben Manasses, and many more Bens that they are intimately acquainted with; whereas, there is nothing in the church, nor near it, by a mile, that understands them, but God Almighty himself, whom it is supposed, they go about to inform or to satisfy."

AMBITION.

To the saint and desponding youth, whose heart burns for distinction and enterprize, but whose spirit sinks within him at the contemplation of the difficulties scattered in his path, the following arousing exhortation may be justly addressed. It conveys also a lesson of cheerful resignation to him who has failed in his desires to be great.

"It is natural to every man to wish for distinction; and the praise of those, who can confer honor by their praise, is, in spite of all false philosophy, sweet to every human heart. Give a loose, therefore, if you are young and ambitious, to that spirit, which throbs within you; measure yourself with your equals; and learn, from frequent competition, the place which nature has

allotted to you; make it no mean battle, but strive hard to strengthen thy soul to the search of truth, and follow that *Spectre of excellence, which beckons thee on beyond the walls of the world, to something better than man has yet done.* It may be thou shalt burst out into light and glory at last. But if frequent failure convince you of that mediocrity of nature, which is compatible with great actions, submit wisely and cheerfully to your lot. Let no spirit of revenge tempt you to throw off your loyalty to mankind; and to prefer a vicious celebrity to obscurity, crowned with piety and peace."

SENTIMENTS.

In Spring we know that violets blow;
In summer comes the rose;
But when and where life's flowers will grow,
No soil assures, no seasons show;
Nor when their reign will close.

Woman is dependant. She is subjected to man, because she was first in the transgression. Had she been created inferior, where would have been the propriety of pronouncing that as a punishment, which was the original law of her nature? But she is now to be subjected to man, that is her powers of mind are to be exhibited only, or mostly, by the impression she makes on his mind. He represents her, and thus fame, fortune, the government and the glory of the world, do in fact belong to him; and I would not if I could, have it otherwise. But, nevertheless, what man shall be, depends on the secret, silent, but sure influence of woman. This I would have my sex understand. I would have them reflect, that, while it is their duty to be submissive, it is also in their power to make those whom God appointed to rule over them worthy of such a high trust.—*Ladies' Magazine.*

A Remarkable Anecdote.—Lord Craven lived in London when the last plague raged. His house was in that part of the town called Craven Buildings. On that sad calamity growing epidemic, his Lordship, to avoid the danger, resolved to retire to his seat in the country. His coach and six were accordingly at the door, the baggage put up, and all things in readiness for the journey. As he was walking thro' the hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he observed his negro, who served him as a postillion, saying to another servant, I suppose, by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town. The poor negro said this in the simplicity of his heart, as really believing a plurality of gods. The speech however struck Lord Craven very sensibly, and made him pause—My God!—(thought he) lives every where, and can preserve me in town as well as in the country; I will even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord, pardon that unbelief, and that distrust of thy providence, which made me think of running away from thy hands.—He immedi-

ately ordered his horses to be taken away from the coach and the luggage to be brought in. He continued in London, was remarkably useful among his sick neighbors, and never caught the infection.

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, JUNE 30, 1832.

BR. T. J. SAWYER,

Of New-York, is expected to occupy the desk in the First Universalist Church, in this city, next Sunday, (to-morrow,) in exchange with the Senior Editor of this paper.

AGENTS.

Mr. Joseph Adams, has been appointed our Agent for the Anchor, in Fairhaven, Vt.

Mr. Josiah Stiles, has also been appointed an Agent for the Anchor, in Benson, Vt.

Mr. Orrin Warner, is appointed Agent for the Anchor, in Moreau, Saratoga co.

A LABORER IN THE VINEYARD.

Br. John M. Austin, who has lately preached with much acceptance both in Troy and Albany, has determined to devote his time exclusively to the ministry of reconciliation. We are happy in announcing to our brethren, that this accession to our ranks, is one every way calculated to advance the interests of our cause. Br. Austin is well known in this city, as a young man of good reputation, and we can testify that his talents, both as a writer and speaker are of a very promising character. To any Society that is destitute, we can confidently recommend him as every way suited to promote their best interests, and we shall be happy to correspond with such Society, on this subject. It was our intention some time since, to have noticed this circumstance, but at the suggestion of Br. Austin himself, we have deferred it until the present time.—EDITORS.

RELIGIOUS CONTROVERSY.

(Concluded from page 6.)

In advocating the final holiness and happiness of the whole human family, the Editor contended that it was in accordance with the promises of God.—From the first transgression till the advent of the Messiah, the universal blessings which were to flow down upon mankind, were the burden of all the prophecies. The promise issued at the fall was that the seed of the woman, should bruise the serpent's head. To Abraham was the promise made, that in his seed, which the gospel says was Christ, should all the nations of the earth be blessed. This promise was repeated and reiterated under every form of expression. Sometimes it was varied, and families, or kindreds, or tongues, substituted in the place of nations; but the language was always of a character to show that the blessing was not partial, but universal.

The final happiness of the whole human family, was in accordance with the purpose of God. Thus

we read in the first chapter of Ephesians—"Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

It was agreeable to the will of God. The Apostle declared that "God will have all men to be saved, and come to the knowledge of his truth." In view of this, we were to offer our prayers for the salvation of all, as such only could be acceptable to God, because such only were in accordance with his will.

The condition of man in the resurrection state, was one of so glorious a nature, that it precluded the sentiment of sin and suffering. We were informed in the 15th chapter of the first Epistle to the Corinthians, "That as in Adam all die, even so in Christ shall all be made alive." It was evident that the *all* in the former part of the sentence could not signify more than the *all* in the latter part.—Now we will look at the nature of this resurrection. Man from being in a state of corruption, dishonor, weakness and a natural body, is raised to one of incorruption, glory, power, and a spiritual body. From having borne the image of the first Adam, which was earthy, he was to bear the image of the second Adam, which was the Lord from Heaven. It would remain for my opponent to show how a character of this kind, one of glorious, immortal and heavenly attributes, could be the subject of the infernal regions—could be a *demon*.

The salvation of the whole human race was shown by the destruction of all those things which were opposed to the happiness of man. Transgression was to be finished, an end made of sin, and an everlasting righteousness brought in. Christ was to triumph over death and hell, the devil was to be destroyed, all things were to be subdued unto Christ, when he should deliver up the kingdom to God his Father, and God should be *all in all*.

The Editor has no means of ascertaining how Mr. Chamberlain met these arguments, except from memory. He tried to show that the will of God would not be accomplished, but failed in the attempt. He was evidently greatly embarrassed, which was manifest by his continually introducing matter foreign to the subject. He allowed that the resurrection spoken of by the Apostle Paul, in Corinthians, was common to all; but he did not consider that being raised immortal, incorruptible, glorious and heavenly, was any proof that they might not be *immoral*. And here the Editor confesses that Mr. C. introduced a *new* idea to bear him out. He observed that he had read of people in England descending into coal mines, and living under ground for many years; but they were as immoral when they came up as when they went down. To this strange argument, the Editor observed, that Mr. C. reasoned worse than the Sadducees. He erred, not knowing the scriptures, neither the power of God and his resurrection.

We have now brought this controversy to a close. We have endeavored to state it as fairly as possible. We have not knowingly mistated or omitted one single argument, of any importance to the subject under consideration. If we should have done so, we invite the Methodist Society at St. Albans, to make us acquainted therewith, and we promise to give any communication with which they may favor us, an insertion in our paper.

The controversy was conducted with good feeling. There was no moderator chosen, and we are glad to say that there was none required. The Editor and Mr. Chamberlain met in friendship and parted in such. The most profound attention was manifested by a large congregation who attended the debate, and the greatest decorum prevailed.—L.

JUDAS ISCARIOT.

A few evenings since, we attended a lecture of Mr. Kirk, in this city, (Albany,) and heard the gentleman deliver what we presume he would call a sermon, though to us it would appear that some other name would be more appropriate. The text was selected from Acts i. 25—"From which Judas by transgression fell, that he might go to his own place." It was the labor of Mr. K. on the occasion to which we allude, to show that there were only two places to which men could go at death—these were heaven and hell; that the righteous would go to heaven, while Judas and all other wicked men, would sink into a burning hell.

We have but one remark to make upon this subject. Once on a time there was a wise man named Solomon. This Solomon asked wisdom of the Lord, and he was counted wise above all the sages and prophets of the East. Well, this same Solomon, in a book called Ecclesiastes, chap. iii. verse 20, says, "All go unto one place." Mr. Kirk says no—there are two places where men go, some go to one place and some to another. Reader, take your choice. Believe Solomon or Mr. Kirk.—W.

AMERICAN ALMANAC.

This is the title of a work published annually in Boston, Mass. by Gray & Bowen. It contains much interesting and useful political and statistical information, and would be a valuable book of reference, if its contents were so fully authenticated that they could be relied upon. We find in this Almanac, an "Ecclesiastical Register," for each State in the Union, in which is given, or purported to be given, the different religious sects or denominations in the several States. If the residue of the information detailed in the work be as *informal* and as wide from the fact as the ecclesiastical portion of it, we should consider the paper untouched by type worth more than the printed and bound book.

In the State of Maine, we are informed by this Almanac of 1832, the Baptists have 210 churches, 136 ministers, and 12,936 communicants; the Congregationalists 156 churches, 107 pastors, &c.; the Unitarians 12 churches, and 8 ministers; the Episcopalians 4 ministers; "and there are some Universalists!"

In Vermont, after several sects are named, and the number of their Associations, churches, ministers and communicants given, that "there are some Universalists!"

Are these things so? We believe the number of Universalists in either of the above mentioned States, is nearly equal to that of any other denomination of Christians. Governor Enoch Lincoln, of Maine, who died two years since, while in office, was an avowed Universalist, and wrote the best proclamations which any State in the Union ever produced. He was opposed on the ground of his heterodoxy, but without effect. The Almanac must mend its "Ecclesiastical Register," or it will never receive the public credence.—P.

PAUL'S CONFESSION.

St. Paul confesses that he was standing by and consenting to the death of Stephen when he was stoned, and even took the garments of those that slew him. He blames himself much for this, and in one instance, he declares himself unworthy the name of a disciple, because he persecuted the church. If Paul considered himself worthy of much blame because he consented to the death of Stephen's body, what think you he would say, if he were now alive, and called upon as we all are by modern preachers, to consent to the eternal death of a large portion of the human race, soul and body? What, think ye, he would say to persecutors who will consent to the endless death of their own children, and curse that man as a heretic who dares to come forward and plead in their defence.—Kind reader, think of these things, and examine yourself whether you are not at this moment consenting that poor Stephen should be stoned. See whether ye are not holding the garments and strengthening the hands of those who are hurling endless death and damnation upon their fellow men.—W.

FREE WILL.

Divines tell us that the salvation of man depends upon his own will—that abundant provisions have been made for the salvation of all men, and that every individual may be saved if he will. If such is the fact, it will appear that salvation is of him that willeth, contrary to the declaration of the Apostle—"It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Reader, which think you know most, Paul or our modern divines?—W.

LANSINGBURGH.

A new Universalist Society has lately been formed in Lansingburgh. A meeting in due form was called, at which a Clerk and Trustees were appointed, and a Society constituted in conformity to law. The meeting selected a committee to prepare a draft, and take the measures necessary for the erection of a new meeting-house.

Lansingburgh is a pleasant village, situated on the banks of the Hudson river, three miles north of this city. In it are many merchants and business men. We know that several of the most wealthy and influential are believers in the doctrine of Universal Salvation. There are enough of such persons in that village, to form a large and respectable Society. A list of the names of the Trustees, and the proceedings of the meeting at which they were chosen, have been promised us, and we hope to receive them in time for our next number.—P.

CAIRO, N. Y.

On the third Sunday of June, the Junior Editor visited and delivered two discourses at Cairo. The congregations were large and attentive, and from present appearances, we judge that the time is not far distant, when there will be a large and flourishing society of believers in that place. We have many and warm hearted friends of the cause of truth there—men of sterling worth, who are not ashamed of the gospel of Christ, nor afraid to defend it in the world. We present our friends their warmest thanks for their kind attention during our short stay with them, and we offer an ardent prayer to the Great Head of the Church, that they

may be built up in the most holy faith, and have the unspeakable consolation of seeing the good work of the Lord prosper, until the desert shall blossom as the rose, and the inhabitants of the land shout aloud for joy.—W.

"THE TRUMPET."

The fourth volume of the *Trumpet*, and the thirteenth of the Magazine, Boston, closed on the 23d ult. It is continued with much improvement in the typographical department. The *Trumpet* and Magazine is the oldest Universalist paper in the Union. For the last few years, it has been ably conducted by Rev. Thomas Whitemore of Cambridgeport, Editor and Proprietor. It is circulated to a large list of subscribers, scattered through every State in the Union, and exerts a wide, powerful and salutary influence in favor of the good cause of truth. We heartily wish Br. W. an increasing patronage; and we feel confident that a continuance in his unwearied course, will be repaid by that reward which his labors so well deserve.—Eds.

No revivals in this city, (Albany.) What is the matter? Has the Holy Spirit left the city, or have the ministers relaxed their efforts? Or have the measures they adopt for the purpose of producing excitement, become an old story? We wish friend Kirk or Welton, would answer these queries, for our special edification.—W.

Jude, 7th verse.—A subscriber writes us that he wishes an illustration of the 7th verse in *Jude*.—His request shall be attended to the first convenient opportunity.

We know not from whence the annexed fugitive scrap was obtained, but it is calculated to excite the deepest emotion in many human bosoms. The thoughts are painted with a vivid pencil, dipped in the burning feelings of the heart.

BEAUTIFUL EXTRACT.

I saw a mourner, standing at eventide over the grave of one dearest to him on earth. The memory of joys that were passed came crowding on his soul. "And is this," said he, "all that remains of one so loved and so lovely? I call, but no voice answers. Oh! my loved one will not hear! O Death! inexorable Death!—what hast thou done? Let me lie down and forget my sorrows in the slumber of the grave."

While he thought thus in agony, the gentle form of Christianity came by, bade him look upward, and to the eye of faith the heavens were disclosed. He heard the song and transport of the great multitude which no man can number around the throne. There were the spirits of the just made perfect—there, the spirit of her he mourned!—Their happiness was pure, permanent, perfect.—The mourner then wiped the tears from his eyes, took courage, and thanked God. "All the days my appointed time," said he, "will I wait till my change come." And he returned to the duties of life, no longer sorrowing as those who have no hope.

PENNSYLVANIA.

Br. A. B. GROSS, in the Utica Maga-

zine, gives the minutes of his late visit to Pennsylvania, from which we extract the following. We understand the friends had to pay for the School room alluded to, the moderate price of FIFTEEN DOLLARS for two days.

"On the two last days of May, the Conference for forming a State Convention met at Columbia in a small school house, hired by our few, but spirited friends for that purpose, at an enormous rent, the owner having been threatened with its demolition should he permit us to use it. Here were seven sermons preached to gradually increasing and attentive congregations. The house was filled "within and without," and the loft above, also, was full of listeners on the last night— notwithstanding that, the night before, some young men, sons of pious Methodist parents, undertook to controvert what was advanced to prove God "good unto all," by stoning the house in which we were assembled. "The persecuted" were not convinced by such weighty but irrational arguments, and the persecutors will find that every stone thrown by them will but add friends to our cause—yes, has already done it. On the Sunday following, the doctrine of God's impartial grace was preached, for the first time, in Bainbridge Lancaster county, by Br. A. C. Thomas and myself, and in Harrisburg, by Br. O. A. Skinner, of Baltimore, Maryland. A wealthy and liberal individual, formerly of the Methodists, opened his meeting house in Bainbridge, for our meetings, and his dwelling, in the vicinity, for our refreshment & accommodation. He invited us, and our brethren in the ministry generally, to renew the visit whenever convenient, and preach again the good news of a world's salvation. But the Methodists' eyes were evil because he was thus good unto us. They prayed that the village might sink—themselves and their children be struck dead, &c. before we should be permitted to preach there. Providence heeded not their imprecations, but the rather sent his impartial showers, emblems of his own universal grace, for their rebuke. "Ye know not what manner of spirit ye are of." Finding us thus fearless—thus supported, they have vowed never again to preach in the house."

[From the Christian Messenger.]

STRANGE THINGS.

In the Pastoral Letter of the Presbyterian Church, we find the following very sage and christian advice:

"Let no doctrine inconsistent with the Sacred Scriptures as explained and summarily taught in doctrinal standards of our church, be promulgated and favored in any of our churches. That the word of God, contained in the Old and New Testament, is the only infallible rule of faith and practice, is a sacred principle which we steadfastly maintain. But when almost every description of persons who profess any regard to christianity, are ready to declare their adherence to the same principle, it

becomes indispensable for Christians who would walk together in the peace, and order and comfort of the gospel, to state in what manner they understood the great truths of divine revelation. This has been done by our church, in our Confession of Faith and Catechisms; and he who would teach any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject and avoid."

Now the first strange thing which we discover in this little article is this: That although our Presbyterian friends profess great love and reverence for the Sacred Scriptures, although they believe them to be "the only infallible rule of faith and practice," yet they are so inconsistent as to prefer the doctrinal standards of their own church to the word of God! It is generally thought by Christians that the Scriptures are to try *creeds*; but the Presbyterians bring forward their *creed* to try the Scriptures. What is inconsistent with their Confession of Faith and Catechisms, must of course be inconsistent with the Bible, since the Bible is "explained and summarily taught in the doctrinal standards of their church. If this is making the Bible the only infallible rule of faith and practice, we confess ourselves deceived.

The second strange thing about it is, that our Presbyterian friends despise the arrogant claims which the Roman Catholic Church lays to infallibility, and yet they virtually arrogate the same. They have made a *creed* as well as the Catholics. And "he who teaches any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, [the Confession of Faith and Catechism] should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject and avoid." What more has the infallible church said?

But the strangest thing of all is, that the Presbyterian Church, instead of discountenancing, rejecting and avoiding those who teach doctrines plainly and palpably inconsistent with their excellent formularies, should absolutely encourage and foster them. We allude to the New School Divines. We are aware that they claim to be Presbyterians, and profess adherence to the Presbyterian Confession of Faith. To disprove their pretensions, however, it would only be necessary to refer to that Confession. He who denies *Original Sin*, *human inability*, *unconditional election and reprobation* and *vicious atonement*, can never persuade us that he receives, without reservation, the Presbyterian Confession of Faith. That all this is done by the New School Presbyterians, we believe susceptible of abundant proof.

[From the Universalist Watchman.]

STRANGE IDEA.

We have heard some contend that,

strictly speaking, God does nothing because it is good. But every thing he does is good because he does it. Suppose we should examine this strange logic. God is not only supposed to be infinite in goodness, but infinite in *power* and *wisdom*. Suppose that, instead of seeing, as we do, evidences of this power and wisdom in the magnitude, splendor and glory of his works and the adaption of every thing to the object for which it was designed, we should see the reverse of all this, should we say that God possesses these attributes in an infinite degree because he is God—that there is wisdom in all this confusion because God is infinitely wise and powerful? What constitutes God a good Being? It would be childish to say he is good because he is so—and yet, allowing the premises we are examining correct, no other answer in substance can be given, and this is very common among children and illiterate matrons. What evidence have we that God is a good Being other than the exhibitions he has given of his character in the books of nature and revelation and his providences? The character of God is judged from his works, and not by his character, except in cases when his works are not clearly understood. These works are then judged to be good by the character of God as proved from those of his works which are seen and understood. We see not why the language of our Saviour may not as well apply to God himself as to his creatures. "A tree is known by its fruit."

"God is not man that he should lie." But suppose, like man, he should lie? Would there exist any moral difference between his character and that of a lying man? Could one with propriety be called a *holy* liar, and the other an *unholy* liar? God has promised that in Jesus Christ "all nations, families and kindreds of the earth shall be blessed." Suppose this promise should not be fulfilled agreeably to its meaning, by what name in regard to this promise shall the Deity be designated?

That God has been proved by his works and that he *requires* us to prove him by the same, See Psalms xciv: 9, and Matt. iii: 10.

IMMORTAL DEVIL.

St. James says, "Resist the devil, and he will flee from you."

Now if the devil be a subtle, personal, invisible, immortal being, possessed of those wonderful powers of transformation that he can transform himself into an angel of light at one time, into a serpent, in which shape he tempted mother Eve, at another, and into the most huge and frightful appearances when he pleases, how is it possible for poor mortals to resist him, as they must be totally ignorant of his mode of attack? Can they resist a being that is not tangible, that is *everywhere* present, tempting all men at the same time? Or if there be as many such beings as there are men to be tempted, will that at all obviate the difficulty, or enable

us to successfully resist the assaults of an enemy who constantly conceals himself from our view, and, like the midnight assassin, stabs us in the dark? Will the believers in the existence of his satanic majesty, please to answer these questions, informing us of some safe mode of resisting this enemy of God and man?—ib.

[From the Christian Intelligencer.]

CHRIST SATISFIED.

"He (Christ) shall see of the travail of his soul and shall be satisfied."—Isa. liii. 11.

Satisfaction is a pleasure derived from the accomplishment of desires are attended with a degree of pain. This pain is indicated in the text "travail of his soul." The language denotes the most intense desire. Now what did Christ desire? what did he labor to accomplish? Answer, the salvation of the world. To this end he "gave himself a ransom for all," and "tasteth death for every man." Few or none will deny that Christ desired the salvation of all men. All Christians—possessing his spirit, earnestly desire and pray for the same. Here let it be remembered that Christ shall see of the travail of his soul and be satisfied; that is, he shall see all his desires completely accomplished; he shall succeed in the work which he came to do. What stronger proof in favor of Universal Salvation can be required than this? Is it not direct, full and explicit? Jesus Christ came to save the world; he desired the salvation of all mankind. He shall see his desires accomplished—his work crowned with success in short he shall be satisfied—shall see just what he wanted to see. But suppose, according to some current opinions, he is defeated in his undertaking and sees, finally, some of the souls for whom he once gave himself a ransom and tasted death, utterly and irrecoverably lost in sin and misery, will this satisfy him? Impossible! The language itself is a solecism, and the idea absurd beyond bounds. Now we believe no more nor less than that Christ shall triumph in his work; that he shall save all whom he died to save, and that he shall be satisfied with the final issue. For this we are called infidels, heretics and every thing else that is disreputable and vile. Let the candid judge as to the truth of such accusations. But we know in whom we have believed; and whilst we enjoy the heavenly consolations of our faith, we shall not be slow to bear witness to its value and salutary tendency.

LETTERS AND REMITTANCES

Received at this Office since our last number.

J. B. Jun. Berlin, Conn. \$2. P. H. Brunswick, \$1 50. B. S. Hartford, Conn. \$2. J. B. M. Sandlake, \$1 50. A. B. Alpe P. O., \$2 25. P. P. Berlin, \$1 50. C. L. Carmeline, Onondaga co. \$2. H. J. Sandlake, \$0 75. R. A. Brunswick, \$2. J. N. G. Brunswick, \$3. T. R. Leveret, Mass. \$2. T. B. Sunderland, Vt. \$0 38. M. O. W. Castlethorn, Vt. draft for \$15. Mrs. H. R. Kingston, Ulster co. \$2. A. L. Lansingburgh, \$1 13. J. F. A. Brunswick, \$0 75.

POETRY.

BURIAL OF THE YOUNG.

BY MRS. SIGOURNEY.

There was an open grave—and many an eye
Looked down upon it. Slow the sable hearse
Moved on, as if reluctantly it bore
The young, the unwearied form, to that cold couch,
Which age and sorrow render sweet to man.
—There seem'd a sadness in the humid air,
Lifting the long grass from those verdant mounds
Where slumber multitudes.

There was a train
Of young, fair females, with their brows of bloom,
And shining tresses. Arm in arm they came,
And stood upon the brink of that dark pit,
In pensive beauty, waiting the approach
Of their companion. She was wont to fly
And meet them, as the gay bird meets the spring,
Brushing the dew drop from the morning flowers,
And breathing mirth and gladness. Now she came
With movements fashion'd to the deep-toned bell—
She came with mourning air, and sorrowing friend,
And tears of those who at her side were nursed
By the same mother.

Ah! and one was there,
Who, ere the fading of the summer rose,
Had hoped to greet her as his bride. But death
Arose between them. The pale lover watch'd
So close her journey through the shadowy vale,
That almost to his heart the ice of death
Enter'd from hers. There was a brilliant flush
Of youth about her—and her kindling eye
Fur'd such unearthly light, that hope would hang
Even on the archer's arrow, while it dropp'd
Deep poison. Many a restless night she toil'd
For that slight breath which held her from the tomb
Still wasting like a snow wreath, which the sun
Marks for his own, on some cool mountain's breast,
Yet spares, and tinges long with rosy light.
—Oft o'er the musings of her silent couch,
Came visions of that matron form which bent,
With nursing tenderness, to soothe and bless
Her cradle dream, and her emaciate hand
In trembling prayer she raised—that He who saved
The sainted mother, would redeem the child.
Was the orison lost?—Whence then that peace
So dove-like, settling o'er a soul that loved
Earth and its pleasures?—Whence that angel smile
With which the allurements of a world so dear
Were counted and resigned?—that eloquence
So fondly urging those whose hearts were full
Of sublunary happiness, to seek
A better portion? Whence that voice of joy,
Which from the marble lips in life's last strife
Burst forth, to hail her everlasting home?
—Cold reasoners be convinced. And when ye stand
Where that fair brow, and those unfrosted locks
Return to dust—where the young sleeper waits
The resurrection morn—Oh! lift the heart
In praise to Him, who gave the victory.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures fade away;
They melt in time's resistless tide,
And cold are, while they stay;
But joys that stem Religion flow,

Like stars that gild the night,
Amid the darkest gleam of wo,
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul,
It sheds a radiance calm and pure,
Though tempests round him roll;
His heart may break 'neath sorrow's stroke,
But to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.

BOOKS.

STEPHEN VAN SCHAAK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.

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Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

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Life of Murray.

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Parable of the Sheep and Goats, by T. Whittemore.

Sermons preached in the State Prison, by N. Dodge.

Vindication of Universalism, by Pitt Morse.

The Christiana Visitant, at the publisher's prices.

S. R. Smith's Scripture Catechism.

H. Ballou's do. do.

Sermons by T. Fisk.

Fox Sermon, by H. Ballou

June, 1832.

TO UNIVERSALISTS.

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Do. on the Parables.

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The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.

Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 23, 1832.

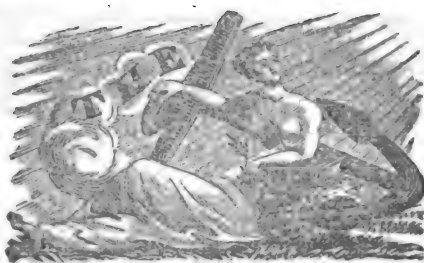
THE GOSPEL ANCHOR.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JULY 14, 1832.

NO. 3.

[From the Southern Pioneer.]

THE GOSPEL.

But, if our gospel be hid, it is hid to them that are lost.—2 Cor. 4: 3.

The first preachers of christianity, in speaking of the gospel, sometimes call it our gospel, by way of distinction from many false doctrines at that time promulgated, which were also called gospels. The gospel preached by our Saviour and his apostles, may always be known from spurious ones by the nature of its message, for it is always, and at all times, glad tidings. Hence the apostle when preaching the gospel at Antioch said, "We are declaring unto you the glad tidings of the promise made unto the fathers." The promise to which he here alludes, was that made to Abraham, (Gen. 12, 3,) and the same of which he speaks, Gal. 3: 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *In thee shall all nations be blessed.* This is indeed gospel. It is emphatically glad tidings. And such it must have been to the aged patriarch, who just before this promise was given, had raised his knife, in obedience to the divine command, to slay his only son. The same gracious promise must have been equally rejoicing, when renewed to Isaac. (Gen. 26: 4.) And when Jacob journeying towards Haran, laid down at sun set, weary and faint, with the stones for his pillow, and the heavens for his covering, it must have filled him with unmingled rejoicing, when the vision of this universal blessing of the gospel was unrolled before him, and when the voice from heaven came to him saying, I am the Lord God of Abraham the father, and the God of Isaac, in thee and thy seed, shall all the nations of the earth be blessed; and well might he exclaim, How dreadful is this place, this is none other than the house of God; and this is indeed the gate of heaven.

How beautifully does the message of the angels at the birth of the Redeemer, correspond with the nature of these promises. Fear not, said they; be not at all afraid, for behold I bring you glad tidings of great joy which shall be to you and to all people. And so great was the rejoicing when this message was received, that even the angelic host sang glory to God in the highest, on earth peace, and good will towards man. In accordance with this testimony respecting the nature of the

gospel, is the language of the apostle in a quotation from the prophet;—How beautiful upon the mountains are the feet of them that preach the gospel of peace, and bring glad tidings of good things. And Peter also in his general epistle to the christians, says of this gospel. Believing it, they were filled with joy unspeakable and full of glory. Such is the gospel; such are its effects. It is the good message of salvation, through the meditation of the seed of Abraham, which is Jesus; and it produces joy the most exalted, in every bosom that receives it. We need never mistake it, for it brings no pang to the heart;—it can in no way add to the already accumulated sorrows of the world. No; it has another, and a nobler object in view, and exerts another and a nobler influence. God, from his own causeless benevolence, sent it from heaven, for no other purpose, than that it might breathe peace, and courage on earth. Need I ask then, if that can claim to be gospel, which teaches the unending suffering of men? Does that give comfort and courage to the soul? Is that, indeed, *glad tidings*? As well might the fond mother call that glad tidings, which tells her the hideous crocodile has destroyed the loved infant of her breast. It is not gospel, it is as far from its nature as the east is from the west, for the gospel proclaims only good tidings, and produces only righteousness, peace, and joy in God.

This Gospel however may be hid; but still the fulness of its blessings are not diminished. We say of the sun, when a cloud covers its disk, or the earth excludes it from our sight, that it is hid; yet the fulness of its light and heat are not lessened; and even when midnight darkness surrounds us, it shines with peculiar radiance and splendour upon other portions of the globe. So with the gospel:—to some it may be unknown; yet it shines no less bright and beautiful upon others, and will continue to pour forth its beams of richness and of gladness, 'till all men shall walk by its brightness in the path of truth.

But the apostle says, if this gospel be hid, it is hid to them that are lost, which is understood to imply that some certainly would be lost. This indeed, must be admitted. But what is it to be lost? The Christian is of opinion, that, to be lost, is to be annihilated. The Presbyterian maintains that, to be lost, is to be made endlessly miserable in hell. Let us now

learn the opinion of our Saviour, Luke 19: 10, "The Son of man is came to seek and to save that which was lost." This is definite. The situation of the lost, then is not such, but what the son of man shall seek them out, and save them. So that, though the gospel may be hid from them a season its glorious light shall one day shine upon them, and their blind eyes shall see out of darkness, and out of obscurity.

The Saviour has illustrated the situation of the lost in the parable of the "lost sheep;" which shows very conclusively that, to be lost, is to be strayed from the enclosures of truth and wisdom, and to follow in the way of the transgressor. And also in the parable of the prodigal son, the same truth is inculcated. Mankind like the prodigal, have blinded themselves to their true interests, and wandered in the by-paths of iniquity, but when they shall have been brought to the knowledge of the truth,—when they shall have been sanctified by the spirit of our God, and made members of the heavenly family, then will they have passed from death unto life; and then may it be said of them as of the prodigal,—*These my children were lost, and are found, were dead, and are alive again.* S. P. S.

IMMORTALITY.

The doctrine of a future state of conscious being, is one that few have disbelieved, and one that still fewer have not wished to embrace as an anchor to the soul. Whatever may be our religious, or sceptical notions, we all wish for a fairer and better land, into which we may find admittance, when we bid adieu to the sorrows of this.

When the world first indulged the hope of another life, if indeed, it be not as old as the human race itself, it is impossible to determine. No historical monuments points to an age which had it not; no traveller has visited a country, however barbarous or savage, that has not, in some shape, a wish, a hope, or a belief in some future existence for their deceased friends. However rude, barbarous or whimsical their notions may be; however wild and fantastical the beings with which they people the regions beyond the grave; all ages and all countries have believed, and do believe, such regions exist, and have a clearer, or less perfect, conviction, that they will live again as sentient beings.

What originated this wish, hope or belief, it is impossible to ascertain. There have never been wanting individuals who had it not; hence we infer it is not innate. It was not tradition, for tradition can only perpetuate; it has no power to originate. The belief must have existed before tradition could hand it down. It can hardly be said that nature teaches it. True we see transmigration from one state of being to another, among some of the insect tribes. The caterpillar winds itself in its cone, and after a few days, bursts its grave and sails on colored wings, a beautiful butterfly. But because the insect passes from one state of being to another we cannot with certainty infer the same of man. And should the analogy hold good in all its parts, it would not meet its wants. The butterfly is not immortal. It sports in the sunshine for a few days, and is no more. So man would live but again to die.

Poetry has found in sleep an image of death. But the resemblance is slight. In death the vital functions cease; in sleep they go on. The gloom of winter, the renovation and joy of spring, have been adduced as poetical emblems of death and the resurrection. There is something beautiful in the thought. The autumnal winds sigh lonely through the forests; the cold desolations of winter succeed; and wrap the earth in its winding sheet. The sun gains the vernal equinox: the warm south wind blows; the snow melts; a mild and genial air breathes over the earth, and all start into life. Gladly would we view this emblematical of man's resurrection from the tomb in the spring of immortality. But the dead live not. The plant that had withered, the stalk that was dry, feels no revivifying power. That green blade is from a root that died not, and that beautiful flower is from a seed newly germinated.

Man, as viewed by our senses, seems only born to procreate his species and die. The infant was weak, feeble, in mind as in body. For a few days it grows up; flourishes with promise; reaches its maturity; casts its leaf; withers away to second feebleness—to infancy—to death. The elements which compose the body, return to their native elements, form new combination, to constitute parts of plants and animals, again recombined, and thus on. In this man can read no future conscious being. Nature, so far as we read her language, reverses not the decree, death is an eternal sleep. Whence, then, the universality of man's belief in a future state? Is it the result of imagination? Is it a dream? We would not if we could, answer this in the affirmative. We would not disbelieve. Without the hope of another, this were indeed, a wretched world. We would believe, even if in error; for if we err, we secure the bliss of believing, and can never feel the pang of disappointment.

"Where ignorance is bliss, 'tis folly to be wise."

There is something curdling to our blood in the thought we are to be no more. There is something too painful to be de-

scribed, almost to be endured, to stand by the newly made grave and see let down into the cold earth, the one we have loved, whose soul was commingled with our own, and to feel that it is the final end—to feel that there lies the form we have often clasped in transport: there are closed the eyes which shone with intellect; there are mute the lips that discoursed so often music to our ears; there is stilled the heart that beat to warmest and kindest feelings. All, as the clouds rattle upon the coffin, vanish, and we stand lone and withered beings. It is as if the life spring was broken. A sombre hue comes over the whole of nature. The soul is dark. Not a ray beams out to pierce the dark cloud that hangs over it. I have thus stood by the grave of my friend; I have thus looked upon his dissolution as the end of all that I loved. It is enough. I would not stand there again. Wisdom may assert we die to live no more. But

"Oh let her read nor loudly, nor elate
The doom that bars us from a better fate;
But sad as angels for the good man's sin,
Weep to record, and blush to give it in."

The soul shrinks from the thought of annihilation, and it would seem that shrinking back—that horror at non-entity—indicates the death cannot be the end of our being. Perhaps it is not unreasonable to infer a future state from the capacities of the soul itself. Few who have contemplated the soul, its mighty powers, its sublimity of feeling, its moral grandeur, its continual aspirations after something it has not; its wish to stretch beyond the narrow circumference of the earth, beyond the farthest limits of space rise and hold communion with the Mysterious Power it feels but sees not—few have taken this view of the human soul, and have not deemed it destined to survive the frail tenement of clay in which it is lodged. Who can believe a being of such varied and extensive powers, so high, so noble, and often so godlike in its aspirations and achievements, is born but for an hour? No it cannot be.

"—— I can feel, that through a clod
Of the dark vale, there is a sense
Of better things—the fit abode
Of something tending up to God—
A germ of pure intelligence.
I know not how the Eternal hand
Has moulded man—but this I know,
That while 'midst earth's strange scenes I stand
Bright visions of a better land
Go with me still, where'er I go."

THE VALLEY OF JEHOSEPHAT.

Blackwood's Magazine, in an article entitled Chateaubriand, contains among other extracts from his works, the following beautiful description of the valley of Jehoshaphat.

The valley of Jehoshaphat has in all ages served as the burying place to Jerusalem; you meet there, side by side, monuments of the most distant times and of the present century. The Jews still come there to die from the corners of the earth. A stranger sells to them, for almost its weight in gold, the land which contains

the bones of their ancestors. Solomon planted that valley; the shadow of the temple by which it is overhung—the torrent, called after grief, which traversed it—the psalms which David there composed—the Lamentations of Jeremiah, which its rocks re-echoed render it the fitting abode of the tomb. Christ commenced his passion in the same place; that the innocent David, there shed for the expiation of our sins, tears which the guilty David let fall for his own transgressions. Few names awaken in our minds recollections so solemn as the valley of Jehoshaphat.

The aspect of the celebrated valley is desolate; the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of Jerusalem appear. The eastern side is formed by the Mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon.—These two mountains, which adjoin each other, are almost bare and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some wild olives, some ploughed land, covered with hyssop, and a few ruined chapels. At the bottom of the valley you perceive a torrent traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery, appear like a mass of ruins at the foot of the mountain of Scandal under the vantage of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. Three ancient monuments are particularly conspicuous, those of Zachariah, Jehoshaphat and Absalom. The sadness of Jerusalem from which no smoke ascends and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of these tombs, ruined and ransacked, and half exposed to view, almost induce one to believe that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.

APOLOGUE.

Translated from the German, for the "Friend."

One day, in spring, Solomon, then a youth, sat under the palm trees in the garden of the king, his father, with his eyes fixed on the ground, and absorbed in thought.—Nathan, his preceptor, went up to him and said, "why sittest thou thus, musing among the palm trees?" The youth raised his head, and answered,—"Nathan, I am exceedingly desirous to behold a miracle." "A wish," said the prophet, with a smile, "which I entertained myself, in my juvenile years." "And was it granted?" hastily asked the prince. "A man of God," answered Nathan, "came to me bringing a pomegranate seed. Observe, said he, what this seed will turn to. He thereon made with his finger, a hole in the earth, and put the seed into the hole, and covered it. Scarcely had he drawn back his hand when the earth parted, and I saw two small leaves shoot forth; but no sooner had I perceived them

than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker. The man of God thereupon said to me, take notice! and, while I observed, seven shoots issued from the stem like as the seven branches on the candlestick of the altar. I was astonished, but the man of God motioned to me, and commanded me to be silent, and to attend. Behold, said he, new creations will soon make their appearance. He thereupon brought some water in the hollow of his hand, from the stream which flowed past, and lo! all the branches were covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odor.

Whence, exclaimed I, is this perfume, and this refreshing shade? Seest thou not, said the man of God, the scarlet blossom, as shooting forth from among the green leaves, it hangs down in clustres? I was about to answer when a gentle breeze agitated the leaves, and strewed the blossoms around us as the autumnal blast scatters the withered foliage. No sooner had the blossoms fallen than the red pomegranates appeared among the leaves, like the almonds on the staves of Aaron. The man of God then left me in profound amazement."

Nathan ceased speaking. "What is the name of the God-like man?" asked Solomon hastily. "Doth he yet live? Where doth he dwell?" "Son of David," replied Nathan, "I have related to thee a vision." When Solomon heard those words, he was troubled in his heart, and said, "How canst thou deceive me thus?" "I have not deceived the Son of Jesse," rejoined Nathan. "Behold in thy father's garden thou mayest see all that I have related to thee. Doth not the same thing take place with every pomegranate, and with the other trees?" "Yes," said Solomon, "but imperceptibly, and in a long time." Then Nathan answered, "Is it therefore less a divine work, because it takes place silently and insensibly. Study nature and its operations; then wilt thou easily believe those of a higher power, and not long for miracles wrought by a human hand."

SCRIPTURE ILLUSTRATION.

"And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall Jezreel."—*Hosea ii: 21, 22.*

Poetry gives animation, speech, and action, to things inanimate. This is a fine specimen of an elegant figure, which the rhetoricians call personification. To the mere English reader, the text is, perhaps, a little obscure; but the obscurity will be removed if we look at the chain, beginning first with the lowest links.

1. Jezreel, or Israel, presents his petition to the corn, the wine, and the oil.—"Corn, come and strengthen me; wine, come and cheer me; oil, come and enrich me, and make my face to shine."

2. The reply, "We will hear you, if the earth will hear us."

3. The earth cries aloud, "I will supply you, if the heavens will supply me;" and immediately carries her address to the heavens.

4. The heavens say, "We will hear you, if the God of the heavens will hear us." The sun asks leave to shine out, with warm and genial rays; the rains and the dews beg permission to descend, that by their mild and genial influence the earth may be fertilized.

5. The petition of the heavens is readily granted by the God of universal nature. Jehovah saith, "I will hear—I will hear the heavens," and thus the prosperity of the favored nation is secured.

The concatenation of causes is wonderful. The first and governing link, is in the hand of God. From this and similar passages, originated perhaps, the fabulous account of Jupiter's letting down his golden chain from heaven.

THE HUMAN STRUCTURE.

"I am fearfully and wonderfully made, O Lord," exclaimed David on surveying the admirable mechanism of his own frame. Indeed so complicated and curious is the structure of this fabric, which has justly been termed the "master piece of God's works," that no person that contemplates it can possibly avoid joining with the pious Psalmist.

That illustrious physician of antiquity, Galen, is reported in his youth to have been a Sceptic, but on witnessing a dissection, and examining the mechanism of the human body; the divine wisdom and design running through all its parts he was struck with such a sense of the great Architect that he immediately became a convert and during his life devoted himself to the worship of the Deity with all the fervor becoming an enlightened and grateful mind. Having himself happily caught the first spark of divine light from a survey of this wonderful machine, he earnestly recommends to others the study of it as the noblest employment of the faculties, and one of the surest guides to rational devotion. His thoughts on the subject, though emanating from a heathen are well worth the attention of all Christians. "Those treatises said he, which display the excellencies of the great Creator, compose one of the noblest and most acceptable hymns. To acquaint ourselves with his sublime perfections, and point out to others his infinite power, his unerring wisdom and his boundless benignity, this is a more substantial act of devotion, than to slay beacons of victims at his altar, or kindle mountains of spices into incense."

[From the Universalist.]

GARDEN OF EDEN.

Many, and very strange have been the speculations of theorists, in relation to the garden of Eden, of which we have an account, in the second chapter of Genesis.

The opinion, however, which has been most generally received, and which probably now prevails more than any other, is, that God planted a garden, in the literal sense of the expression, eastward in Eden, and there put the man, whom he had "formed of the dust of the ground," and commanded him "to dress it and to keep it." Much time has been spent, by men of distinguished abilities, of great literary attainments, to point out the precise spot where this garden was located, and to explain its peculiar and distinguishing qualities. But, upon these particulars they are yet divided among themselves: some contending that it was located in one region of the earth, and some in another; some supposing that the ocean may now cover the spot, and some, that it was carried to heaven; and it is not too much to conjecture, that the world is as wise now in relation to these things, as it ever will be. It may not be inferred, however, from this remark, that such a garden did not exist. It might have existed, for aught we know, in a literal sense; but, be that as it may, it is now useless to speculate about the precise spot where it was planted, and the memorable trees which it is said to have contained. We may never expect to derive much direct and satisfactory information in relation to these particulars.

We will not conceal the fact, however, that we are not among those, who receive as truth, the common opinion of the famous and celebrated garden, upon which we are now remarking. We believe it to be, rather, a beautiful and highly instructive allegory, designed to show the moral state and condition of human nature; representing, in a very plain and forcible manner, the present order of things, and the nature of our temporal existence. It seems to us exceedingly inconsistent with what we can discover of God, in his works and ways, to admit that he was ever personally engaged in planting a literal garden for the accommodation of man. It seems to us too much like the fables and fictions of olden time; too much like the enchanted land of the ancients, the pleasure garden of their Genii and deities, the Hesperides, and the tree of immortality. We think it will be far less offensive to the principles of reason and common sense, to understand the Mosaic account of the garden of Eden in a figurative or allegorical, rather than in a literal sense. And we feel constrained to believe, that the more reflecting and intelligent mind will readily perceive the truth and propriety of this sentiment.

We may observe, however, that, even if we were, to admit the Mosaic history of the garden as literally correct, still, it would not be improper, it would not be an unwarrantable use of scripture, to apply it to the moral state and condition of human nature. Man, after he was formed of the dust of the earth, it is reasonable to suppose, was placed in a state and condition best suited to the powers of body and mind, with which he was created. And we cannot but perceive, that all his pow-

ers, both mental and physical, are peculiarly adapted, and consequently must have been designed, to answer the purposes and to meet the ends of his present organization and mode of existence. We find him constituted with capacities and wants, sensations and sympathies, passions and propensities, exactly suited to the present state and order of things. And from this, we may reasonably and justly infer, that this temporal state of his existence was the garden, into which he was placed by his Creator, after he had received the breath of life and became a living soul. It was *this garden*, that he was required to keep and to dress; the evil passions, the vicious propensities, the immoral habits, the impure desires, which should spring up in it, that he was required to subdue. And so long as he was successful in keeping them under subjection, and in resisting the force of temptation, so long he was happy, and knew not the evil consequences of transgression. But when he yielded to the seducing spirit, that lurked in his earthly constitution, and was overcome, he was brought to know, by his own experience, that the same tree which yielded good fruit, was also productive of evil. He was brought, in other words, to a knowledge of the fact, that his present existence was not a scene of unmixed happiness enjoyment, but that good and evil, pleasure and pain, joy and sorrow, were alternately and perpetually to succeed each other.

And how exactly does this answer to the state and condition in which we now find ourselves. We find, by every day's experience and observation, that this life is the tree, on which grows the fruit of good and evil. We must not expect, while in this world, to live in continual enjoyment of earthly good, to pass our lives in unremitted pleasure, to spend our days in perpetual sunshine of prosperity, and to drink constantly from the pure fountain of social bliss. We must expect, sometimes in the course of our journey, to be overtaken by the reverses of fortune, to feel the bitterness of disappointment, to drink from the cup of affliction, to struggle with adversity, to hold conflict with peril and danger, and to meet with unavoidable misfortunes. If we now hold possession of all that the world can afford to render us happy—if all our worldly prospects are fair and even flattering,—still, we should remember that the time may be fast approaching, when all that we have, and all our hopes, shall be swept from us, and leave us poor and wretched in the cheerless vale of adversity. The Supreme Being, whose dispensations we regard as altogether right and just, may have already sent forth his mandate, and commissioned the destroying angel, to overthrow our brightest prospects, and dispose us of every earthly enjoyment. The arrow of death, perhaps, may have been drawn from the quiver, and even shot from the bow, and is already on its way to the heart of one or another of our friends; and now, it has reached the vital spot, and he is dead. Once, all our affections

were placed upon him, our hopes centered in him, our thoughts lingered with pleasure on the scenes that were past, and brightened in the prospect of those that were to come. Now, alas! the tie of mutual friendship is severed, the season of social intercourse is past, the union of kindred spirits is broken, the thought of the past only serves to increase the anguish of the present, and the prospect of the future is dark and gloomy. But, why should we complain? While he lived, we enjoyed with him hours of the purest pleasure and the most unmixed delight; and, now that he is dead, we must expect to endure the pain of separation. Such, indeed, is the nature of our present existence. It is a varied scene of good and evil.

Our present existence then, may be fitly and forcibly represented by a tree, bearing the fruit of good and evil; and now, the question may arise, what is meant by the "tree of life?" In answering this question we may appeal to the scriptures; for the inspired writers have been particularly minute in their descriptions of the tree of life, and in detailing its peculiar qualities and excellencies. The wise man tells us, in his Proverbs, that "the fruit of the righteous is a tree of life." And he tells us also, that "a wholesome tongue is a tree of life." But the most beautiful and sublime description we have of it is given us by the Revelator, in the last chapter of the Revelations—in which, after having given us a full and circumstantial account of the Holy City, he says,—*"In the midst of the street of it, and on either side of the river, was the tree of life, which bear twelve manner of fruits, and yielded her fruits every month; and the leaves of the tree were for the healing of the nations."* Yes, reader, in the Holy City, in the Heavenly Jerusalem, in the Gospel Covenant, grows and flourishes the tree of life. "There"—to use the words of another—"there it rises in prospect, at the end of our wanderings and conflicts in this transitory state; there it flourishes, to refresh the weary and drooping pilgrim with its ever growing fruits, and to cover the nations with its verdant and never falling umbrage. O, do not labor to shed the baneful mists of scepticism and infidelity over this delightful prospect. O, leave me this tree that when my parched tongue seeks refreshment in vain, and my palate can no more receive pleasure from any fruits of celestial growth, I may send forth the last breath of this mortal life, in the well grounded hope of an entrance into the Paradise of God."

Reader,—when we cast our eyes around us, and behold the moral world plunged into the deepest abyss of depravity and ruin,—when we consider how deeply involved in darkness and error are the nations of the earth,—when we contemplate the intensity of human suffering occasioned by the practice of sin,—can we but rejoice that the "tree of life" still flourishes and bears its twelve manner of fruits, and yields its fruits every month, and that its leaves are for the healing of the nations? Planted, as it is, "by the rivers of water,"

it will take deep root, and shoot high; and its wide spreading branches will continue to extend, until all the nations, families and tongues of the earth, shall repose in peace beneath its thickening foliage, feed on its delicious fruits, and drink deep from the pure river of living water, clear as crystal, which flows to it, from "the throne of God and of the Lamb." c. e.

CHILDHOOD.

What at first strikes us in the infant, is his helpless state, inspiring us with a tender pity: and yet to this very state does he owe his strength. It gives him a power over all that surrounds him, such as the ambition of war would in vain strive to obtain. Nature has endowed helpless infancy with seducing charms and an irresistible grace; candor and tenderness, confidence, truth, and all the qualities, which attract and attach our hearts, are stamped on the face of the unsuspecting infant. A stranger to mistrust, suspicion, or subterfuge, his words are the faithful picture of his thoughts; his voice has something delicate and celestial, and every action, easy and unaffected, is graceful beyond all that art can produce. His smile is cheering, his tears are sweet, and his entreaties are irresistible.

The bewitching sweetness of this amiable age, this spring of existence and dawn of life, has such a power over our imagination, that it is always under its semblance we represent every object which recalls to the mind the idea of purity, gracefulness, and felicity. If we wish to trace an image of the harbinger of spring—of that gentle breeze, whose soft breath wafts perfume from the flowers, we represent it under the form of a winged infant with a thousand zephyrs fluttering around.

The good and pious minds who seek in heaven for a benign protection, invoke the meditation of celestial cherubs: and heaven resounds with the harmonious voices of the angels.

And where is there a heart so hard as to resist the tears or smiles of innocence! The greatest men have acknowledged its power. Agesilaus, the king of rigid Lacedemonia, was not ashamed to be observed while riding on a stick and playing with his children. The good Henry (of France) was proud of such amusements, and said to an ambassador who found him carrying his infant son on his back, "this cannot surprise you if you be a father." Themistocles said, pointing to his son, "here is the most powerful of the Greeks; for Athens commands Greece; I command the Athenians; my wife commands me; and this child commands her."

Believer.—One who is privileged to denounce all who dissent from his peculiar speculative opinions—who may quarrel for peace sake, and whose works are current, on the credit of his faith.

"The just man walketh in his integrity; his children are blessed after him."

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, } Editors.
I. D. WILLIAMSON, }

TROY, SATURDAY, JULY 14, 1832.

TO CORRESPONDENTS.

We have received two long communications over the signature "U." We would inform this respected correspondent, that we would rather decline entering into a controversy, which, we have reason to believe, would not be interesting to our readers, the subject matter thereof having been so frequently discussed. As the articles on which he bases his objections emanated from the Trumpet, we would refer him to that paper, if he thinks proper to enter into debate.

A third communication from the same writer, we insert to-day.—Eds.

HONESTY OF UNIVERSALISTS.

We have more than once said, that a sincere Universalist was, of consequence, an honest man; because he sincerely believes "honesty is the best policy." We have two instances before us, worthy of commendation, which we take the liberty of laying before our readers.

On the 11th day of June last, we received the following letter.

"———— June 9, 1832.

Messrs. Le Fevre & Williamson,

I have piles of the "Gospel Anchor" on hand, an others who say they have paid for the year ending 1st July, and will take no longer. How many at that time may think proper to continue I know not, nor if any thing is due. But one thing I do know, if men's words are to be taken, that your agent ——— has collected all he could, and from some the postage, and not paid over. He depamped the 2d inst. and where to no one knows, as I know of."

Yours, &c.

————, Post Master.

On reading this letter, we naturally supposed that our Agent had played the rogue; yet we were unwilling to believe he had *intentionally* done wrong, because we know something of his character. As to the Post-master, who keeps "piles" of our paper without giving us the necessary and timely information, we have but little charity for him. It is his duty to inform us *seasonably*, who refuses or neglects to take our paper out of his office. Unless he does so, how can we tell whose paper to discontinue? But we leave him to look for our Agent.

About a week after the receipt of the above letter, we received the following from the Agent, who had been missing under such suspicious circumstances.

————, June 18, 1832.

Editors of the Anchor:

Genl.—Having recently removed to this section of the country, I am desirous to continue your paper, and wish you would send it to me, directed to ———, as that is the nearest post-office. It is several miles from here; but the post-master is a gentleman, and will send the paper to me when he has opportunities. I left some money for you with ——— of ———, who will take my place if you wish, and act as your agent. He is a man who I think will do justly by you, and I have sent him a list of our subscribers in ———. There is one or two subscriptions that I may have to pay, owing to some failure in that vicinity. Mr. ——— will give me the earliest notice should that be the case.

which I hope may not; but if it should, I will be responsible for the amount, and pay you for the full list of subscribers.

Yours respectfully,

This letter speaks for itself. It puts the insinuations of the Post-master entirely at naught. It is creditable to the writer, and will be satisfactory to us, even if he never should be able to perform all he so generously promises. But we have no fears on that account. So far, in every instance, his integrity appears to us unimpaired.

We have another letter also from an Agent, which we take pleasure in publishing. It is dated

P——d, Mass. June 27, 1832.

Editors of the Gospel Anchor:

I send you a few names of individuals who wish to become subscribers to your paper, commencing with No. 1, vol. 2. I could send you more names, but I am not disposed to forward such as will not give me the money to send, or will not pay in some reasonable time—I cannot do it consistently with my religion. You labor as Editors, and should be compensated. As such your task is arduous. But you know there is sin in the world, and too few have that regard to justice and integrity in paying their dues, that they should have.

Yours &c.

We are proud of such sentiments, coming as they do from the common walk of life. They are worth more than all the groaning that ever was uttered in a fourteen days meeting. If inculcated in community, they will be useful wherever adopted. "An honest man is the noblest work of God."—P.

THE GREAT MISTAKE.

Perhaps there never was a greater mistake in policy, than the "Christian party in politics" committed in their attempt to control our civil government, by stopping the mail on the first day of the week. The cloven foot of this Church and State monster, then appeared too conspicuously to pass unnoticed by the people; and it was a luckless hour indeed for this beast, when he thrust his head and horns into the hall of Congress. Previous to that event, the influence of the clergy was powerful in these United States. They had been looked upon as a peaceable and rather harmless set of men, from whom no danger was to be anticipated; and almost every measure they proposed, was cheerfully acquiesced in by the people and our rulers. But alas! we may say, how art thou fallen, that didst weaken the nations! In a rash hour, and with confidence of success, they entered the hall of legislation with their petitions, and with a high hand and in somewhat imperious language, demanded the passage of a law which amounted, to all intents and purposes, to a Union of civil and ecclesiastical authority. From that moment the eagle eye of jealousy, has been upon them; and if they have taken one step which approaches civil authority, they have been frowned into silence in a moment. So jealous are the people of their rights, and so vigilant in guarding aspiring ecclesiastics, that even upon requests where a few years ago the whole community would have been in their favor, they are met with a prompt denial.

We have been led to these remarks from the fact, that since the excitement upon the subject of the Cholera, the President of the United States, the Governor of this State, the Legislature of the same, and the Common Council of the city of New York, have all been assailed with petitions, praying them to set apart a day of fasting and prayer. The

prayer of these petitions has been, in each case, promptly denied. This is as it should be. It shows conclusively, that our rulers know something of their duty, and even more of the duty of the clergy than many of that class are willing to practice.—They have virtually said to the petitioners—gentlemen, attend to your own business, and we will look to ours. This is right. We are glad to see our rulers on their guard, and practising upon the principle, that they are elected to office, not to make laws upon religion—not to say when the people shall fast and pray—but to manage the temporal concerns of the country.

We have no objections to a day of fasting and prayer, provided it is not made "a day for a man to afflict his soul, and bow down his head like a bulrush," for such is not the fast God has chosen; but we are seriously opposed to the principle of calling in the aid of the civil authorities, for the purpose of getting people to fasting and praying.—We are heartily sick of this eternal disposition to sound a trumpet in the street, for the purpose of letting the world know that we pray. How is it that teachers in Israel cannot read plain English? Has not our Master instructed us, when we fast to annoint the head, that we may not appear unto men to fast? Has he not told us, when we pray to enter into our closets and shut the door? Why, then, in the name of reason, consistency and common sense, should those who profess to be followers of Christ, abuse his religion, and condemn his precepts, by proclaiming to the world, that at such and such time they are going to fast and pray? "Wo unto you scribes and pharisees, for ye love to pray standing in the streets and synagogues, that ye may be seen of men." "Ye make clean the outside of the cup and the platter, but within are full of extortion and excess."

We repeat, we have no objection to fasting, if such a fast can be kept as our Master enjoined, and as required in Isaiah lviii. 6, 7—"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye brake every yoke?—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Men and brethren, if ye wish to fast, here is a pattern for you. "Be zealous, therefore, and repent," and "let not your right hand know what your left hand doeth."—W.

SCRIPTURE EXPLANATION.

"Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude 7th v.

The correspondent who wishes us to make some remarks on the above verse, is referred to a more enlarged consideration of the subject, in the first volume of the Anchor, page 237. He will there find the character of the fallen angels described.

The first inquiry to propose is, what especial vengeance or punishment came upon Sodom and Gomorrah, and the cities of the plain? An answer to this is found in Gen. xix. 24, 25—"Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities and the plain, and all the inhab;

itants of the cities, and that which grew upon the ground."

Secondly. We notice the particular epithet *eternal*, which is applied to this fire. On this expression, Dr. Adam Clarke observes—"Some apply this to the utter subversion of those cities; so that by the action of that fire which descended from heaven, they were totally and *eternally* destroyed; for as to their being rebuilt, that is impossible, seeing the very ground on which they stood, is burnt up, and the whole plain is the immense lake Asphaltites." This exposition, though reasonable enough, does not exactly appear to us to meet the case; for at the time when Jude wrote, it appears that that portion of the country was then suffering the vengeance of this fire. We rather agree with the opinion, which *history* sanctions, that in the Apostle's time, that region of country was actually in a burning state. We learn that the land there is highly bituminous, and that it was subject to internal fire for many ages—which would be the proper rendering of the word *eternal*—that is, *age-lasting*. In this opinion we are confirmed by the expression that they were "set forth as an example," suffering this vengeance. Now it is very certain that if their sufferings were in another world, it was no example at all, for it was concealed from mortal eyes; and if the vengeance had long been passed and no traces thereof left, it could not with propriety be said that these cities were then suffering. On the whole, therefore, we rather should adopt that opinion which, in accordance with historical facts, supposes that Jude was pointing his countrymen to the awful visitation which had overtaken the cities of the plain—the fires of which were not quenched in his day, but were set forth as an age-lasting or perpetual example of their destruction.—L.

The North American Arithmetic.—The Editors of the Anchor acknowledge the receipt of a copy of the above work, from the publishers, for which they tender their thanks. They have carefully examined it, and highly approve the plan as well as the judicious selection of examples. They cheerfully recommend it to the patronage of schoolmasters. It may be procured at Lincoln & Edmonds, Boston, and Collins & Hannay, New-York.—Eds.

MILTON AND POLLOCK.

Truth and Poetry.—We are no admirers of the fictions of Milton's pregnant imagination, nor of the sombre romance of his copyist, Pollock. Both were stoutly orthodox, as well as poetical. In the writings of the former, the catechisms of divines have found great countenance; inasmuch that we have occasionally been led to the belief that these catechisms were based upon the imaginings of Milton, rather than upon the testimony of holy writ. Be that as it may, Milton offers many items of evidence upon which the orthodox may rely, to sustain their theological fabric; and Pollock, "in these latter days," has furnished much gaudy mystery wherewith to embellish it. Milton went into chaos before creation—Pollock goes into it after, as he supposes, creation and time are no more. They both become marvellously enlightened by their mental perambulations; and they throw as great a lustre upon subjects of which they are entirely ignorant, as any writers with which we are acquainted.

In Pollock we here and there find a sober truth,

although dressed *cap-a-pie*, in poetical measure.—Such is the following extract, as our readers will at once recognize.—P.

THE HYPOCRITE.

He was a man
Who stole the livery of the court of heaven,
To serve the devil in; in virtue's guise
Devoured the widow's house and orphan's bread;
In holy phrase transacted villainies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched holiest things.
And none of sin lamented more, or sighed
More deeply or with graver countenance
Or longer prayer, or wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob; in sermon style he bought,
And sold, and lied; and salutations made
In scripture terms: he prayed by quantity,
And with his repetitions long and loud,
All knees were weary; with one hand he put
A penny in the urn of poverty
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding.
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrewn! and yet few were
deceived.

His virtues being overdone, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently, and out of time
With serious phraseology—were rents
That in his garments opened in spite of him,
Through which the well accustomed eye could
see
The rottenness of his heart.

[For the Anchor.]

REVELATION VINDICATED.

Messrs. Editors.—The writer in No. 52 of your publication, whose initials are B. W. produces an article of a strange, and I may add, very pernicious character, on the authenticity and usefulness of "The Revelation of John." He informs us that "volumes have been written to explain this book, but it still remains involved in deep obscurity." I admit this remark through one medium only, viz. through "The wisdom of this world, which is foolishness with God; for it is written, he taketh the wise in their own craftiness." 1 Cor. iii. 19. Were I to place any other construction than this on the subject before me, I should give flattering titles to men, and should also fail in receiving a portion of the benediction respecting the study of this book as announced by the Redeemer: "Blessed is he that readeth, and they that hear the words of this prophecy."

Under the assurance of obtaining hereafter, a promissory part, a lively interest in this benediction, I take the liberty to object to the sceptical constructions of your correspondent; for when the sacred book called the Revelation of John, is viewed, (as all the other scriptures must be viewed,) to accomplish the purposes of God through various dispensations, in the humanity and performances of his dear Son, wherein he is well pleased—then the "deep obscurity," of this doubtful professor vanishes; and the observations and verbal criticisms, so artfully and unjustly advanced,

ced, evaporate like the morning cloud and early dew.

To prevent the weaklings of Christianity from falling under the influence of temptations of this pernicious character, it may be necessary to bring this writer's remarks under the following review.

He commences by observing—"There are three things doubtful concerning this piece of writing. (By this loose, irreverent expression, he means the whole book of the Revelation of John.) First—Who wrote the book? Second—Where was it written? Third—What was the meaning of the writer?" These doubtful interrogatories, by which this author artfully attempts to lay a foundation for "deep obscurity" and rejection, are all simply and conclusively answered in the first chapter of this prophecy. Allow me to examine:

1. *Who wrote it?* The Redeemer himself replies to this question, in a way which should make this septic take shame and confusion of face upon him. He commands John to write this book in the following imperative language—"Write the things which thou hast seen; and the things which are; and the things which shall be hereafter."—Ch. 1. v. 19.

2. *Where was it written?* This, like the preceding question, is introduced to confound the unvary and inexperienced reader, and to gender unbelief. What more explicit, what more satisfactory than the following confession of the evangelist himself, respecting the locality of this writing? "I John was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the spirit on the Lord's day, and heard behind me a great voice—saying, 'I am Alpha and Omega; the first and the last. And what thou seest write in a book!'"

Here, gentle reader, you have a plain unvarnished answer to a doubtful interrogatory, and to what is stated by this correspondent to be involved in "deep obscurity"—namely, that John, while in the Isle of Patmos, (now called by the same name, as situate in the Archipelago,) was commanded *there*, to write this prophecy in a book!!

3. *What was the meaning of the writer?*—To this artful interrogatory, we have also a satisfactory reply; it is stated in the first verse, to be "A revelation of Jesus Christ."

The fact, Messrs. Editors, seems to be, there is more said concerning Jesus Christ in this prophecy, than agrees with this writer's carnal and worldly system. But those who regard the Redeemer's admonition—"Search the scriptures—for they testify of me"—will, by attending to the introduction in the first chapter of this persecuted part of the sacred writings, see the following positions advanced, and which afford inexpressible auxiliaries for faith and hope, in studying the book now under review, in connexion with the design of many other parts of the Old and New Testaments.

1. *The sacrifice and resurrection of Christ; his titles and dominion; his kingdom and glory.*

"From Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

2. *His second advent predicted; with its manner and result.* "Behold he cometh with clouds, and every eye shall see him, and they also who pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. (Let this careless objector attend to this.) I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, who was, and who is to come, the Almighty."

3. *The blessedness of those who study the Revelations after this manner.* "Blessed is he who readeth, and they who hear the words of this prophecy; and keep those sayings that are written therein."

Reader, consider and impartially digest for thine own eternal interest, these plain and simple inferences, confirmed by the authority of John himself, the writer of this book, and avoid the cunningly devised fables of men, who lie in wait to deceive.

In regard to the objections made to the words, "shortly come to pass," "the time is at hand," "I come quickly,"—a babe in the faith of christianity; the veriest tyro in the religion of the word, might soon learn to dispose of a thousand of them, if required; they only allude to the beginning of the accomplishment of the approaching prophecies stated in this book. The whole comprehends three distinct and separate periods or dispensations, as mentioned in the 19th verse:—"Write the things which thou hast seen—and the things which are—and the things which shall be hereafter."

It should be remembered that whenever a dispensation is about to commence, the things concerning it may be said—will shortly come to pass, or will soon be at hand—meaning that the beginning of such dispensation will take place soon; when its progressions will advance with uncontrollable precision; though its ultimate fulfillment through unknown ages might not terminate in eighteen hundred or twice eighteen hundred years. Scarlet, and many other eminent Greek scholars, place this construction on the foregoing words.

But notwithstanding this conclusion appears satisfactory—quite sufficient to stop the mouth of this doubtful, unbelieving professor—yet I will not avail myself of it exclusively, but rather give the preference to the final argument, the perfect and unalterable exposition of an inspired Apostle, on this important subject:—"There shall come in the last days, scoffers, walking after their own lusts, and saying, where is the promise of his coming? but beloved, be not ignorant of this one thing—that one day is with the Lord as a thousand years, and a thousand years, as one day."—2 Peter 3.

Greenbush.

U.

P. S. In my next communication I intend to offer a few thoughts on the design and practice of the prophetic writings, supported by a general axiom to antici-

pate with *certainly* and rely with *confidence* on the true periods of this fulfilment.

[From the Magazine and Advocate.]

MORE NEWS FROM THE SOUTH.

A letter lately received from Br. A. C. Thomas, contains the following cheering extract. It was written immediately after his return to Philadelphia, from the Interior the state.

On the evening of the 9th, I delivered a discourse at York Haven, York county. It was the first sermon on Universalism ever preached in the place. On the 10th, morning and afternoon, I preached at Bainbridge—and at half past five o'clock, delivered a discourse on the Towpath of Penn. Canal at Columbia. The Congregation was very large—and it is believed much good was effected.

On the whole, we have much cause to rejoice in the prospect of affairs in that region.—As well might Partialists attempt to stop the flowing of the Susquehanna, as to destroy the influence of the truth proclaimed in weakness on its borders. They believe, and tremble while they believe, that the days of Mystical Theology are numbered and well nigh finished; for hundreds have been redeemed from the prison house of darkness, and are now rejoicing in the possession of that truth which maketh free. May the Lord prosper the good word of the Gospel, and seal the truth of the Divine testimony, by the outpouring of the spirit of love. Thus holy Father, shall the children of humanity be brought to acknowledge their obligations to Thee, by a conversation that becometh the Gospel of Thy love, and humbly bow to the life-giving sceptre of the Prince of peace!

ADVANTAGES OF PIETY.

In a certain borough in Pennsylvania, there appeared—a professedly pious man, who acted in the capacity of a teacher of sacred music, never pretending to any other calling or occupation. After some time, he applied for admission to the sacramental table of the Presbyterian church in that place. His former pastor was written to by the resident clergyman, for testimonials of the singing master's moral worth and standing in the church to which he had formerly belonged. Whether the request related also to the supernumerary information in the answer, is for the parties to say. Certain it is that an answer was received, starting that Mr. M. (the candidate) was a pious, devout member of the church at—, a highly ingenious man in mechanics, and a very excellent BRIDGE BUILDER! This flattering recommendation of Mr. M., as a mechanic and a bridge builder was read publicly in three Presbyterian churches in that region, as a proof of his worthiness to be admitted to the communion of the churches! and, as a necessary consequence, he has ceased to *fu, sol, la*, and commenced building bridges on advantageous contracts! These are facts, to which names and places can be given, if required. Our object in noticing them

is to comment on that exclusive claim to piety, godliness, and pure religion set up by our Presbyterian brethren. Does not this combination of occurrences look as if the whole was a preconceived plot between the unknown bridge builder, and the two clergymen, to change his occupation and as if they made the sacrament of the Lord's supper the mere pretext for carrying the plan into execution—for reading the flattering bridge building recommendation to, at least, three large public assemblies, and enforcing its claims on their attention, under the cloak of solemn sanctity and piety?—*ib.*

AN EXTRACT.

UNIVERSALISTS should live peaceably with one another. This is particularly incumbent on those who publicly defend the doctrine, for how shall they preach and enforce the doctrine of peace who are at war with one another? Jesus said to his apostles, "My peace I leave you;" have peace one with another, said he; "keep the unity of the spirit in the bond of peace," said the apostle; and again, "be at peace among ourselves." Christ's preachers are required to have "their feet shod with the preparation of the gospel of peace." There can be no energy nor strength where there is not union. Brethren, let "the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."—*Trumpet and Universalist Magazine.*

We extract the following from an old orthodox book, entitled, "The practice of Piety." It will be a treat to the lovers of fire and brimstone, and sufficiently disgusting to the rational and humane, without comment.

"From this judgment-seat thou must be thrust by angels, together with all the damned devils and reprobates, into the bottomless lake of utter darkness that perpetually burneth with fire and brimstone; into which bottomless lake, after thou art once plunged, thou shalt ever be falling down and never meet a bottom! And thou shalt ever lament, and none shall pity thee; thou shalt always weep for pain of the fire and yet gnash thy teeth for the extremity of the COLD!!!"

When Fenelon's Library was on fire. "God be praised said he, "it is not the dwelling of some poor man."

Never wound, if it can possibly be avoided, the feelings of any, but treat all with respect, kindness, and affability.

MARRIED.

In this city, on the 4th inst. by the Rev. C. F. Le Fevre, Mr. CHARLES F. HERMANCE to Miss PRISCILLA A. LAWRENCE.

LETTERS AND REMITTANCES

Received at this Office since our last number.

J. V. Watervliet, \$0 38. H. B. West Stephentown, \$1 50. C. A. B. Hancock village, \$2. C. M. Dorby, Vt. \$1 50. D. S. jun. Erieville, Vt. \$0 75. H. G. Hubbard, Ohio, \$1 50. J. F. Whiteham \$1 50. J. C. North Adams, A. H. T. Sandlake, \$1. R. S. Schenectady, \$1 50.

POETRY.

THE MOTHER'S HOPE.

BY BARRY CORNWALL.

"Mother, do not mourn for me!
Better 'tis I leave thee.
Should I stay, and day by day,
Sigh my very soul away?
I would never grieve thee,
Mother, tender! mother, dear!
But do not bid me linger here!

"In some other happier clime
I may lose my sorrow;
Other brighter days may rise—
Though, to-day, my spirit sighs,
It may smile to-morrow;
And hope again may gaily burn;
And, mother, then I will return.

"I would not leave thee, in thine age,
To care of any stranger—
It is but for a time I go:
And to your arms, ere long, you know
You'll welcome your sea-ranger;
And many a stone and treasure gay
I'll bring you from lands far away.

"Peace, Gerald!" thus the mother said:
"Speak not to me of treasure,
Of foreign clime and precious stone;
Dost think a mother left alone,
To weep for thee hath leisure,
To dream of aught beneath the sky?
Alas! she can but grieve and die!

"Know, Gerald, that the mother's heart
No second hope can cherish;
If he, whom she has fed from birth,
Should leave her lonely on earth—
Poor heart!—she soon must perish!
A day of tears—a night of sighs—
And so the childless mother dies!"

SONG OF THE OCEAN NYMPHS.

BY HANNAH J. PACKARD.

Written when the Author was fourteen years of age.

Oh ours is a pleasant home!
And lovely our ocean-bower!
We do not dwell where the water fiends roam,
Nor where wild torrents roar.

Deep is our home, and fair,
But hid from intruder's eye;
For our souls are all reflected there,
As that clear stream passes by!

O sweet are our ocean flowers!
Sweeter than those of earth!
And the concert of all sweet sound is ours,
Our wild haunts gave echo birth!

Fair garlands we love to wreath,
And cast on the passing wave:
Oh! mortal ne'er heard the song we breathe,
In the depths of our quiet cave!

When the tempest is fierce above,
And the wrath of the waves is high,
We rest beneath in our coral grove,
And our still stream flows tranquilly.

Would'st thou come to our ocean home?
Would'st thou a fairy nymph be?
O there is above a brighter one,
A lovelier than this for thee!

Try to obtain an equanimity of temper which
nothing can ruffle—be always calm and cool, the
same in adversity as in prosperity, never elated,
never depressed.

A man should never be ashamed to own he has
been in the wrong, which is but saying in other
words, that he is wiser to-day than he was yester-
day.—Pope.

BOOKS.

STEPHEN VAN SCHAAK.

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ing books constantly on hand for sale:

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Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

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Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Reve-

lation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whitte-

more.

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Vindication of Universalism, by Pitt Morse.

The Christian Visitant, at the publisher's prices.

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June, 1832.

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100 Arguments in favor of Universalism.

Fox Sermon, by H. Ballou—and others too nu-

merous to mention.

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publisher's prices, at No. 3, Washington Square,

three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be
had of STEPHEN VAN SCHAAK, No. 392
South Market street, Albany.

St. Paul a Universalist, by M. Rayner.

Sermon at the funeral of A. V. Bassett, by T.

Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 28, 1832.

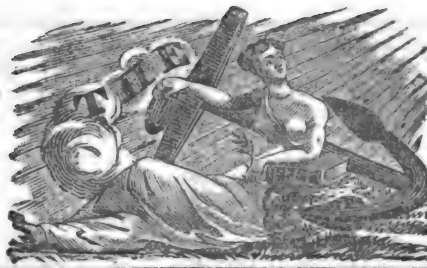
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JULY 21, 1832.

NO. 4.

COMMUNICATIONS.

[For the Anchor.]

REVIEW OF A REVIEW.

Messrs. Editors.—I observed in your last Anchor, a communication signed U. which purported to be a Review of an article which you lately published, under the signature of B. W. There must be a mistake in the supposition of U. that B. W. is a correspondent of the Anchor, for I perceive by referring to the article, that it is extracted from "The Universalist," a paper published in Boston, Mass., and I have no doubt it was written by one of the able editors of that publication. I do not notice this subject for the purpose of entering upon a defence of B. W., as there is not a sentence or a word in his article, which has been in the least degree affected by this Review; but, to my mind, there is a certain degree of hard feeling, of pharisaical self-righteous and self-knowledge, running through the communication of U. which should be noticed.

U. entirely overlooks the whole scope and intention, and the sole purpose for which the article he pretends to Review was written—which was to show that the book of Revelations should never be brought forward in support of the doctrine of endless misery. If U. believes this book should be used in support of endless misery, why does he not say so, and endeavor to support it? But he leaves this main point entirely untouched, and goes on to Review the incidental expressions which B. W. introduces in the course of his article.

B. W. remarked, that volumes had been written to explain this book, but it still remained in deep obscurity; and that three things were doubtful concerning it—1. Who wrote it? 2. Where was it written? 3. What was the meaning of the writer? This Reviewer informs us that the only reason why the book of Revelations appears mysterious is, that it is viewed through the medium of "the wisdom of this world, which is foolishness with God." But he having, as I suppose, a wisdom which is not of this world, and being in possession of gifts, which one would think were almost supernatural and which enable him to unravel without dif-

ficulty, all the mysteries of the prophetic writings of old, has taken pity on the deep ignorance of the rest of mankind, and kindly condescended to intimate his ability and willingness to explain a book, which has been a great subject of dispute among the most learned and critical men, for many centuries past. Let us now, with all that deference and respect which true wisdom should ever inspire, attend to his explanations.

In the first place, he undertakes to answer the three queries of B. W. mentioned above.

1. *Who wrote it?* In answer to this inquiry, U. informs us, with much gravity, that it was written by John! What reader can but admire the intense study and deep research evinced by this reply! But notwithstanding all its lucidness, this answer is not quite satisfactory to me. We can all read that the book of Revelations was written by John; but the question we wish solved is this—by what John was it written? Was it John the Baptist, John the Evangelist, John the Presbyter, or some other John? This is the great question in debate; and alas! for the knowledge and information of mankind, U. has left it exactly where he found it.

2. *Where was it written?* If the suggestion contained in my note be correct, any remark on this question will be unnecessary.

3. *What was the meaning of the writer?*—"To this artful interrogatory," U. very sagely replies, that it is a "revelation from Jesus Christ." Here again, he has left us in the dark. We have for some time past known that the book under consideration, was a revelation; but the inquiry which has long puzzled the world is, what does it reveal? This is one of the three things which B. W. considers doubtful. If U. in the overflows of his wisdom, will answer this question, he will confer a great benefit on a benighted world. To be sure, he informs us that the first chapter inculcates three positions, "which afford inexpressible auxiliaries for faith and hope, in studying the book now under review;" but admitting that these "inexpressible auxiliaries" are inculcated in the first chapter, (of which by the way, I can see but very little evidence,) still they are but auxiliaries, and in my estimation afford no possible clue to explain the prophecies which follow.

B. W. maintained that the prophecies of the book of Revelations, related to

events which were to take place very soon after they were promulgated; and in proof of this, he brought forward several strong and pointed expressions, which plainly and distinctly pointed out the time of their fulfilment—such as "shortly come to pass," "the time is at hand," &c. Our Reviewer treats this argument with great contempt, and boastingly says, "the veriest tyro in the religion of the word, might soon learn to dispose of a thousand of them." Well, how does this Goliath in "the religion of the word," explain these expressions? He says "they only allude to the beginning of the accomplishment of the approaching prophecies stated in this book." I must be permitted to say, that to me this appears a very singular and untenable position—very much such an one as might be expected from a "tyro."—Reader, in perusing your Bible, or any other publication, in which you were informed that certain events therein described, were "shortly to come to pass," how would you understand this expression? Why, surely, if you had confidence in the veracity of the writer, and was not anxious to establish some favorite system of religion, you undoubtedly would understand him to mean exactly as he said, that he was relating things which would soon transpire, and not that some of them would soon take place, and others not until thousands of years had passed! The writer of this book informs us that it is a revelation of "things which must shortly come to pass." Now, under this general head of "things," is included, of course, the whole book, the last thing therein mentioned, as well as the first. And if the first thing was shortly to come to pass, then also was the last one; not at the same instant of time, but within a period which could be called a "short time." But there is no necessity of dwelling on this point; B. W. has established it to the satisfaction of every candid and unprejudiced mind—his arguments are unanswerable. And U. has had the discretion not to undertake their refutation, except by one or two faint assertions, which it would seem hardly possible he had any confidence in, himself.

As to the expression of Peter—"that one day is with the Lord, as a thousand years, and a thousand years as one day"—upon which U. places such strong reliance, I think it can have no possible bearing upon the subject. There can be no doubt that with the Lord, a thousand

* I should rather think B. W. intended to inquire, when was it written; as that is one of the greatest points of controversy among commentators.

years is as one day—but yet it is not so with man. If we examine the scriptures, we shall find that in all ages of the world whenever our Heavenly Father designed to instruct the children of men, he has invariably made use of images or figures with which they were familiar, and language which they perfectly well understood, and as they understood it. If we wish to impart knowledge to any person, we must make use of such words as he is familiar with, else he cannot receive our ideas, and our efforts will be fruitless. Whenever, therefore, God speaks to man, through his holy prophets, of a day, a year, a thousand years, or a “short time,” he means that period of time which man understands by these expressions, and not as it appears to him. This is so perfectly plain and simple, that it is but a waste of words to dwell on it. A man must be hard driven indeed, to resort to this expression of Peter, in support of his theory.

There is a serious charge in the communication of U., which must now be attended to. It is contained in these words—“The fact, Messrs. Editors, seems to be, there is more said concerning Jesus Christ in this prophecy, than agrees with this writer’s (B. W.’s) carnal and worldly system.” Now, passing by the ungenerous insinuation as to the estimation in which our Saviour is held by B. W., I would remark, that I am well acquainted with B. W.’s system of religion; and as I have the happiness to agree with him in every material point, and have publicly adopted the same faith, I feel my own character involved in this bold accusation; and I therefore call upon U., as a christian and a gentleman, either to come out in defence of his charge, and show to the world in what respect the system of religion professed by B. W. is carnal and worldly, or candidly acknowledge the accusation to be unfounded. And if he refuses to do either, I must say, however unpleasant it is, that he will stand before the public in the light of a wilful calumniator. The charge is a serious one, and I hope U. will give due attention to these remarks.

Before U. again enters a public print as a religious disputant, I hope he will learn one thing, of which he now appears ignorant or forgetful—namely: that in a public discussion, it savors of rather a bad heart and a weak cause, to sprinkle throughout an article, opprobrious epithets against an opponent—such as “sceptic,” “careless observer,” “men who lie in wait to deceive,” “this doubtful, unbelieving professor,” &c., and that though they may have effect on some of his “weaklings of christianity,” yet the great mass of this enlightened community, will assuredly assign them to their proper place—contempt and oblivion.

J. M. A.

[For the Anchor.]

CHRISTIANITY BEAUTIFUL.

Christianity is decidedly superior to any other system of Religion that ever claim-

ed the attention of mankind. While the Pagan, Mahometan, and the various other systems devised by men, debase the mind, Christianity, as believed by Universalists, exalts, purifies and refines the affections of the soul. It elevates the mind and causes it to hold sweet communion with the Father of all. It makes afflictions tolerable, because we are assured of a happy termination; and death easy, because by the eye of faith the mind is carried forward to the glorious morn of the resurrection. Christianity teaches us to love God, because he first loved us, and our fellow men, because the duty is inculcated by the very social relation we stand in to each other. Charity, above all things else, it inculcates, and without it, assures us we are nothing. A system that teaches every thing good and nothing bad, who will say aught against? Who will say such a system as this is not beautiful?—Who will say its influence on the heart is not salutary? All who are convinced it teaches what we have here said, will exclaim with us, *Christianity is beautiful.*

J. W.—T.

FAMILIARITY WITH THE SCRIPTURES A SECURITY AGAINST INFIDELITY.

The following extracts are from Whittman’s Village Sermons. The “Advantages of studying the Scriptures,” is the title, —from John v. 39. “Search the scriptures.”

You must search the scriptures, if you would be secured against the unhappy influence of infidelity. By infidelity I mean a rejection of all special and miraculous revelation. I mean a total unbelief in the divine origin of Christianity. Now it appears to me, that every benevolent man, every well wisher to human happiness and improvement, every reflecting mortal, must desire the gospel to be true. For if he understands the religion of Jesus, he must know that it reveals no doctrines but such as are rational, and also productive of enjoyment and consolation to all believers. He must know that it commands no duties but such as are practicable, and also necessary to the true comfort and pleasure of the present life. He must know that it forbids no sins but such as may be avoided at the beginning of temptation, and also fruitful of human wretchedness and degradation. He must also know that those individuals who live in nearest accordance with the requisitions of the Saviour, are uniformly and undeniably the best and happiest husbands and wives, parents and children, friends and neighbors, patriots and philanthropists. He must know that most of the enlightened nations of the earth are indebted to the gospel, for their civilization and reformation, for their letters and learning, for their good morals and benevolent institutions, for the elevation and purity and influence of woman, and for all their most precious privileges and rights and hopes. And if he is a man of consistency, he would as soon think of attempting to destroy reason itself, because it has led so

large a majority of the human family to such superstition, error, depravity, and suffering, for so many ages of the world as he would think of condemning Christianity, because it has been sometimes disobeyed and abused to the basest and vilest purposes by some of its misguided and hypocritical friends. But no one can believe without evidence. And there have occasionally appeared moral men who rejected the gospel, because they have heard sentiments proclaimed as the religion of Jesus, which contradicted the clearest dictates of nature and reason and conscience, and which shocked the purest feelings of the bosom, and the best affections of the heart, and the noblest aspirations of the soul. And they have concluded, and in my opinion wisely concluded, that such a system of absurdity and cruelty could not have emanated from the fountain of all wisdom and love. And thus without any proper examination of the scriptures to ascertain if they inculcated such barbarous views, of the divine character and government, they improperly arrayed themselves against even the name of Christianity.

Here then is one great danger to which you are now exposed. You can hear the most irrational and inhuman doctrines declared to be the religion of Jesus. You can readily obtain the sneering remarks, and false assertions, and sophistical reasonings, and blasphemous declarations of infidel writers. And by the united influence of both causes, your belief and confidence in our divine religion may be destroyed. Your condition will then be most pitiable. Yes. Take from the Christian his faith in Jesus and where is he? He is on heathen ground. He has indeed nature, unaided reason, unenlightened conscience, for guides to duty and happiness. He has the same which all heathen nations have enjoyed ever since the origin of idolatry. And what monitors have these proved? Have they led to any good degree of sound morality? or secured any fair proportion of temporal happiness? or given any satisfactory hopes of eternal felicity? Have they been sufficient for the moral welfare of individuals and families and communities? No. None of these high and important objects have been attained under their guidance. Read the page of history for yourselves, and you cannot doubt the truth of my assertion. Take the gospel from him then, and what has he left? Nothing to teach him the paternal character of his Creator, or the acceptable worship of the Supreme Architect. Nothing to show him the design of his own existence, or assure him of a future life. Nothing to mark out the path of duty, or to induce him to obey even the laws of nature. Nothing to support him in the hours of trial, or to console him in seasons of affliction, or give him a triumphant hope in the moment of dissolution. Take the gospel from him, and you rob him of every thing most dear and valuable. You leave him nothing for which to live; you hold out nothing for which to die. O, deprive him of every thing else;

his property, his friends, his health ; but take not away his belief in the blessed gospel of Jesus.

Your principal security then against this unhappy influence of infidelity, consists in a saving knowledge of the scriptures themselves. I indeed believe that the evidence, external and internal, prophetic, miraculous and historical, is amply sufficient to convince every candid inquirer, of the divine origin of the gospel. It has so convinced the greatest and best men who have ever lived. It has so convinced every one who has examined the subject with attention and impartiality. The name of the man or the woman cannot be mentioned, who has risen from a fair and thorough investigation of the evidences of Christianity, an unbeliever. But, my friends, you have not all the necessary time for such undertaking. Still your safety may be secured by searching the scriptures for yourselves. For let any man, of common capacities, and ordinary learning and little leisure, faithfully improve his talents, and acquirements, and opportunities, in studying the instructions of Jesus and his apostles ; let him reduce his knowledge to practice, and become a pious, benevolent, pure and humble Christian, and he will be convinced of the heavenly origin of the gospel. He will have the evidence of its truth within him, in the testimony of his own soul and conscience. He will feel its perfect adaptation to his nature and condition and wants as a dependent, suffering, sinful dying creature. He will perceive that it is absolutely necessary to make him good, and useful, and happy. And with this evidence from his own mind and experience, you can no more shake his belief in Jesus by the weapons of infidelity, than you can shake the everlasting mountains with such impotent means. And such testimony may every one possess in his own character and heart, who will pursue this process. Will you then neglect so powerful a defence against so threatening and destructive a plague ? O no. As you value the precious gospel, in its influence on society, in its influence in the family, in its influence on your own peace and hopes and felicity, you will not slight this only remaining security.

SCRIPTURE PROPHECY.

The following is an extract from a recent work, published by J. & J. Harper, New-York, entitled "evidence of the christian religion derived from the literal fulfilment of prophecy." It carries great weight of evidence to the point argued.

"One of the most singular events in history was the manner in which the siege of Tyre was conducted by Alexander. Irritated that a single city alone should oppose his victorious march, enraged at the murder of some of his soldiers, and fearful for his fate—even his army's despairing of success could not deter him from the siege. And Tyre was taken in a manner the success of which was more wonderful than

the design was daring : for it was surrounded by a wall one hundred and fifty feet in height, and situated on an island half a mile distant from the shore. A mound was formed from the continent to the island, and the ruins of old Tyre, two hundred and forty years after its demolition, afforded ready materials for the purpose. Such was the work, that the attempts at first defeated the power of an Alexander. The enemy consumed and the storm destroyed it. But its remains, buried beneath the water, formed a barrier which rendered successful his renewed efforts. A vast mass of additional matter was requisite. The soil and the very rubbish were gathered and heaped. And the mighty conqueror, who afterward failed in raising again any of the ruins of Babylon, cast those of Tyre into the sea, and took her very dust from off her. He left not the remnant of a ruin—and the site of ancient Tyre is now unknown. Who then taught the prophets to say of Tyre—*"They shall lay thy stones, and thy timber, and thy dust in the midst of the water—I will also scrape thy dust from her. I will make thee a terror, and thou shalt be no more. Thou shalt be sought for, thou shalt never be found again."*

After the capture of Tyre the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships. And, exclusive of multitudes that were cruelly slain, thirty thousand were sold into slavery. Each of these facts had been announced for centuries :—*Behold the Lord will cast her out—he will smite her power, in the sea, and she shall be devoured with fire—I will bring forth a fire from the midst of thee—I will bring thee to ashes upon the earth. Pass ye over to Tarshish—pass over to Chittim. The isles that are in the sea shall be troubled at thy departure.—Thou shalt die the death of them that are slain in the midst of the sea. The children of Israel also and the children of Judah, have ye sold. I will return the recompense upon your own head."*

But it was also prophesied of the greatest commercial city of the world whose merchants were princes—whose traffickers were the honorable of the earth—*"I will make thee like the top of a rock. Thou shalt be a place to spread nets upon."* The same prediction is repeated with an assurance of its truth :—*"I will make her like the top of a rock ; it shall be a place for the spreading of nets in the midst of the sea, for I have spoken it."*

Tyre, though deprived of its former inhabitants soon revived as a city and greatly regained its commerce. It was populous and flourishing at the beginning of the Christian era. It contained many disciples of Jesus, in the days of the apostles. An elegant temple and many churches were afterward built there. It was the see of the first archbishop under the patriarch of Jerusalem. Her merchandise and her hire, according to the prophecy, were holiness to the Lord. In the seventh century Tyre was taken by the Saracens. In the twelfth by the Crusaders—at which period it was a great commercial city. The Mamelukes succeeded as its masters ; and it has now remained

for three hundred years in the possession of the Turks. But it was not excluded from among the multitude of cities and of countries whose ruin and devastation, as accomplished by the cruelties and ravages of Turkish barbarity and despotism, were foretold nearly two thousand years before the existence of that nation of plunderers. And although it has more lately, by a brief respite from the greatest oppression, risen somewhat from its ruins, the last of the prediction respecting it has been literally fulfilled, according to the testimony of many witnesses. But that of Maudrell, Shaw, Volney, and Bruce may suffice :

"You find here no similitude of that glory for which it was so renowned in ancient times. You see nothing here but a mere Babal of broken walls, pillars, vaults, &c. Its present inhabitants are only a few wretches, harboring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine providence, as a visible argument how God hath fulfilled his word concerning Tyre." "The port of Tyre, small as it is at present, is choked up to that degree with sand and rubbish, that the boats of those fishermen who now and then visit this once renowned emporium, and dry their nets upon its rocks and ruins, can with great difficulty only be admitted." And even Volney, after quoting the descriptions of the greatness of Tyre, and the general description of the destruction of the city, and the annihilation of its commerce, acknowledges that "the vicissitudes of time, or rather the the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction. Instead of that ancient commerce, so active and so extensive, Sour (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn, and raw cotton ; nor any merchant but a single Greek factor, in the service of the French of Saïde, who scarcely makes sufficient profit to maintain his family." But though he overlooks the fulfilment of minuter prophecies, he relates facts more valuable, than any opinion, and more corroborative of their truth. "The whole village of Tyre contains only fifty or sixty poor families, who live obscurely on the produce of their ground and a trifling fishery. The houses they occupy are no longer, as in the time of Strabo, edifices of three or four stories high ; but wretched huts, ready to crumble into ruins." Bruce describes Tyre as "a rock whereon fishers dry their nets."

It matters not by what means these prophecies have been verified ; for the means were as inscrutable, and as impossible to have been foreseen by a man, as the event. The fact is beyond a doubt that they have been literally fulfilled—and therefore the prophecies are true. They may be overlooked, but no ingenuity can pervert them. No facts could have been more unlikely or striking ; and no predictions respecting them could have been more clear."

MORAL REFLECTIONS.

And where is the first supreme intelligence, the father of spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think and how I began to think; I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors I am indebted for it.—They know not how I exist, and the cause of their own existence is no more in themselves than mine is in me. Every thing informs me also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, or of the gross materials to which I am united. The order, the connexion, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe, that my mind is of a nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a being superior to all those I see around me—that it proceeds from an immaterial, intelligent principle, by whom it lives and thinks, and to whom it is most intimately related.

To believe that there is a first, eternal cause of all things, an intelligence supreme and perfect, is to admit a truth, the conviction of which is necessary to believe and to tranquilize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a Deity.

O thou Being of beings, infinite, eternal—heaven and earth proclaim thy existence!—every leaf, every plant, every tree, every insect, every worm that crawlth on the ground, every living and rational creature speaks of thee. Every thing that exists and thinks, celebrates thy praise. I behold thee in the brightness of the firmament; in the mild light which surrounds, and in the vital heat which pervades all animated beings! It is thee I hear in the soft murmurs, of the air, in the salutary blowing of the wind, in the rustling noise of the leaves, in the melodious song of birds, in the intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is thee whom I perceive in the impression which external objects make upon me, and in the pleasing and sometimes rapturous feelings which arise from the knowledge of truth, the practice of virtue, and the expectation of a happy futurity.

SUPERSTITIONS.

Professor Hitchcock, in his report on the Geology of Massachusetts gives an account of several superstitious beliefs that yet find advocates in the State. Some of these are so absurd that it is surprising that any person could be so far deluded as firmly to believe in them. Not many years ago there were individuals in this town who believed in a superstition as

absurd as any which he details. The substance of the story is as follows. It is said that in early times a large sum of money was buried on Oyster Island, and that the deposit has since been guarded with sleepless vigilance by the ghost of one Hannah Screachum. Whenever attempts have been made to obtain it, her ghost appears, and with dismal screams prevents the treasure from being uncovered. Moreover it is said, that her screams are frequently heard by those who casually visit the island. Many credulous persons have been there provided with mineral rods in order to discover and dig up the hidden treasure; but the ghost of Hannah always prevents their obtaining it. Report says that the diggers have sometimes so far succeeded that they have laid their hands upon the kegs containing the money; but a supernatural power always prevented their being removed.

The present remarkable season has given rise to some fearful forebodings of evil. An impostor who has been travelling the country, instead of being an inmate of the house of correction, has prognosticated that the world is soon coming to an end. The coldness of the present season, and the appearance of a comet, are he says, the sure indications of it. We are informed, that this crazy itinerant has by his representations so wrought upon the feelings of a few simple persons in this country that they despair living much longer and are deluged into the belief that the world is coming to an end in the course of the present year. We are informed that a man at Nantucket is suffering under this delusion. He has done no labor for some time past, is continually employed in reading his bible, and says that on Monday next a comet is to strike the earth; if it falls into the water no damage will be done, if on the land the world and all its inhabitants will be destroyed.

It is surprising that any should be found in this enlightened age who believe in such absurd superstitions. In the words of Mr. Hitchcock, we can truly say, that we have given these rather mortifying details, partly because we doubt whether nine tenths of our population are aware of the existence of such opinions and practices among us, and partly in the hope that the exposition may be instrumental in entirely eradicating them from the minds of those who have been thus deluded. For, like night fogs, they need only be brought into the light of day to be dissipated.—*Barnstable Jour.*

[From the Universalist.]

A REVERIE.

After a long season of uncommonly disagreeable weather, the Sun again poured out upon the inhabitants of earth his reviving rays. Panting and, I longed for some cool grove, where repose might be enjoyed; and finding none, my mind, less sluggish than its tabernacle, took leave of absence and went in quest of some useful idea. I imagined, that in my peripatations, I met my neighbor Fearful. His

eye rolled widely; his countenance betrayed the emotions of a mind ill at ease. "See!" he exclaimed, "see! the predicted calamity is coming upon us! Destruction awaits this miserable world of ours, and perdition has seized upon the myriads of its inhabitants."

Surprised at the wild vehemence of his ejaculations, and startled with the dreadful picture he drew of the condition of the world, I inquired with great earnestness the cause of his apprehensions. "Do you not see it," he replied, pointing to the Sun, whose broad glare allowed of but a brief examination. See it! yes, I see it distinctly, and feel, too, its much needed warmth. It has dispelled the wintry clouds, and gives us to understand that seed time and harvest will come, and that there shall be food for man and beast. Unfeigned surprise distorted every muscle of his face, and he gave me a contemptuous look that I cannot easily forget. Turning abruptly from me, he gave vent to his injured feelings in a strain of melancholy invective. "When it strikes the earth," he said, "or with its fiery tail sweeps off its inhabitants, you will understand the reasons of my apprehensions, and appreciate the sincerity with which I warn you to flee from the wrath to come. Suspecting that I had now hit upon the truth of the case, I ventured to ask an explanation. "Do you not see the Comet," he again demanded. "It approaches us with dreadful rapidity, and will soon dash our world into atoms!" I gazed upon the cloudless sky, and saw nothing but the glorious orb of day, which had just then attained its meridian, and was dispensing upon the evil and the good its thrice welcome favors. "It is the Comet," said my friend! It is the Sun, said I—it is nothing but the Sun.

How true it is that the fearful apprehensions of my friend did not—could not alter the fact. His belief that the luminary of day was the messenger of destruction, neither obscured its brightness, nor intercepted its genial rays. It was the Sun, as much and as truly so, as if he had not refused to believe it such. His error or belief only affected him and his condition.

Reader! Remember this—Truth is immutable and eternal. You may close your eyes upon its realities; you may refuse to believe it; but your unbelief will never make the faithfulness of God of none effect. It is either true or false that God is the Saviour of all men; and it is your duty, and your privilege, to improve your talents and opportunities to obtain a knowledge of the truth. "Prove all things, and hold fast that which is good." ALFRED.

Marriage.—The more married men you have, the fewer crimes they will be. Examine the frightful columns of your criminal calendars; you will there find a hundred youths executed to one father of a family. Marriage renders men more virtuous and more wise. The father of a family is not willing to blush before his children. He is afraid to make shame their inheritance.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, JULY 21, 1832.

OUR OWN AFFAIRS.

We have received a communication from a kind friend at the North, containing some strictures upon the course we pursue relative to our opponents. He advises us to oppose partialism with softer words, and informs us that some of our subscribers in that quarter, complain that we are too severe, that we manifest the spirit of anger, &c.—We have not the least doubt of the perfect good feeling and worthy motives with which these lines were penned; and we are moreover well pleased to hear the suggestions of our friends in relation to our cause. After all, our own judgment must be our guide.

It is our desire never to say any thing that shall manifest a want of that charity which suffereth long and is kind. We will at any time, "turn the other cheek," and receive a second blow; but here we must stop—we *must* be permitted to hold the arm that is raised the third time. Relative to using soft words, that must depend upon circumstances. We are fully determined to call things by their *right* names. If we see soft things, we will give them *soft* names; but we cannot reconcile it with our ideas of duty, to call *hard* things by *soft* names.—When we see hypocrisy, we must be permitted to call it hypocrisy; and when we see hypocrites, we must be allowed to call them hypocrites. If it appears severe, we cannot help it. The question with us is not whether this expression is severe or mild, but is it true? We are not aware that we ever depart from this rule, to speak truth with "great plainness and simplicity of speech;" one thing we do know, and that is, we give utterance to no sentiment which we do not conscientiously believe to be true. We consider it enough for the disciple to be as his Lord; and if we can ever detect ourselves in an exercise of more severity than our Master used when he called the pharisees of his day, "hypocrites, serpents and vipers," we shall think we are too severe.

If our readers discover in our writings, a spirit of anger, we assure them that they discover a spirit which we never feel upon this subject. We wish always to be understood. We war not with flesh and blood, but with "spiritual wickedness in high places." Towards our opposers themselves, we cherish no other feeling but those of charity and love. God knows our hearts—there is not a principle there or a feeling, that would injure a hair of their heads; but their doctrines we firmly believe to be as false as perjury. We believe they contain the poison of asps and the very rancor of devils, and we treat them as all lies ought to be treated, with stern and decided opposition.

We have with all frankness, expressed our views upon this subject. We may be wrong; but with our present faith, we must be allowed to speak what we think, plainly. We close by expressing our kind regard for the friend whose communication has drawn out these remarks. We thank him for his kind letter, and for the candor with which he has stated his feelings; and we trust he will

consider us justified in stating ours as freely and candidly. If our subscribers are not pleased with our course, we lament, but we cannot help it. We are determined to continue, as Paul charged his son Timothy, to "rebuke them sharply, that they may be sound in the faith."—W.

TRUST IN GOD.

It was a wise exhortation of the Psalmist which said to the people, relative to their heavenly Father, "Trust in him at all times." We find ourselves in a state of existence the vicissitudes of which we are utterly unable to control; and the changes to which all things are subjected, admonish us to seek for consolation in that great and good Being from whom alone it can come. It is the part of wisdom in us, in the day of prosperity, to prepare our hearts with that preparation of faith, which can enable us to meet the storm of adversity and abide its pitiless peltings with christian patience and resignation.—From the language of the exhortation which we have cited above, it is manifestly the privilege of all men to trust in the Lord, at all times, in all places, and under all circumstances. There is no man so corrupt that he may not trust in the Lord.—There are no circumstances so dreary that there is not room for hope and trust. The Lord in whom the Psalmist believed, was "good unto all, and his tender mercies over all the works of his hand."—He was "good, and his mercies endured forever." Hence he could safely exhort his fellow men to trust in him "at all times," for the simple reason that times and seasons could have no effect upon the changeless eternity of his love. The heavens might wax old as a garment, and as a vesture might they be changed, but the Lord Jehovah remained, and his years failed not; his word was settled in heaven and his faithfulness was throughout all generations. With these views of the divine character, the people might safely trust in him *at all times*; for the changes of this lower world, could not impair the goodness or turn away the steadfastness of the Lord our Maker.

It is deeply to be lamented that these views of God are not more generally received, and still more lamentable is the fact, that the teachers in Israel, instead of portraying the character of God in all its matchless beauty, as a being in whom the world may always safely trust, without fear of danger or disappointment, are busily engaged in destroying every vestige of confidence which the people may have reposed in God. We speak advisedly upon this subject, and we know the extent of our remark, when we say, that the prevailing views of God's character and purposes, which pass among us for the gospel of Jesus Christ, are calculated to destroy all trust in God, and turn mankind hopeless pilgrims upon a dreary world, without hope or joy. When man looks around him aided only by the light of nature, and sees the divine benevolence portrayed in characters of light on the surrounding glories of creation, it is but natural that he should feel some degree of confidence in God, as a friend who could do him no injury; but these pleasing dreams of goodness in God, are destroyed by the voice of wrath and vengeance, flowing from the lips of those who should preach peace and good will. Our merciful Father in heaven, is represented as a being full of anger and cruel wrath; he can hardly restrain his fury for a few moments, which is soon to burst in

a pitiless storm upon the heads of his feeble children. The pleasing confidence which was before reposed in God, is destroyed. The storm is howling around us, and the trembling mortal looks upward to God, but all heaven is storming with wrath, and soon, very soon, it will break on our heads.

In the course of the wise dispensations of God's most holy providence, it has been our lot to be placed in circumstances where we have had an opportunity of witnessing the effect of such views upon the heart in the hour of trial. We can look around us, and even now we can discover their effect written in trembling characters of fear upon the countenances of the inhabitants of this city.—Our readers are undoubtedly aware of the fact, that the Asiatic Cholera is now prevailing in this city, (Albany.) It is more mild in its character and less extensive in its ravages, as yet, than it has been in many places where it has prevailed. Still it is a fearful pestilence, which sends many speedily to the tomb. We have heard many professions of love and confidence in God, from the popular professors of christianity. We have attentively watched the effect of their faith in the hour of trial. We have said it, and we repeat it with all the seriousness which we are capable of feeling, that downright Atheism is better in its effects, than the popular creeds of the day. We do believe that if the inhabitants of this city were to a man Atheists, the aggregate of fear and trembling would be less than it is at this moment. It is very true that a sweeping pestilence must present a fearful aspect to the Atheist, who believes it to be controlled only by accident or chance; but it is not one half so fearful to him, as to the man who views it the besom of destruction, the very plough-share of ruin in the hand of an angry God. It is true that the pale king must look frightful to the man who considers him the destroyer, who will hurl him down to the dark shades of everlasting oblivion and night; but to him death is an angel of light, compared with the robes he wears in the view of the man who considers him a messenger of wrath, to hurl him down to the pit of eternal torment. We do not hesitate to declare it as our sober conviction that could the hand of oblivion be put forth and blot the existence of a God from every heart in this city, the aggregate of fear and trembling would be less; for in nine cases out of ten, the people would meet the spreading pestilence with more composure than at present.

We wish to be understood. We abundantly thank God that he hath given us everlasting consolation and good hope through faith. We would not for worlds part with the heart cheering trust which we feel in that God, who is good unto all, now and forever more. We look upon the Atheist, without hope and without God in the world, and in our hearts we pity him; but our hearts bleed with keener anguish when we see the professed christian in misery yet more extreme. We would not be an Atheist; but we do not hesitate to declare, that we would sooner believe in no God, and trust in none, than to believe in one whom we dare not trust.—Christianity we look upon as the only light that can dawn upon the darkness of the tomb, and the only substantial fountain of comfort and consolation for man in this vale of tears. As such we tenderly love its holy teachings; but we cannot believe that to be christianity which destroys the hopes of the world.

In the conclusion of this article, we earnestly recommend to our readers, both in the city and country, the exhortation of the Psalmist—"Trust in the Lord at all times;" and especially in this time of alarm and fear of the pestilence that walketh in darkness and at noon day. Let us, one and all, cherish in our hearts that cheerful confidence in the divine benignity, which shall yield the precious fruit of contentment with the allotments of his providence; being assured that he knows and will do for us all that infinite wisdom sees will be calculated to promote our permanent and everlasting good.—W.

"I cannot go where Universal Love smiles not around."—Our friend who desires us to leave the city during the prevalence of the Cholera, is informed that his tender solicitude for our welfare, is feelingly appreciated; but we cannot consent to be numbered with those hireling shepherds, who will leave their flock in the hour of danger. The God in whom we trust, can preserve us in the city as well as the country; and even if he sees fit to call us hence, we are sure that we shall fall into the hands of the best of beings—and we can as well depart now as at any future time.

We regret to see our citizens fleeing from the city. If we were fearful, we would stay in the city in preference to the country, for several reasons. In the first place medical assistance cannot be obtained as readily in the country as in the city. It is known to be all important in the event of an attack of Cholera, that medical assistance should be rendered immediately. In the next place, the disease assumes, as we are informed, a variety of forms, and it is only the experienced practitioner who can combat it skillfully. This experience our country physicians cannot have. Besides we do not understand that the disorder is confined in its ravages to cities. Suppose, then, that a man leaves the city; he will still have about an equal chance of being attacked with the disease to what he would have if he remained. He leaves a place where good medical treatment can be immediately obtained, and goes where it is difficult to find attendance on short notice; and when it is obtained, it must be in many instances, but experiment

Under these circumstances, we prefer remaining where we are. Our faith in the Supreme Being must be greatly shaken, before we shall undertake to flee from his presence, or go from the sphere of our duty on account of his providences. When or how God calls us hence is a matter of small moment. He will do with us as seemeth good in his sight. Amen, even so let it be.—W.

[From the Christian Messenger.]

CHOLERA,

A judgment from God.

We have long observed the palpable inconsistency of which our Limitarian friends are guilty on the subject of God's judgments. When they are anxious to make out the doctrines, so all important to their systems, of a great judgment day in the future world, and subsequent endless misery, they very gravely tell us that this life is a state of probation and not of retribution. The point to be gained is obvious. If this life be a state of punishment, as well as sin, there is evidently

something abhorrent as well as absurd in the idea of another judgment and punishment in the future life. Hence the frequent efforts to convince mankind that this world is only a state of probation, while the next is a corresponding state of retribution. Now mark the contradiction.—The moment any calamity, pestilence or famine, befalls mankind, and especially when visiting our own borders, the story is changed. This world ceases to be of state of simple probation, and we hear a nothing but the judgment of God, the judgment of Heaven, for our private or national sins!! Now we ask our Limitarian friends to be consistent. If they believe this world to be only a state of probation, in which we are forming characters for eternity, and which are decided at a judgment day after the resurrection, let them assert it, not merely when it subserves their party purposes, but constantly. Why speak of the judgments of God here on earth? Why accuse the Deity of anticipating the retributions of eternity?

Our attention has been called to this subject by circumstance which have accompanied the appearance in our country of the much dreaded and fatal cholera. Those who have hitherto generally contended earnestly that men are to be rewarded in the life to come for their deeds in this, and who have been almost angry with Universalists because they believe that "God judgeth in the earth," and with the Preacher, that "the righteous are recompensed in the earth, much more the wicked and the sinner," are now becoming quite zealous in the very sentiments of Universalism, and you see in every limitarian paper, and hear from every limitarian pulpit, the great truth too long forgotten and despised, that "*God's judgments are abroad in the land.*" Now we wish to ask each persons candidly whether, if the Cholera be a judgment from God, all other diseases and indeed providences, be they good or bad, are not so likewise?—We would ask them also to reflect whether, if these things be granted, they are not in conscience bound to throw aside utterly and forever the wretched and immoral dogma—contradicted by every day's experience, by the word of God, by every court of justice on earth—that *this world is only a state of probation*. If the Cholera be a judgment from God for our sins either against the laws of nature or revelation, let it be so understood, and let it be impressed upon the public mind. Let the intemperate be admonished to break off their intemperance, the vicious their vices. Let the sinful of all ranks and classes be informed, and if possible persuaded, of the truth that retribution, just and inevitable, ever awaits the transgressor, that they need not look so far as a future world to find the dealings of a righteous Providence, whose eye never slumbers nor sleeps, and whose judgments are ever visiting the iniquities of his people. Let them be fully apprised of the real evils that forever attend the vicious, evils which are as manifest as the sun at noon day, but waste not time in declaiming imagina-

ry terrors and punishments in a world of which the wicked know little, and care less.

Let us not be misunderstood as asserting that the Cholera is a special judgment of God. This is not our province. "God knoweth," and perhaps he alone. We know, and are satisfied in knowing, that "God reigneth in the earth," and that all his judgments are good and just, because He is so.

PARABLE OF THE SHEEP AND GOATS

It is maintained by our brethren who believe in endless misery, that the parable of the Sheep and Goats, recorded Matt. xxv : 31—46, refers to the final judgment of men in the future state of existence. It has been clearly and fully shown, by a great variety of argument, that this parable had its complete fulfilment at the time of the destruction of the Jewish state, when the enemies of Christ were separated from his disciples, and punished for their iniquities. It is almost impossible, however, to prevail on people generally to take all these things into consideration. We have, therefore, hit on the following plan to abridge the labor of the examination. We request all those persons who suppose that this parable is to have its fulfilment after the general resurrection of the dead, in the future existence, to sit down calmly and candidly to consider the following question: Is there one word said about the resurrection of the dead in this whole account? Let the reader commence the examination in the 23d chapter—let him pursue it very carefully through the 24th—let him carry it on even to the end of the 25th, and see if he finds one word about the resurrection of the dead in the whole discourse. If he cannot let him say whether this is not strong evidence that the events in that parable appertain to this world. We hope our readers will themselves make this examination.—*Trumpet.*

[From the Magazine and Advocate.]

SCRIPTURE ILLUSTRATION.

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."—Genesis vi : 3.

Dr. Gerard, an orthodox divine, in his "Institutes of Biblical Criticism," informs us that the Hebrew word rendered *strive*, should, according to the Septuagint, (or Jewish Greek translation,) the Vulgate, and the connexion, be rendered *remain*. The word rendered *spirit*, is the same elsewhere rendered *breath*, as in Genesis iii : 8. This rendering of the passage gives a clear and consistent meaning to it, and one which is sustained by the occurrence of after events. "The breath of life, which I have breathed into man shall not always remain with him (or shall not remain with the usual present period, or to the age,) for that he is flesh—he is carnal; yet his days shall be one hundred and twenty years." This is evidently the meaning of the passage—a meaning supported by

the facts, that man had become very carnal, or wicked—that the breath of God did not any longer remain with him to the common age—and that, in one hundred and twenty years after this, man was cut off by the flood. For a clearer view of this rendering, see the passage with its whole connexion. G.

GREEN MOUNTAIN ASSOCIATION.

The Green Mountain Association met at Bennington, Vt. on the third Wednesday in June ult. Rev. C. F. Le Fevre invoked the divine blessing on the labors of the council, after which Rev. Wm. Bell was chosen Moderator, and Rev. John Moore, Clerk.

The First Universalist Society in Shaftsbury was received into fellowship. A resolution was passed recommending, in the most earnest manner, the Universalist Expositor, to the patronage of Universalists. The Committee on Fellowship and Ordination reported in favor of granting Letters of Fellowship to Messrs. Elijah Bump of Shaftsbury, and Calvin Hollister of Pawlet, Vt. and of conferring ordination on Rev. Ammi Bond, of North Bennington, Vt. and Rev. J. C. Newell of Stephentown, N. Y. The report was subsequently accepted.

Rev. W. Skinner was appointed to deliver an address in council, at the next session—Rev. J. Moore substitute; and Revs. W. Skinner, W. Bell, and W. W. Wright were appointed a committee to revise the constitution of the Association. The Association adjourned to meet in Weston, Vt.

Sermons were preached by Revs. Wm. Bell; T. J. Whitcomb; O. A. Skinner; J. Moore; C. F. Le Fevre, and J. C. Newell.—*Trumpet*.

MOTIVES FOR HUMILITY.

"For who maketh thee to differ from another; and what hast thou that thou didst not receive?"—1 Cor. iv, 7.

These words of the Apostle Paul, are a persuasive against being lifted up on account of any supposed virtues or amiableness of disposition we may possess, while they serve to show us that we ought not to be tired or become impatient at the ill tempers and untoward conduct of others: for we should consider *who made us to differ from such persons*. If we are better it is cause of gratitude and thankfulness, not of exultation and unmercifulness towards those who are ill disposed, and of a perverse and forward disposition.

We ought, indeed, never to be put out of patience, or become irritated, however perverse, obstinate, or mischievous any one may be. If we refuse to bear with patience his forward conduct, would it not be just with God to leave us, as a punishment to become like unto him.—Our different dispositions are often the gift of God, and if he has in his merciful dealings towards us, seen fit to give us a kind, benevolent, and obliging disposition, we cannot be too thankful for such a favor, and it is but a small return of gratitude to be willing to

bear with those who in their behaviour and conduct, are just the reverse of such a spirit, find who do every thing in their power to annoy, distress and disquiet us. For certainly it is better to bear and suffer such treatment and usage from others, than to have a disposition to treat others, in such away ourselves. This we should consider, and reflect upon when we are ready to be provoked and tried by evil disposed persons, and are almost tempted to exercise severity towards them, on account of the unreasonable, unjust, and unrighteous manner with which they treat us.

GOD IS NOT A VINDICTIVE BEING.

We take the following remarks from the Sermon of Rev. W. J. Fox of Newburyport, entitled "The Glory of God in the face of Jesus Christ."

Theologians say that God avenged the honor of his broken laws, and satisfied the claims of his justice, and made a needful opening for the exercise of his mercy to the repentant sinner, by imputing the sins of mankind to Christ, and visited their punishment on his head. They never learned that either, by observing the glory of God in the face of Jesus Christ. His heart and life neither exhibited nor recognized any such moral principle as this sort of vindictive justice. It was not thus that he dealt with those who offended against him. Nothing could be so prompt, rich, and free as his forgiveness, unless that of God, as he taught, and we believe it to be exercised in the parable of the prodigal son. Had the principle, ascribed by this faith to God, been that of Christ, how would he have acted, for instance, when Peter denied him? Think of the enormous discrepancy which his then adopting it would have introduced into the gospel. Suppose him forgiving Peter, notwithstanding the tears of bitterness, and that subsequent life of devotion to his cause, only on condition that John, the beloved disciple, should in his own mind and body endure some penalty of heavy anguish, the outpouring of the vials of Jesus' wrath for the apostasy of Peter, imputed to him, would this have strengthened the precepts to love Christ? Would this have been a scene for us to admire and venerate? Yet if God be the glory of vindictive justice, thus should his glory have shone in the face of Jesus Christ. It was a purer light that beamed from his eye, when, in the midst of his false asseverations, "the Lord turned and looked upon Peter." That glance of affectional upbraiding, of reproachful tenderness, of frank forgiveness shone into his heart, as it does still in ours; "that is the true light." When the yet unconverted Paul was rushing on in his career, it is true the glorified appearance of Jesus struck him to the earth. But it was no blow of vengeance. Tho' he had aided in the infliction of death on Christians, there was no demand of blood for blood, his own, or that of a substitute; it was the blaze of mercy which blinded his eyes to irradiate his mind; it was the

voice of godlike compassion which said, "Saul, Saul, why persecutest thou me?". And then with godlike generosity, came his apostolic commission and his Master's promise. Now, I say that if we are to see as this same Paul tells us in the text, "the glory of God in the face of Jesus Christ;" if the moral character Jesus be really a dictating forth to the world of the moral attributes of the Deity; then the common doctrines of atonement and satisfaction are utterly inconsistent with that character and those attributes, and have nothing to do with that external life which is in the knowledge of the Father, the only God, and Jesus Christ whom he sent.

AN EASTERN PRESCRIPTION.—*Drinking the Moon*.—A silver basin being filled with water, is held in such a situation, that the full moon may be reflected in it; the person to be benefited by this draught is required to look steadfastly at the moon in the basin then shut his eyes and quaff the liquid at one draught. This remedy is advised by medical professors in nervous cases, and palpitations of the heart. I have seen this practised, but am not aware of any real benefit derived by the patient from the prescription.—*Miss Meer Hassan Ali*.

To owe our merit to ourselves alone, without any dependence on others, or to renounce our pretensions to merit is an esteemable maxim, and of infinite advantage in the world.

MARRIED.

In Albany, on the 8th inst. by Rev. I. D. Williamson, Mr. ELI LOCKE to Miss SOPHIA TARBELL, both of Albany.

In Hudson, on the 8th inst. by Rev. T. J. Whitcomb, Mr. JOHN H. CHARLOTT to Miss SOPHRONIA JAQUINS.

OBITUARY.

DIED, in Albany, on the 10th inst. of the Cholera, Mr. David Tinker, aged 30 years. We lament that the opinion which is gone abroad, that few are subject to the prevailing epidemic but the intemperate, is calculated to fasten upon all who are taken away by it the suspicion that they were men of intemperate habits. Mr. Tinker was a member of the Universalist Society in Albany; and it is but an act of justice to his memory, for us to say that he was a young man of strict temperance, respected and beloved by all who knew him, as an industrious and virtuous citizen. He had been unwell for some time previous to his death, but still continued diligently to pursue his business. Enfeebled by disease, and overcome by his labors, he fell an easy prey to the destroyer. Verily, "in the midst of life we are in death."—W.

LETTERS AND REMITTANCES

Received at this Office since our last number.

D. L. Stratford, N. Y., \$1. B. H. Adamsville, N. Y., \$1 50. J. C. R. Peekskill, \$6. M. B. N. Schodack. E. M. C. Hoosick Four Corners, \$3. A. F. Buskirk's Bridge. H. M. S. Middle Granville, N. Y., \$1 50. W. J. F. Hinesburgh, Vt. \$1. P. M. Wilmington, Vt. Z. Z. S. Nassau, \$0 38.—J. B. jun. Berlin, Conn., \$3. G. D. North Middletown. W. M. Oswego, N. Y., \$1 50. R. C. Cooperstown, N. Y.

POETRY.

"I AM THE ROSE OF SHARON."

Go, warrior, pluck the laurel bough,
And bind it round thy reeking brow;
Ye sons of pleasure, blithely twine
A chaplet of the purple vine;
And, beauty, cull each blushing flower,
That ever deck'd the sylvan bower;
No wreath is bright, no garland fair,
Unless sweet Sharon's Rose is there.

The laurel branch will droop and die,
The vine its purple fruit deny,
The wreath that smiling beauty twin'd
Will leave no lingering bud behind;
For beauty's wreath and beauty's bloom,
In vain would shun the withering tomb—
Where naught is bright, and nought is fair,
Unless sweet Sharon's Rose is there.

Bright blossom of immortal bloom,
Of fadeless hue and sweet perfume!
Though in the desert's dreary waste
In lone neglected beauty plac'd!
Let others seek the blushing bower,
And cull the frail and fragrant flower;
But I'll to dreariest wilds repair,
If Sharon's deathless Rose be there.

When nature's hand with cunning care,
No more the opening bud shall rear,
But hurl'd by heaven's avenging fire,
Descends the earth consuming fire;
And desolation's burning blast
O'er all the sadden'd scene be pass'd:
There is a clime forever fair
And Sharon's Rose shall flourish there.

THE WORM AND THE FLOWER.

BY J. MONTGOMERY.

You're spinning for my lady, worm,
Silk garments for the fair;
You're spinning rainbows for a form
More beautiful than air.
When air is bright with sun-beams,
And morning tints arise,
From woody vale and mountain streams,
The blue autumnal skies.

You're training for my lady, flower:
You're opening for my love;
The glory of her summer bower,
While sky-larks soar above.
Go, twine her locks with rose buds,
Or breathe upon her breast,
While zephyrs curl the water floods,
And rock the halcyon's nest.

But oh! there is another worm
Ere long will visit her,
And revel on her lovely form
In the dark sepulchre.
Yet from that sepulchre shall spring
A flower as sweet as this;
Hard by the nightingale shall sing:
Soft winds its petals kiss.

Faint emblems of frail beauty, ye!
In beauty who would trust?
Since all that charms the eye must be
Consigned to worms and dust;

Yet like the flower that decks her tomb,
Her spirit shall quit the clod,
And shine, in amaranthine bloom,
Fast by the throne of God.

We cut the following from the "Yeomans Gazette," a secular Journal, printed in Concord, in Mass.

Suicide.—We learn from Littleton that a Mrs. Cummings, on Wednesday last, committed suicide by hanging herself—thus adding another to the long list of unfortunate victims of religious frenzy.

BOOKS.

STEPHEN VAN SCHAAK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The Valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

Sermons preached in the State Prison, by N. Dodge.

Vindication of Universalism, by Pitt Morse.

The Christian Visitant, at the publisher's prices.

S. R. Smith's Scripture Catechism.

H. Ballou's do. do.

Sermons by T. Fisk.

Fox Sermon, by H. Ballou

June, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

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M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

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Boston, May, 1832.

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CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Inquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabin.

Do. Letter to Beecher.

Series of Letters in defence of Divine Revelation.

Life of Murray.

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SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.

The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. R. Grosh.

Intemperance Reproved, by I. D. Williamson.

Christmas Sermon, by do.

Priestcraft Exposed, by Z. Fuller.

Everlasting Destruction, by W. Balfour.

100 Arguments in favor of Universalism.

Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassot, by T. Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 28, 1832.

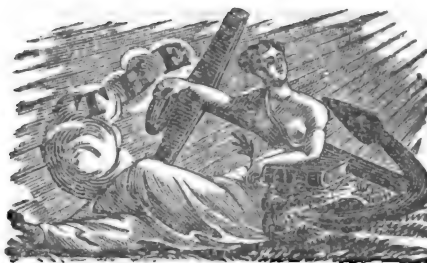
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JULY 28, 1832.

NO. 6.

[For the Anchor.]

LETTER VIII.

TO REV. EDWARDS A. BEACH,

Pastor of the first Presbyterian Church in
Stephentown, N. Y.

"Rebuke a wise man, and he will love thee."

Sir—I fear you will get out of patience before I get through with chewing your "cud." But you must remember that you yourself considered it a very *tough one*.—And it would injure my health merely to chew it, without taking time to digest it. Therefore, I think, if you take these things into serious consideration, you will bear with me a little longer.

Eighth Sign. The old scribes and pharisees were great hypocrites. And, sir, you will not deny that they were the "world's people;" for you will recollect that you referred us to the 23d chapter of Matthew, for a description of them. This chapter, then, shall be our dictionary or definer. Though, perhaps we shall have occasion to look a little farther. I shall not go so extensively into the definition of a hypocrite as our Savior did, for this would take up too much time. I shall only notice two or three prominent features of one.

"Woe unto you scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Matt. xxiii. 27. What a mass of dissimulation is a hypocrite! Take a superficial view of one and he appears righteous; but look into his heart, O! how corrupt! full of hypocrisy and iniquity! Is it possible for any human being to make a more just comparison than our Savior has, in comparing a hypocrite to a whited sepulchre? Now a sepulchre that is white-washed, appears, at a little distance, clean and beautiful. But let any person who is unacquainted with its contents, look inside, and he will revolt and exclaim, what! this building which appears so beautiful outwardly, full of dead men's bones and of all uncleanness? Such, then, is a hypocrite.

But how did the old scribes and pharisees manage to appear righteous unto men, while they were full of hypocrisy and iniquity? ~~Why~~ they made sad their countenances and disfigured their faces,

"and for a pretence made long prayers." They had a *form of godliness*, and made high pretensions to piety and loud professions of religion, and were so full of prayers and ceremonies, that they deceived the common people, and made them believe that they were the purest of the pure—the very salt of the earth. But they could not deceive our Saviour; for he could look into their hearts, and did; and behold! they were full of hypocrisy and iniquity.

Now, sir, to whom will this sign apply in our times? Will it apply to Universalists, whom you denounce as the "world's people?" Do you see them with sad countenances or disfigured faces? Do they appear righteous unto men? No: for the good long faced Presbyterians have often said that there was no sign of piety about the Universalists. You see them with the same cheerful faces on every day, Sundays not excepted. And you suppose that there can be nothing of pure and undefiled religion about them, because you do not see them on the Lord's day, going to meeting with their faces as long and as sad as though they were following their last and only friend to the cold and silent grave. It is evident then, that if Universalists have any religion at all, it must be the right kind, the religion of the heart, "the still small voice," which whispers peace within, and lights up the countenance with joy. Yes that internal freedom and peace,

"Which nothing earthly gives or can destroy,"
The soul's calm sunshine, and the heartfelt joy."

False religion, sir, was always "of a sad countenance;" and when accompanied by hypocrisy, her face is sorrowfully disfigured. She always endeavors to appear righteous unto men. And the more desirous she is of deceiving the people, the more she will decorate herself with the gaudy robes of religion. So far as my observations have extended, I have generally found that where there was the greatest parade and outside show made of religion, there was the least inward piety. And I have also seen that those men who were the loudest in their professions of religion, were the least true worshippers. I would sooner trust my life and property in the hands of an avowed infidel, than in the hands of a man who makes great pretensions to piety. Now this does not argue anything in favor of infidelity, nor against "pure and undefiled religion." But

it goes to show on the one hand, that the man who openly avows his infidelity is honest in his professions; and on the other, it shows that false religion is worse than none at all. False religion is always loud in her professions and showy in her dress. And the man that makes a false show of religion, or is dishonest in his professions, will be dishonest in every thing else. The very fact that men would "seem to be religious," proves that "pure and undefiled religion" is of great value. If genuine religion does not render a man happy and cheerful, it is not worth seeking for; or if found, is not worth keeping. The face is an index to the heart; and if a man is really cheerful and happy at heart, why should he look sad and sorrowful? Jesus told his followers not to be like the hypocrites, "of a sad countenance;" therefore I conclude that he and they looked very much like Universalists, cheerful and happy. No *appearance of religion about them*; but still they were cheerful and happy, and were continually going about (not praying and exhorting,) but doing good.

Now, sir, as this sign will not apply to Universalists, I leave it for you to make the application. If you see an Universalist, or a Methodist, or Baptist, or a "sound Presbyterian," or any person who "appears righteous unto men," or "of a sad countenance," apply it to him. Pay no respect to persons. But I cannot leave this sign without stating one or two things which I have seen and heard myself, and which are indications of a hypocrite.

I have heard a "sound Presbyterian" priest say, in his prayer to the Searcher of hearts, "O God, we are not worthy of the least of all thy favors." Now this is lying to God. When I hear such expressions fall from the lips of a minister, I must, of course, conclude that he is a consummate villain, or a rank hypocrite. If he tells the truth, he must be a finished villain; and if he does not speak the truth, he must be a rank hypocrite. In either case, the pulpit is no place for him. The man that is not worthy of the least of all God's favors, must be totally depraved. And it would be derogatory for the most unjust and cruel earthly judge to punish such a man for a moment, without designing his good.

Again: I have heard them say—"O God, if thou hadst been just to mark our iniquities, we should long ago have been rolling in eternal fire." Now this is accu-

sing the righteous Judge of all the earth of being unjust, because he did not consign them long ago to endless burnings. O ye hypocrites! think not that ye shall escape the righteous judgment of God. If your doctrine be true, woe, eternal woe is your doom!!

Ninth Sign. The old scribes and pharisees were strict in the observance of many ceremonies, but "omitted the weightier matters of the law, judgment, mercy and faith." They supposed, as many do in our day, that religion consisted in ceremonies, and therefore they were full of them; and boasted that they fasted twice in the week, paid tithes of all that they possessed, made broad their phylacteries and enlarged the borders of their garments, and prayed long and often. But were they sincere in all this parade? No; for they disfigured their faces that they might appear unto men to fast; and for a pretence made long prayers. Were they humble? No; but full of spiritual pride. They "loved the uppermost rooms at feasts, and the chief seats in the synagogues, and the greeting in the markets, and to be called of men, Rabbi, Rabbi." Thus you see that "they loved the praise of men, more than the praise of God;" and therefore they did all their works to be seen of men. This, sir, is what I have before said; that where the most parade is made in ceremonies, there is the least genuine goodness. You see that the pharisees were full of ceremonies, but were destitute of the very essence of religion, "judgment, mercy and faith." They did not judge rightly nor deal justly with their Gentile neighbors. They looked down upon them as sinners, and despised them. Trusting "in themselves that they were righteous," they had no mercy on sinners, but treated them as outcasts from the faith of Abraham and all heaven's blessings.—Yes, they they doomed them to a burning and an eternal hell, which existed only in their own cruel hearts and benighted minds.

It is evident that Jesus and his disciples were not fond of those non-essentials; for the Jews "said unto him, why do the disciples of John fast often and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?" Now they asked him this question, because their pride was wounded to see him eating and drinking with publicans and sinners. But he showed them by his answer in a parable, that he had no idea of patching up an old garment with new cloth, or of interweaving the gospel with the ceremonies of the law. You know, sir, that there are many in our day, who manifest a strong desire to patch the old garment with new cloth. They cannot entirely give up their old systems, which have so long been taught and held sacred by the wise and learned men of the world; therefore they keep altering and patching up their old creeds. But they only make the rent worse.

Again, sir, I appeal to you, and ask—to whom will this sign apply? It appears to me that this question is easily answered.

It must apply to those whose faith and practice bear the nearest resemblance to the faith and practice of the old scribes and pharisees. Then, surely, it will not apply to Universalists. For, aside from their belief in the one living and true God, their faith is as opposite to that of the old pharisees, as light is to darkness. And in regard to ceremonies, they reject them and endeavor to adhere to the substance of religion. Their grand aim is "to come unto the knowledge of the truth." Truth, they believe is all in all. Truth will as surely stand, as error will fall. Nothing but the truth, pure and simple truth, can make a man free indeed, and wise unto salvation. Have the Universalists omitted judgment or justice? No; for they believe that God will "reward every man according to his works." They believe that he is a "just God, and a Saviour;" that he can be just and good, and save all men. Have they been deficient in mercy? No; for they have extended the mercy of God, to every son and daughter of Adam. Are they found wanting in faith? No; for their faith is co-extensive with the will and promise of God; and as firm, I had almost said, as the purpose and oath of the great Jehovah. To them, then, this sign will not apply. But to whom will it apply? Who are full of prayers and ceremonies? The "sound Presbyterians." Who are fond of secret meetings, whispering meetings, inquiry meetings, anxious meetings, prayer meetings, four and fourteen days meetings? The "sound Presbyterians." Who "have omitted the weightier matters of the law, judgment, mercy and faith?"—Who believe that if God were strictly just, he would doom the whole human family to endless misery? The "sound Presbyterians." Who believe that God "will not reward every man according to his works; but will save a few favorites from his eternal wrath and curse, and make them equal unto the angels of God in heaven;" and thus accuse the "just God" of injustice? The "sound Presbyterians." Who, like the old pharisees, persuade themselves that they are the favorites of a partial and an angry God; that they shall escape his vindictive justice, or righteous judgments, and be permitted to look down over the battlements of heaven and behold their poor sinful neighbors—nay, brothers, sisters, children, parents, husbands and wives—writhing and groaning in the agonies of endless despair, and while gazing upon such misery, will shout hallelujah! "glory to God in the highest!" yes, rend the very heavens with their fiend-like shouts of savage triumph at the indescribable misery of the damned in hell? The "sound Presbyterians." Who are deficient in mercy? who, like the old pharisees, bound the mercy of God by the narrow limits of their creed? The "sound Presbyterians." Who are wanting in faith? who, like the old pharisees, exclude all who are not within the purlieu of their church, from the faith of Abraham, or from the universal blessings promised in his seed, "which is Christ?" The "sound Presbyterians."

Sir, are you still in doubt as to whom the above sign will apply? Can you not yet determine who the "world's people," are in our day? Is it possible that you cannot see whose faith, spirit and practice resemble the faith, spirit and practice of the old pharisees, as nearly as face answers to face in the glass? If your judgment is still suspended, I will tell you—the "sound Presbyterians."

The old pharisees gave alms, but they took good care to sound a trumpet in their synagogues and in the corners of the streets, that they might have glory of men. But, sir, in our day, we do not hear the martial sound of the trumpet in our streets. When the glorious deeds of charity are done by our *alms-giving men*, or when a dying man is made an *everlasting life* member of any society, the shrill blast of the trumpet is not heard. No; the news sails forth on the mightier wings of the press, and is wafted to the four corners of the earth. "Verily I say unto you, they have their reward."

Sir, perhaps you would like to know what I call religion? Well, then, as I have formed my idea and estimation of it from the Bible, I refer you to James i. 27. "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is what I call pure religion. I think, sir, that we are serving, worshipping and praising God in the most acceptable manner, when we are doing good to our fellow creatures; clothing the naked; feeding the hungry; wiping away the tears of affliction from every weeping eye; giving liberty to the captives; opening the prison doors to them that are bound; preaching the gospel to the poor; softening the dying pillow, by the mild and soothing voice of consolation, and pointing the mourner to that blessed hope of life and immortality, as an anchor to his soul both sure and steadfast. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Yours, &c.

JOHN C. NEWELL.

ADVICE TO YOUTH.

The importance of commencing life aright, must be acknowledged, not only by the Christian, but by every wise philosopher. The most interesting period in the life of man, is that which calls him to set out for himself, as an actor in the midst of a bux, deceitful, ungodly world. The beginning is likely to give character to the whole after life. The eyes of society are anxiously turned towards those young persons, whether male or female, who are going out from under the watch care of parents and guardians—all the attention, eager to behold whether the first steps are happy indications and omens of future prosperity, and usefulness, or a sad premonition of depravity and misery.

The language of wisdom presents us with the following excellent advice: "Remember now the Creator in the days of thy youth, while the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. xii. 1. The person here addressed, is not a child, the mere prating infant in the family circle, scarcely trusted beyond the limits of the nursery—neither is it an aged person whose days of activity have passed, whose sun of life has gone down towards its setting—whose history is almost completed, needing only the record of decrepitude and the obituary; but a more interesting person is addressed; one in whose veins the current of life begins to flow in all its vigor—one whose history is just begun, which is to be filled with glory and honor, or disgrace or ignominy, as his future conduct shall be. To this person advice may be particularly useful.

The reason why we should remember our Creator in youth, is because youth is the season for enriching the mind with valuable attainments, that in our after life we may enjoy the fruits of those acquirements. Youthful impressions are likely to be the most durable. What we learn in youth is not easily forgotten in old age. If we remember our Creator in early life we shall reverence his wise laws, we shall learn his gracious promises, and when "the evil days come", and advanced years we shall be prepared for them. If we commence the active part of life under the influence of a due remembrance of our Creator—if our minds are duly impressed with his tender mercy and love and our entire dependence upon him—if we duly remember those laws, which he has wisely given us, we shall begin life aright, under the most favorable indications, and if we persevere according to this happy beginning, we shall live happy, honorable and religious lives.

Unhappily for the youthful part of community, religion comes to them in unlovely dresses. Imprudent men have clothed this most merciful angel of heaven in mourning, and the idea has been received by the young that, to become religious, is little short of becoming mourners for life, and entering a voluntary slavery here, to escape eternal woe hereafter. They see professors of religion dejected and gloomy, and often weeping—they hear them speak of the trials of the religious—their self-denials, and renunciations of earthly pleasures, and the road to heaven as being beset with thorns and hedged up with difficulties. We regret to say that almost every thing, which is calculated to give the youth a disrelish for religion, has been hung around it—and were it not a kind of penance necessary to be endured in this world, to secure happiness in the world to come, it has nothing to recommend it to man above the most odious things.

Dear youth, be not deceived—superstition has long passed in the world for religion. Superstition is that gloomy, troublesome thing, which hedges up the road to heaven with thorns and afflictions, and

veils the countenances of men in sadness and woe. Religion is widely different—"Her ways are ways of pleasantness, and all her paths are peace." Her yoke is easy, and her burden is light;—those that find her have rest to their soul.

"In her right hand is length of days, and in her left riches and honor." (See Prov. 3.) Prudent youth, can you see any thing uninviting in this description of religion? We are sure you cannot. The happiest youth that ever walked the earth, was the religious youth.—The virtuous youth. We mean religious not superstitious. Religion and happiness exist together in a union which can never be broken. If any speak lightly of religion they are objects of pity, if not faithful rebuke. They know not what religion is. It contains the best hopes, and the best directions. It shows us our duty to God, to ourselves and our fellow men.

We shall not endeavor to prove that God is cruel, to induce you to love him, nor that he is revengeful, to cause you to obey him. To invite you to deeds of righteousness, we shall not gravely talk about the pleasures of sin—nor shall we tell you that you must make yourselves miserable here, if you would be happy hereafter. Such ideas are palpable errors, and have sown much misery in the world. We need not speculate concerning vice and its consequences. There is about them a fearful reality. There are many allurements which tempt the youthful mind and the incautious feet aside from the paths of wisdom and prudence. Loose principles and dissolute morals are contagious, and should be cautiously avoided. We need not enumerate those particular vices which youth should guard against, neither those virtues which they should fondly cherish, as it is well known what they are, by every youth. The poet says—

'Early in life's young days,
Let each unsullied youth
Seek wisdom's peaceful ways,
And walk the path of truth.
There streams of purest pleasures flow:
There, honors bloom, and virtues grow.'

Look on the world around—on the various classes of community, and seek for the happiest. Where do you find them? Among those who have beggared themselves with vices? Who have sacrificed their name, their fortune, their health, and honor in crimes? Or do you find them among the industrious, the generous, the wise, the virtuous and the prudent? Surely—in this case there is no doubt.

Go then, make yourselves happy. Be industrious, wise, temperate, prudent, religious, and the reward will be with you. You will be as happy as the happiest, as religious as the best, if not as superstitious as some might desire.—And "we beseech you by the mercies of God to present your bodies a living sacrifice, holy, acceptable unto him, which is your reasonable service." We do not beseech you by the wrath of God, nor by the terrors of infinite woe, but we do beseech you by his mercies, to present your bodies a living

sacrifice,—because it is a reasonable, happy service. The mercies of God are displayed in all creation. The heavens, earth and seas are overflowing with the riches of his love. Every law and every promise, which our God has dictated, is a pearl of great price. In the plenitude of superabounding grace, he even delivered up his son for us all.

Will not young and old give attention when we beseech them by the mercies of God, to remember their Creator, and to live soberly, righteously and godly in the present world?—If the goodness of God will not lead sinners to repentance—if the energies of Almighty love cannot penetrate and subdue the heart of sin—all the wrath that was ever poured out from the mad bosom of fanaticism, all the threats which ever doomed the hardened soul to the imaginary gulf of unending woe, will be equally unavailing.—"By mercy and truth iniquity is purged."

[From the New-York Mirror.]

REVERIES BY NIGHT.

What a lovely night! I cannot conceive two rivals more equally invested with charms of an opposite description, than a quiet, moon-light night, and a blossomy, fragrant, rich, dewy, still morning in June. For my part, I have ever found the former more tempting to the feet, more soothing to the imagination. I am even now touched by the delicious spell. I have roamed alone over the silent pavements, admiring the depth of shadows which the long wall of buildings casts broadly and with unequal outline upon the street, and the inexpressibly charming and mellow floods of light which the moon is pouring on the opposite side, softly sleeping, like a smile, on the lovely scene. Then moonlight is so exquisite in its picturesque effects—so magical and subduing. Every thing that is touched by it, is etherealized and elevated and softened. Beautiful objects are invested with higher beauty—grandeur rises to sublimity and sublimity oppresses the mind with heavy weight of admiration. Whoever looks at yonder church with deep porticos, lofty columns, and high flight of steps will perceive what I am endeavoring to describe—the wonderful character of poetry which moonlight sheds upon the images of a landscape. The shadows falling at angles across the building—the gleaming light which streams down on the whole—strike the eye and the mind with unusual force. Have you ever been in woods by moonlight? A scene always so full of romantic picturesqueness—the old heavy knotted vines, twisted and intertwined with each other, like anacondas—the fresh roof of green-leaved branches, and the tall trees, with all their variety—the straight slender sapling, that rises like a graceful girl—the immense oaks, striking their gnarled roots far and wide, and heaving abroad their sinewy arms like giants—the old stumps—the bowers—the verdant glades—ravines—valleys and other recesses which awaken one's rap-

ture so often, in a forest ramble; and then peradventure, the brook—that beautiful roamer of the wood—that ever sweet and joyous daughter of the hill—leaping and singing for ever and ever in its fairy journey taking every shape and form to please the most sportive imagination—now lapsing like liquid glass, then foaming with mimic fury—now winding with noiseless tread by emerald banks, and fringed with flowers; now bubbling on stones, now pouring in a tiny cataract, and now sleeping in a silver lake. These images, always so grateful to the imagination, become, in the mellow moonlight, positively gifted with a fairy beauty; and the rover through a wood, under a bright summer moon, must feel himself drinking in true inspiration at every step. How perfectly still; how hushed is all around, but for the brook and the catydid; and the distant frog and and tree-toad. In the shades, how mildly the floating fire-flies flash, gleaming so strangely with their moving red light in the pale moonbeams; and how the light pours itself along the carpet of the wood, marking it with various shadows, and falling through the branches and every little opening of the trees, till it is all over sprinkled with the richest and loveliest of lustre. Then the sky at night! What a wonder; what a boundless profusion of magnificence. To what a stupendous elevation it works up the mind! There is no object in all creation, accessible to human eyes, half so immense in its wonders and splendors, half so calculated to lift the soul from earth, as the moon and sky at night, when the clouds are not so many as to obscure the gaze. Reflect upon it, dear reader, when next you look upon its blue tremulous bosom. Forget the last jam, the new opera, the contemplated excursion to the country, and feel what it is which overhangs you. That azure vault is *endless* distance. That silver spotted circle—those gems flashing in clusters—they are worlds, suns, systems, created by the same hand which moulded thy pliant limbs, and gave thee eyes to regard, and mind to wonder at them. The beautiful earth on which thou creep'st, a feeble evanescent insect, is nothing to these. It might be rent apart, and with all human pride and power be in an instant destroyed, yet this same star-paved road of heaven would be shining thus still and splendid.

I never, in my life, since I can recollect, looked upon that sight without an involuntary elevation of mind. It never failed to strike me with holy awe; to overwhelm me with calm but oppressive wonder. In my lightest moments it has cast its spell on me, and touched me with sudden thought and silence, even when I have been roaming forth in mirth, with the young and lively. I remember one night at the theatre there was a riot; an unpopular performer was hissed by one party and supported by another. The house was excessively crowded, and it seemed with actual demons—such shouting, screaming, shrieking, yelling and whooping—such swearing, cursing, quar-

reling, and deadly blasphemous imprecations—such struggling, fighting, and diabolical passions were exhibited, that at length, wearied and disgusted, with a depressed heart and throbbing temples, half suffocated with the heated and smoky air, rendered more close and nauseous by the unusual crowd, I made my way to the saloon, and leaned from the window. The effect which the sight of the heavens had on me, I shall never forget. The deep pervading hushed stillness; the calm holy light and order and beauty reigning there; the round moon, with a flashing diamond rising by her side, and the clusters of other large and trembling stars glimmering along that azure tide, through the slowly moving clouds, all combined to charm me forth from the loathsome revel within. I stole out alone, and drank in the fresh air like new wine. There was a pale light in the east before I tore myself away. Nothing is more beautiful than moonlight loneliness in a city. SEDLEY.

MUSIC OF THE MORNING.

"It is not mere poetry to talk of the 'voices of summer.' It is the day time of the year, and its myriad influences are audibly at work. Even by night, you may lay your ear on the ground, and hear that faintest of the murmurs sound of growing things. I used to think when I was a child, that it was fairy music. If you have been used to rising early, you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lap of nature; the deep hush is so very solemn. By and by, however, the birds are all up, and the peculiar holiness of the hour declines. But what a world of music does the sun shine on! The deep lowering of the cattle blending in with the capricious warble of a thousand of God's happy creatures, and the stir of industry coming on the air like the undertones of a choir, and the voices of man, heard in the distance over all, like a singer among instruments, giving them meaning and language! And then, if your ear be delicate, you have minded how all these sounds grew softer and sweeter, as the exhalations of dew floated up and the vibrations loosened in the thin air."

MORALITY.

It is with man's morals as it is with his temporal concerns. If he suffer his business to get behind hand, he finds it very difficult to meet all his engagements, and utterly impossible to take any advantages which are constantly presenting themselves to the economist, who in room of being in debt, has money to spare. A few days of relaxation from the wholesome rules of a moral life, will throw us so far back, that in room of having it in our power to make new advances in the "noble and glorious work" of moral acquirements, it may consume time and cost no little exertion to retrieve what was foolishly lost.

This simple hint, should it be put to its most profitable use, may turn to more advantage than a superficial observer might expect, for should it induce any to avoid running into debt unnecessarily, or to exert economy to pay what they owe, their advantage would not be small. And if it should incite any to be on their guard against temptation, this is better than silver and gold.

DISCOVERIES.

Numerous evidences have left no doubt that the new world was visited by the ancients many centuries before its discovery by Columbus. Without referring to the temples of Mexico, formed upon the same plan as those of Delphos and Pausanias, and bearing the significant name *Teocalli*, we find the following in the *Universal Gazette* of Bogota:—"At the village of Dolores, about two leagues from Montevidéo, a planter has just discovered a tumular stone covered with unknown characters. On taking away the stone he found a vault of brickwork, containing two antique swords, a helmet, and buckler much worn with rust, with an earthen amphora of large dimensions. On these remains being shown to Father Martinez, he succeeded in making out the following words in Greek characters, 'Alexander, son of Philip, was king of Macedon about the 63d Olympiad.—In these places, Ptolemy'—but the remainder of the inscription was wanting. On the hilt of the sword is an engraved portrait, which appears to be that of Alexander, and on the helmet is chased work, representing Achilles dragging the body of Hector round the walls of Troy. Is it to be concluded from this discovery that the land of Brazil was explored by a contemporary of Aristotle? Is it probable that Ptolemy, the well known commander of Alexander's fleet, driven by tempests into what the ancients called the great ocean, and cast upon the shore of Brazil, marked the event by the erection of this monument? At all events the fact is a subject of great curiosity for the archeologists."

A FABLE.

A certain crab, cast upon the shore by the tide, and eager to regain its native element, was walking, as was his custom, sideways to the water's edge. By the way, he met with an eel in the same predicament; but he, like most other people, travelled with his head foremost. "I do not see, sir," said the eel, "why you should refuse to conform to the customs of the world, and the habits of society, therefore I will thank you to turn about and walk like other people." The crab maintained his right to walk as he pleased more especially as it was the only way he could walk. The eel persisted. A quarrel ensued; meantime the tide went out, and neither party, backward or forward, being able to reach the water, they were left by their folly to die of thirst upon the sand.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
 L. D. WILLIAMSON, } Editors.

TROY, SATURDAY, JULY 28, 1832.

RELIGIOUS NOTICE.

Br. J. M. Austin will preach in Pittsfield, Mass. on the *Second Sunday*, (12th) of August next.

EVENING MEETINGS.

It has been deemed expedient to omit the evening service in the Universalist Church in this city, during the month of August, on account of the prevailing epidemic; as an exposure to the night air is considered injurious. There will, therefore, be only two services, one in the morning and one in the afternoon, at the usual hours.

RELIGIOUS INQUIRER.

We learn from this well conducted periodical, that the editorial department will be in future conducted by the Rev. Charles Spear, of Brewster, Mass. The publisher thus introduces him to the notice of his patrons.

"Having been so long without an editor, it is with pleasure that we inform our patrons and the public in general, that we have engaged the Rev. Charles Spear, of Brewster, Mass. to take the editorial chair of the *Inquirer*. Mr. Spear stands high in the denomination to which we belong.—With his talents as a writer, and his worth as a preacher and a christian, we are well acquainted; and we hazard nothing in saying, that the *Inquirer* will be ably conducted and read red highly interesting by that mild, yet independent course which Br. S. is well known to pursue. Br. Spear will remove to this place and commence his labors in a few weeks, notice of which will be early given in the *Inquirer*."

We have not the pleasure of a personal acquaintance with Br. Spear, but from the report of others who are competent judges in these matters, we learn that he is eminently calculated to advance the interests of the publication, and promote the welfare of the cause in which he has embarked.—We present to him and the publisher, our sincere wishes for their prosperity and success, and an increasing patronage to the paper in which they are mutually interested.—L.

HELL.

"The word *Hell*," Dr. Clark observes, "is derived from the Anglo Saxon word *Helan*, which signifies to cover, conceal or hide; and hence the tilings or coverings of a house, and the cover of books are to this day called *Heling*; and the phrase to *hell*, is still used as synonymous with to cover or hide, in several of the western counties of England, especially Cornwall and Lancaster."—Thus the true and primitive meaning of the word *hell*, was perfectly accordant with the idea suggested by the Hebrew *sheol* and the Greek *hades*; for as nouns, all the three words imply something unseen, concealed or invisible; and have therefore been employed with propriety to convey the notion of an unseen world, the grave or the state of the dead

in general. Archbishop Usher, whose learning was of the most profound character, in his *Treatise De lim. Pat.*, entertains similar views. "We have no word in the French or English language, to express the idea conveyed by the Hebrew *sheol*, the Greek *hades*, or the latin *inferi*. Our English word *hell*, had anciently this meaning, being derived from the German *hile*, to *hide*. Hence the ancient Irish used to say, '*hile the head*,' meaning to cover the head. So that our *hell* then answered to the Greek *hades*, which signifies an unseen place."—Other commentators, Whitby, Campbell, &c. unite in applying the same meaning to this word, and in concurring in opinion that it should not be used in the common acceptation. With these facts, admitted by commentators of note of every denomination, how senseless are all those exhortations, founded on passages of scripture where this word occurs, and from which occasion is taken to frighten people with the terrors of an unseen world. When we are told that in after ages the word *hell* was used to typify misery in another state of existence, we are constrained to inquire, who made this use of it, and by what authority was it done? If we can trace this application of it to the scripture writers, we shall receive it; but if it emanated in the corruptions of heathenism, which were incorporated with scripture teachings at an early age, we shall reject it, and believe that it was used then as it is now, to further the purposes of a designing and ambitious priesthood, and to pick the pockets of the people.—L.

RELIGIOUS FREEDOM.

At a period when such exertions are made and money expended for the conversion of the heathen, to the scarcely less absurd dogmas of sectarian religion, the following eloquent extract from the celebrated Phillips, may not be inappropriate. It is melancholy to reflect that instead of presenting these uninformed children of nature with the soothing, peace-giving and benevolent precepts of christianity, they are imposed upon by ridiculous and contradictory doctrines; and their peace of mind, instead of being promoted, is essentially destroyed by the cruel Deity that is preached to them as the true God. They are required to desert their temporary cruel Deities, and worship one who is eternally cruel. They are condemned for worshipping a plurality of Gods, and they are presented with the incongruous Being, who is *one and three* at the same time. While they are censured for imagining that their voluntary torments can avail any thing in appeasing the wrath of their gods, they are instructed to believe that the true God never could have been himself appeased, except by the bloody sacrifice of his only begotten Son. Above all, while these teachers pretend to instruct them in the character of God and of true religion, they see that the teachers themselves are not agreed on these subjects, and that they have a curse to bestow on those who differ from themselves. But to the extract.

"This hostility of her sects has been the disgrace, the peculiar disgrace of Christianity. The Gentoo loves his cast, so does the Mahometan, so does the Hindoo, whom England out of the abundance of her charity, is about to teach her creed—I hope she may not teach her practice. But christianity, christianity alone exhibits her thousand sects, each denouncing his neighbor here, in the name of God, and damning hereafter, out of pure

devotion! 'You are a heretic,' says the Catholic; 'you are a papist,' says the Protestant; and if it goes to damning, he is as good as any saint in the calendar. 'You will be damned eternally,' says the Methodist. 'I am the elect.' Thus it is, you see each has his anathema, his accusation and his resort, and in the end religion is the victim! The victory of each is the overthrow of all; and infidelity laughing at the contest, writes the refutation of their creed, in the blood of their combatants! I wonder if this reflection has ever struck any of those reverend dignitaries who rear their mitres against Catholic emancipation. Has it ever glanced across their christian zeal—if the story of our country should have casually reached the valleys of Hindostan, with what an argument are they turning the heathen world against their sacred missionaries? In what terms could the Christian ecclesiastic answer the Eastern Bramin, when he replied to his exhortation in language such as this? 'Father, we have heard your doctrine; it is splendid in theory, specious in promise, sublime in prospect; like the world to which it leads, it is rich in the miracles of light. But, Father, we have heard that there are times when its rays vanish, and leave our sphere in darkness, or when your only lustre arises from meteors of fire and moons of blood. We have heard of the verdant island which the Great Spirit has raised in the bosom of the waters, with such a bloom of beauty, that the very waves which she has usurped worship the loveliness of her intrusion. The sovereign of our forests is not more generous in his anger than her sons; the snow-flake, ere it falls on the mountain, is not purer than her daughters; little inland seas reflect the splendors of her landscape, and her valleys smile at the story of the serpent! Father, is it true that this isle of the seas, this people of the morning, find the fury of the ocean in your creed, and more than the venom of the viper in your policy? Is it true that for six hundred years, her peasant has not tasted peace, nor her piety rested from persecution? Oh! Brama defend us from the God of the Christian! Father, father, return to your brethren, retrace the waters. We may live in ignorance, but we live in love, and we will not trust the tree that gives us evil when it gives us wisdom. The heart is our guide, nature is our gospel; in the imitation of our fathers we found our hope; and if we err, on the virtue of our motives, we rely for our redemption.' How would the missionaries of the mitre answer him? How will they answer that insulted Being of whose creed their conduct carries the refutation? But to what end do I argue with a Broom?—a wretch, whom no philosophy can harmonize, no charity soften, no religion reclaim, no miracle convert; a monster, who, red with the fires of hell and bending under the orimes of earth, erects his murderous divinity upon a throne of skulls, and would gladly feed even with a brother's blood, the cannibal appetite of his rejected altar! His very interests cannot soften him into humanity. Surely, if it could, no man would be found mad enough to advocate a system which cankers the very heart of society, and undermines the natural resources of government; which takes away the strongest excitement to industry, by closing up every avenue to laudable ambition; which administers to the vanity or the vice of a party, when it should only study the advantage of a people; and holds out the perquisites of state as a impious bounty on the persecution of religion."

RELIGIOUS PHRENZY.

ATWATER, in his remarks on the future prospect of the United States, published in his account of a tour to Prairie du Chien, says:—

"The most dangerous weapon to our liberties is religious phrenzy, and the only sect now engaged in its operations with a view to the final prostration of our liberties, will shortly unmask its batteries, and by that means save us from shedding rivers of blood at some future period. The sooner that gloomy sect displays its true colors, so much the better for our beloved country.

"The efforts now making through schools in order to train up the next generation so as to be fit subjects of a government solely in the hands of priests, who are to govern us through the church, will utterly fail of its objects. My own opinion is, that those objects when they come to be fairly spread before the people, will overthrow their infatuated authors. Our people are not, they never can be any thing but republicans." "From the growth of this nation, the lover of liberty has nothing to fear, because our people from their cradles are taught to be republicans. They are such as if by instinct; and those principles which tend to make them MEN, are taught them from the first moment they see the light, breathe American air, and taste their mother's milk."

[From the Magazine and Advocate.]

FALSE REASONING.

Our opponents generally reason as well as other people on temporal concerns; but when they come to spiritualities, common sense is too often thrown overboard and the mind left to drive about like a ship without rudder or ballast. Hence when they speak of a man beating a boy as long as he has strength to inflict, or the boy breath to bear the beating—and all for no other end than the gratification of the man's feelings without regard to his neighbor's sympathies or the boy's amendment, they have no hesitation whatever in pronouncing the man wicked, malicious, brutal, and an object unworthy of imitation. But how is the air changed when they come to speak of God's chastisements on his own offspring—then, what was wicked, cruel and base in man, becomes good, just and holy in the Supreme Being whom we are taught to imitate—how? by doing thus to our fellow-beings, much less to our own offspring? No.—How then?—By loving our enemies, blessing them that curse us, and overcoming their evil with our good!!! Why?—That we may be like God!—that we may be, in character, his children! for thus, or in like manner, does he to his enemies!! Just put their injunctions of theory and practice together, with the reasons for both, and we defy you to frame more contradictory and absurd declarations. Now these men never talk in this foolish and contradictory manner in the common affairs of life—if they did they would be called madmen by themselves—yet in religious matters such

jargon is the essence of all theological knowledge, wisdom and truth? Truly these people have reason to protest against reason in matters of religion.

[From the Boston Trumpet]

A REQUEST.

The writer of this has made many humble requests to the clergy of different denominations, for information on various subjects, which to him were of no small importance; but these requests have been uniformly treated with neglect. Notwithstanding, however, the want of success heretofore in obtaining any answers to his queries, he does not feel entirely discouraged. Not that he has any reason to expect any more attention in future than he has been able to obtain in times past; but he feels satisfied that some good results from making those requests, notwithstanding they are not granted; for although the clergy may say to those who ask them why they do not reply to my questions, the reason, is I am not worthy of their notice, or that questions are too simple to justify a reply; and though this may satisfy some, it will not satisfy every one. Now and then a candid heart will say within itself, as these questions are in relation to points of doctrine and faith, which are considered of the greatest possible moment, and as they embrace the great subjects on which the clergy most depend to work effect on the minds of the people, their refusing to answer seems to indicate that they are afraid that investigation would be the means of exposing their weakness, and the want of solidity in their doctrines. In such cases, the benefits arising from our questions not being answered, are nearly, if not quite as great as could be expected from candid answers. But whether these calculations are all correct, or whether they are not subject to large discounts, we will not be careful now to determine. Our mind is made up, we have concluded to make another request.

We do most humbly and earnestly request the clergy, who believe and preach the doctrine of punishment in a future state, and who contend that this doctrine is essentially necessary for the support of genuine piety, and sound morality to tell us where, in the holy scriptures, this doctrine is first mentioned.

If any one should feel willing to attempt an answer to this request, we wish him to understand, that we shall not feel at all satisfied, simply by being referred to some portion of scripture, which, by common consent, the clergy are in the habit of applying to future punishment. The passage asked for is the first which plainly teaches this doctrine. We know that the clergy say, that where God said to Adam "In the day thou eatest thereof thou shalt surely die," he meant to imply death temporal and spiritual, and eternal; but as the text says nothing about any death which did not take place in the day of transgression, we are not satisfied by being told that an eternal, death was intend-

ed. We want the first passage where the doctrine of future punishment is taught as plainly, and as unequivocally as the clergy state it now in their pulpits.

Should an answer to this request be granted, we would further request our kind friend to consider carefully in what age of the world God first communicated this doctrine, to man. This being duly ascertained, we should like to be informed on what sure foundation true piety and sound morality were built prior to this date.

H. B.

CASE OF A YOUNG LADY.

A female correspondent in Adams, Mass. closes an epistle to us as follows:—

"I was once a Baptist. About eleven months ago I joined the Baptist church, with a number of my young companions. I have not heard any thing from the church since I left them, although they know that I have changed my belief. Trials press heavily upon me. My former christian friends treat me with coldness and neglect: they who used to meet me with a smile now meet me with a frown, and express their sorrow that I am going to hell, and am encouraging sinners to go with me. But I love them as much as I ever did. I enjoy abundant peace—more, vastly more, than when I believed as they do."

These were the breathings of a young lady's soul, who stands alone among her acquaintances in the profession of Universalism. She is entrapped, and led astray, and induced to join a church, and subscribe a creed. When reason is brought into exercise, and she reads her Bible with cool judgment, she is obliged to renounce her former faith, and she trusts in the "living God who is the Saviour of all men especially of them that believe." What now is she called to meet? Coldness, reproach and sneers. She is told she is going to hell and leading others with her. Does she retaliate? Does she render evil for evil? No—she loves them as she always, did and her heart is filled with peace.

Reader, which of these persons have the spirit of Christ the persecutors or the persecuted? Which faith is christian, that which leads us to love our enemies, or that which induces us to hate them? Ponder on these things.—ib.

AN ORTHODOX UNIVERSALIST.

The following communication came from some place, and was written by some body, but by whom we know not. It contains some truth. Let the reader take it for what it is worth.—ib.

MR EDITOR—I have long read your interesting and invaluable paper, although I am not a regular subscriber. My neighbor — is a firm Universalist. He lends me his paper to read. But I am under the necessity of reading it in private for I belong to an Orthodox church; and if they ascertain that I read your paper, they would excommunicate me; and that

I should not like; for I am growing old, and mean to, if I can, keep in the church, hear the orthodox preach; and at the same time secretly believe in Universal Salvation.

And, Mr. Editor, I will inform you, that this is the case with many of my neighbors. And, in fact, it is the case with most all the orthodox church members. They don't care a fig about eternal misery—they do not hold to it for themselves, but for their neighbors. Although I belong to a different order of christians, I bid you God speed. And I sincerely hope, that you will continue to "blow the trumpet," until the whole world comes to the knowledge of the truth.

I shall endeavour to procure subscribers for your paper (indirectly,) until I am convinced, thoroughly convinced, that your doctrine is false. Until you hear to the contrary, you may consider me your friend,
S. D.

REMOVAL.

Rev. AURIN BUEBEE, late of Plymouth, Mass. has accepted an invitation to settle as pastor of the Universalist Societies in Guilford and Brattleboro', Vt. These societies are in a flourishing condition, and we trust that the connexion now formed, will prove a blessing, not to them only, but to all the vicinity. All letters or papers intended for Br. Bugbee, should be addressed to Guilford-Centre, Vt.—ib.

"BEAUTIFUL EXTRACT."

A paragraph under this head has been copied into almost all our papers. It will be recollected as commencing thus; "*I saw a mourner standing at eventide, over the grave of one dearest to him on earth.*" It has met with universal admiration, and some of our editorial brethren have expressed a wish to know its author. We are happy in being able to say, that it is an extract from a sermon by the lamented Rev. Mr. Christmas, late pastor of the Bowery (Presbyterian) Church, N. Y. The affecting picture presented in the extract was recognized, as drawn from himself. He had, at the time, but recently lost his partner in life; emphatically "one dearest to him on earth." Mr. Christmas died, while yet in the flush and strength of youth, admired for his talents, beloved for his virtues, and lamented by all who knew him.—*Christian Mess.*

GEN. WASHINGTON'S ORDERS.

HEAD QUARTERS, *Morse's House,*
Thursday, July 29, 1779.

Many and pointed orders have been issued against that unmeaning and abominable custom, *swearing*. Notwithstanding which, with much regret the General observes that it prevails if possible, more than ever—his feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is in hearing of them, the name of that Being from whose bountiful goodness we are permitted to enjoy the comforts of life, is incessantly

imprecated and profaned in a manner as wanton as it is shocking—for the sake therefore of religion, decency and order, the General hopes and trusts, that officers of every rank, would use their influence and authority, to check a vice which is as unprofitable, as it is wicked and shameful. If officers would make it an invariable rule to reprimand, and if that does not do, to punish soldiers for offences of this kind, it could not fail of having its intended effect.

GENERAL ORDERS.

USE OF THE ORTHODOX DEVIL.

There is certainly wit and spirit in the following, which we extract from the Sentinel and Star in the West: but we are not of the opinion, that a belief in an *unreal* devil, will have a salutary influence on the morals of men.

"I was acquainted with a facetious Yankee, who died in Clermont a few years ago. He was a Relyonist, (as I think Mr. Buck call them) so was his father before him, of course he did not believe in many of the pretty notions that have been squeezed out of the fly-blown brains of orthodox clergymen. He was one day addressed by a zealous orthodox sister as follows: "Mr. R——," said she, "you are a smart, sensible man, and I should like you well, if it wan't for one thing." "Why, madam," said R. "I have so many things against myself, that I cannot guess what your one thing is." "Why, to be plain with you, sir," said she, "they say that you believe there is no devil!" "No devil," said R. "Who the devil told you that?" "It was our preacher's wife," said she, "and I was very much shocked to hear it. I hope it is not true." "Well, madam," said R. "as you and I have always been good friends, I will explain the matter to you. I have my doubts upon the subject. I find but little account of him in the scripture, and that little very ambiguous. I am commanded to believe in God, and to believe in the Saviour; and I do believe in both. I am not commanded to believe in the devil. In fact, the believers in the devil have so many strange notions about him, I think they had better say less, till they know more. But pray, madam, do not drop a single hint that there is no devil. I would not have it leak out among the members of your society that there is no devil on any account; if it does, we shall not be able to keep a pig, duck, or chicken about our barns, or an apple on our trees.

"I want them to believe that there is a great devil, with horns like a goat, and ears like an ass, two eyes like tea saucers, a mouth like a baker's oven full of fire, a forked tongue like an adder, long black teeth like a smith's coal rake, a tail like a cow, and a cloven foot which no shoe-maker could fit with a boot or shoe. This devil I have described, you can easily get them to believe in, because he is thus pictured on their fancies. This devil guards our little matters while we sleep. He does not cost a cent for victuals or clothing and is so useful that we could not well do

without him." The good lady was quite surprized, and I believe never mentioned the subject again. I know that there are some of our citizens in Cincinnati, who, if they should read this anecdote, would recognize the man and the story, and heave a sigh, and say with Hamlet, "Alas, poor Yorick, I knew him well."

PROPOSALS

For the Second Volume of the

SOUTHERN PIONEER AND GOSPEL VISITER.

As the Southern Pioneer and Gospel Visiter, has been before the public nearly one year, it will be sufficient, in issuing proposals for the second volume, to say, that no change will take place in the character of the work. It will, as heretofore, be devoted to the great doctrine of *universal salvation*, to the exposition of the scriptures, and to the promotion of practical godliness. Every other number will contain an original Sermon, and every number an illustration of some difficult portion of the Bible. Practical subjects will also receive attention, so that while the mind is instructed in doctrine, the heart will be urged to repentance, and will be enriched by virtue. Intelligence will be given of the formation of societies, the erection of meeting houses, the meetings of associations and conventions, and of all that relates to the progress of liberal principles. The editors have correspondents in different parts of the United States, who will communicate the earliest intelligence of all that will interest and profit their readers. Several of the best writers in the Universalist denomination, have engaged to contribute for their columns; others will be solicited; and no pains will be spared by the editors to give them interest and variety.

The necessity of a liberal paper in the state where this is published, will be acknowledged by all. But the cause is new, and unless the paper receives support from the brethren in other states, the Proprietors will suffer great loss. In asking, therefore, the aid of the brethren throughout the Union, we only ask them to aid in promoting a cause, which is here now in its infancy. With the expectation of assistance, founded on the kindness and generosity of liberal Christians, and on the patronage already extended to the Visiter, arrangements have been made, by the advice of its friends, to publish it once in two weeks, on a royal sheet, in a quarto form, making a volume of two hundred and eight pages, at the rate of one dollar per year to country subscribers, and one dollar twenty-five cents to city subscribers. On these terms subscribers in any part of the Union will obtain their paper, nearly as cheap as city subscribers. Those who acted as Agents the past year, will accept our warmest thanks. A continuance of their favors is respectfully solicited.

CONDITIONS.

1. The second volume of the Southern Pioneer and Gospel Visiter, will be commenced on the second Saturday in October next.
2. It will be sent to mail subscribers for ONE DOLLAR per year in advance, or one dollar twenty-five cents in six months, or one dollar fifty cents at the expiration of the year.
3. Agents who will send the pay for five copies, shall receive the sixth gratis.
4. Letters which contain two dollars, may come at our expense. But in such cases, nothing will be allowed for agency.
5. All letters must be directed (*post paid*) to Rev. O. A. Skinner, Baltimore, Md.

LETTERS AND REMITTANCES

Received at this Office since our last number.

D. E. Whitehall, N. Y. \$2. J. P. Cattskill, \$1 50; C. C. Ann Arbor, Michigan Territory. E. W. Lennoxville, Vt. \$6. J. B. Shipton, L. C. \$2. J. E. B. Coxackie. J. B. New Milford. C. T. Pittsfield, Mass. \$2. R. L. Stephentown, \$1. M. O. W. Cneton, Vt. S. L. H. Cairo, Green co. \$3. P. C. South Amherst, Dutchess co. \$3. L. H. Pownall, Vt. \$5.

POETRY.

THE CHRISTIAN'S REVERIE.

O, there are evenings, when the West
Pours on the sky her humid breath,
While, curling on a sun-beam's breast,
Glowe amber clouds, that rock to rest
The souls of good men after death;
And spirits, never made to pair
With flesh, too, come and cradle there
And touch their sparkling harps, and sing
Emanuel Lord! Emanuel King!

And as the work of praise goes on,
More *happ'n-known* add themselves to these;
The stars of evening, one by one,
From day's celestial court comes down,
And mix their sphere-wrought harmonies:
And they are there, whose restless wings
Glitter with spray of Eden-springs,
Bright Cherubim, when earth was born,
That deck'd with dew the virgin morn.

I saw with rapture, and express'd
A love-sick wish that I were there;
... I thought Heav'n too might have its West,
A holier welkin of the bless'd
With brighter clouds and purer air;
Its evening and its morning hours,
And nights and days resembling ours,
Save that of shadow there is less,
And more, much more of lucidness.

There, thousand vallies meet the eye,
Where Martyrs hail their blood-bought skies:
On sorrow's cheek the tear is dry,
And sorrow's breast forgets to sigh,
Breathing the air of Paradise,
All Goodly things, that mark our sphere,
Glow in divine beauty there,
The field, the silver stream, the grove
Swell in the breath of life and love.

And all around 'tis praising on! I
No harp can rest, no tongue be still;
The sun goes hymning to its noon,
And Seraphim, low bowing down,
Awake the song of Zion-Hill!
The distant valleys catch the strain;
And echo breathes it back again:
So soft, so thrilling, and so sweet,
'Twere angel-words when angels meet!

While I behold such glories rise,
My soul, on tip-toe, asks to fly!
Sensations new! sweet, sweet surprise!
Heav'n rushes on my ear, my eyes
Are full of immortality!
O, when will earthly shades be gone,
And Heav'n's broad day come pouring on?
When shall our pilgrimage be o'er,
And we rest on the golden shore?

RELIGION.

Oh! wide they wander from the path of truth,
Who paint religion with a brow of gloom;
Her step is buoyant with un fading youth,
Her features radiant with immortal bloom.

In life's gay morning, when the crimson tide
Of pleasure dances thro' each burning vein;
She leads with guardian care, her charge aside
From the broad passage to undying pain.

And when the fleeting joys of time are past,
And dark dependence on the spirit preys,
She bids with holy songs, the sufferer cast
To brighten regions his confiding gaze.

From vulgar joys, from low debasing cares,
'Tis her's alone the sinking soul to save,
For her its sweetest smile creation wears,
For her no horrors has the yawning grave.

No, should this scene in headlong rain close,
Each shattered planet from its orbit move;
She would not tremble, for full well she knows
The arm is near her of unbounded love.

BOOKS.

STEPHEN VAN SCHACK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.
Vindication of Universalism, by Pitt Morae.
The Christian Visitant, at the publisher's prices.
S. R. Smith's Scripture Catechism.
H. Ballou's do. do.
Sermons by T. Fisk.

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Boston, May, 1832.

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CATALOGUE.

Ancient History of Universalism.
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Do. Sermons.
Balfour's 1st Enquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
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The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. R. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, AUGUST 4, 1832.

NO. 6.

[From the Universalist.]

POPULAR MISTAKES.

It is proposed, in this article to consider the following exceedingly common and popular remark. "If Universalism be true it is of no use to preach it." This, or something like this, will be familiar, it is presumed, to every reader. It has been in the mouth of almost all the enemies of our faith. And the manner in which they have employed it, shows that they place great reliance on it, as a powerful argument against the doctrine of Universal salvation. It generally comes in the form of a question, in the midst, or more frequently, perhaps, at the close of a religious conversation. When they have labored, without success to disprove the doctrine of "all God's holy prophets;" when they have exhausted all their arguments, and have seen one after another fairly met and overthrown, by the plain declarations or the unerring word; they have usually covered their retreat, by this, at best, miserable subterfuge. We have seen the smile of triumph light up the fallen countenance of an opposer, as he put the mighty question—What is the use to preach your doctrine? That is, if God has determined to bless all his rational creatures and crown them with the unfading glories of immortality—"what is the use to preach it?" Why proclaim the thrilling truth, if indeed it be a truth.

When we reflect upon the absurdity of this remark, we are half inclined to doubt whether it could ever have been made; whether we have not been under some strange delusion; whether our senses may not have deceived us; but memory in whose book past transactions are faithfully written, assures us that there is no delusion,—but reality. She can call up the occasion on which this question was gravely proposed,—present all the circumstances attending it,—and tell the names of the persons, whether ministers or laymen, by whom it was urged. Resist this testimony we cannot. However inconsistent the question, it is the fact, that it has been often urged as a kind of argument against the truth and utility of our religious system; and by persons too who value themselves upon their good sense, acute discrimination, and high christian attainments.

Whence, I ask, is this gross mistake? What has induced people to think, that it is no use to preach the truth? There is

something strange in this matter. Is it possible that they can indulge the idea that evil will result from the diffusion of truth; or that no good will arise from it? This cannot be allowed. Whence is this mistake then? I apprehend, it comes from a false notion of the nature and design of christianity. Preaching, according to the popular belief, is designed to save the human race from endless punishment in the future state of existence. In this belief the writer of this article was educated; and so, he presumes, were most of his indulgent readers. But is it so? Did Christ come into the world to save it from endless damnation? You never read any thing like this in the Bible. You read that he came not to condemn, but to save the world; not to save his people from endless punishment, but from their sins. Nor did you ever read in the Bible, that the Apostolic mission was designed to rescue mankind from the flames of an endless hell. But you read that they were sent to open men's eyes to turn them from darkness to light, to preach the unsearchable riches of Christ, to declare the love of God, and the gift of immortal life to every son and daughter of Adam.

Universalism knows nothing about a future endless hell. It knows that God's love is infinite, unchanging and immortal; and rejoices to behold it surrounding all creatures, in all ages, and in all worlds. It tells us that all things, in the fulness of time, will be reconciled to the Father through the mediation of our Lord Jesus Christ, when God shall be all and in all. It does not propose to save men from the wrath of their Maker in the eternal world but from their ignorance, superstition, and sin, and the consequences of these, in this life. When people say, it is no use to preach our doctrine, if all mankind are to be the recipients of immortal life, they show how little they know of the genius and spirit of christianity. They forget that now is the day of salvation; and that it is here, that we need the light and hopes of the gospel, and the salvation which it confers. If they will look around on society, and observe the mass of ignorance and evil which is in the world, and consider that these things can be removed only by the diffusion of truth, they will see that (endless misery out of question) there is a necessity and use in preaching. They will find enough to employ all their time and talents, to improve the condition of mankind in this world. And they will

find,—if they will but make the experiment,—that to preach to men the universal love of God, and the good things which he has prepared for them, will exert a holier and happier influence, and be of more use, than all the doctrines of wrath and terror which have ever been invented by man.

They who ask this question know little respecting the principles of our faith, or of its benign and cheering influence. Universalism aims to do men good in this world,—not in the next. It finds sin and sorrow enough in the present state, it seeks man's present improvement and happiness, it pretends not to know futurity any further than God has revealed it, and when its eye looks beyond the dark impassable gulph, which separates time from eternity, it sees only that glorious immortality which is brought to light in the gospel. We repeat it—Universalism is the cheering guide and comforter of man in this world. It leads him in the path of light and life. It teaches him to put his trust in God, as a Father, and to anticipate from his hand, that protection, and those blessings, which infinite goodness delights to bestow. It communicates gladness to every heart. In its light, the sons and daughters of affliction, forget their woes, and sorrow is exchanged for joy. It little becomes us to boast of our faith; but, knowing as we do its preciousness, and enjoying the happiness which it communicates, we cannot remain silent and dead, while the question, "what is the use to preach it?"—is sounding in our ears.

As well, and with as much propriety, might our opposers ask what is the use to be good, to be happy; for goodness and happiness are he legitimate fruits of our faith. It is love—love to God and to all the creatures of his power; and it works by love, and purifies the heart. We have tested its character; and with the thousands whom this doctrine has made free from the power of delusion and sin, we know it to be the power of God unto salvation to every one that believeth. It has made us joyful; inspired us with confidence in God; and filled us with the transporting hope of immortal life. We are morally certain, therefore, that, were it everywhere diffused, its effects would be everywhere the same. And yet we are assailed with the question—"what is the use to preach it?" People wonder why we build houses of worship; why we

incur the expense of supporting public devotion; or make any sacrifices to advance the interests of our faith? If they knew the love of God, if they knew the power of this faith, and the happiness which it communicates, they would not make this demand. If they knew these things, they would wonder why our efforts have been so feeble, our sacrifices so few, and our zeal so cold and sluggish. Nor should we blame them if they did.

Universalism ought to be preached, because it is the truth of Heaven; because it is good news and glad tidings to all people; and because a knowledge of its principles is indispensable to the moral elevation, refinement and felicity of the world. If it had been of no importance to the world, why did Jehovah preach it to Abraham under the solemnity of an oath? Why was it spoken by all the holy prophets, by the Lord Jesus and his faithful Apostles? And why was it commanded to be preached to every creature under heaven? Answer us, ye mistaken ones.

J. H. B.

[From the L. I. Inquirer.]

INFIDELITY.

Mr. Editor—My attention has been much interested by a communication in your last number, entitled "*Clerical Infidelity*." I have for a long time, in common with many of your readers, been well convinced of the truth of the remarks of your correspondent, and it can hardly at this day admit of contradiction, that the only species of Infidelity which mankind have any reason to fear, is largely diffused among the sects of religionists, which are constantly making so much clamor on the subject.—Their object is in this way to cast dust in people's eyes, and by making great professions of sanctity, to mislead mankind as to their real intentions. In this way, a set of cunning ecclesiastics have contrived to impose upon the ignorant and credulous portion of the community, a new fangled system of religion, suited only to the capacity of an idiot, or a Hottentot, who are incapable of discriminating between truth and falsehood, wisdom and folly. In this new career of fanaticism, the priests have almost entirely abandoned the beautiful simplicity of the Gospel, and built up in its place a fictitious system of Theology as widely different from the original purity of Christianity, as the north is distant from the south—a kind of composition, or decomposition of Paganism, Popery, and Infidelity, utterly repugnant to reason, most unfriendly to morality and virtue, and highly dishonoring to the character and attributes of the Father of mankind.

The design of these false pretenders to Christianity, is to introduce a system by which they can enrich themselves, and thus establish an almost universal influence and authority over the minds of the people.—The unpretending and unostentatious simplicity of pure and undefiled Christianity will not answer their ambitious purposes

and enable them to pamper their licentious cravings, by filching from the pockets of every class of persons.

Thus it is that the unity of God, which reason and scripture so indisputably inculcate, is practically denied by these "*Infidel Clergy*." They insist upon a plurality of persons, as having the nearest affinity with the Pagan notion of numerous gods, thinking no doubt, thereby the better to conciliate the ignorant and superstitious Arabs, and other barbarous tribes to whom they are constantly sending their missionaries. They deny the declaration of St. James, as to what is pure and undefiled religion, and instead of assisting the widow and fatherless, are constantly laying schemes to plunder them, even of their last mite, for the paltry purpose of sending missionaries and bibles to the heathen.

In short, I think it may be affirmed without the fear of contradiction, that the orthodox clergy of the present day, are not only chargeable with gross *Infidelity*, in regard to the essential doctrines of the bible, but at the same time the most profligate and worldly minded men in our country. The means which are resorted to, both by preaching and the press, to increase their influence, and make proselytes, are most extraordinary and alarming; and on this account it has become an indispensable obligation of every independent person capable of speaking or writing an article, to oppose the torrent of priest craft, which threatens unless arrested, to overwhelm the minds of men, in the vortex of infidelity and superstition.

VERITAS.

ANXIOUS MEETINGS.

The following description of a modern *Anxious Meeting*, is from the pen of a Mrs. Trollope, a late English writer. The meeting took place at Cincinnati, Ohio.

"It was in the middle of summer, but the service we were recommended to attend did not begin till it was dark. The church was well lighted, and crowded to suffocation. On entering we found three priests standing side by side, in a sort of tribune, placed where the altar usually is, handsomely fitted up with crimson curtains, and elevated about as high as our pulpits. We took our places in a pew close to the rail which surrounds it.

The priest who stood in the middle was praying; the prayer was extravagantly vehement, and offensively familiar in expression; when this ended, a hymn was sung, and then another priest took the centre place and preached. The sermon had considerable eloquence, but of a frightful kind. The preacher described, with ghastly minuteness, the last feeble fainting moments of human life, and then the gradual progress of decay after death, which he followed through every process up to the last loathsome stage of decomposition. Suddenly changing his tone, which had been that of sober, accurate description, into the shrill voice of horror, he bent forward his head, as if to gaze on

some object beneath the pulpit, and made known to us what he saw in the pit that seemed to open before him. The device was certainly a happy one for giving effect to his description of hell. No image that fire, brimstone, molten lead, or red hot pincers could supply, with flesh, nerves, and sinews, quivering under them, was omitted. The perspiration ran in streams from the face of the preacher; his eyes rolled, his lips were covered with foam, and every feature had the deep expression of horror it would have borne, had he, in truth, been gazing at the scene he described. The acting was excellent. At length he gave a languishing look to his supporters on each side, as if to express his feeble state, and then sat down and wiped the drops of agony from his brow.

The other two priests arose and began to sing a hymn. It was some seconds before the congregation could join as usual; every upturned face looked pale and horror-struck. When the singing ended, another took the centre place, and began in a sort of coaxing affectionate tone, to ask the congregation if what their dear brother had spoken had reached their hearts? Whether they would avoid the hell he made them see? Come then, he continued, stretching out his arms towards them, come to us and tell us, and so we will make you see Jesus, the dear gentle Jesus, who shall save you from it. But you must come to him! You must not be ashamed to come to him! This night you shall tell him that you are not ashamed of him! We will make way for you, we will clear the bench for anxious sinners to sit upon. Come then, come to the anxious bench, and we will shew you Jesus! Come! come! come!

Again a hymn was sung, and while it continued one of the three was employed in clearing one or two long benches that went across the rail, sending the people back to the lower part of the church. The singing ceased and again the people were invited and exhorted not to be ashamed of Jesus, but to put themselves upon the anxious benches, and lay their heads upon his bosom. Once more we will sing, he concluded, that we may give you time. And again they sung a hymn.

And now in every part of the church a movement was perceptible, slight at first, but by degrees becoming more decided. Young girls arose, and arose again; and then the pews opened, and several came tottering out, their hands clasped, their heads hanging on their bosom, and every limb trembling, and still the hymn went on; but as the poor creatures approached the rail, their sobs and groans became audible. They seated themselves on the anxious benches; the hymn ceased, and two of the three priest walked down from the tribune, and going, one to the right and the other to the left, began whispering to the poor tremblers seated there. These whispers were inaudible to us, but the sobs and groans increased to a frightful excess. Young creatures, with features pale and distorted, fell on their knees on the pavement, and soon sunk forward

on their faces; the most violent cries and shrieks followed, while from time to time a voice was heard in convulsive accents, exclaiming, Oh! Lord Jesus! Help me, Jesus! and the like. Meanwhile the two priests continued to walk among them; they repeatedly mounted on the benches, and trumpet mouthed proclaimed to the whole congregation, the tidings of salvation; and then from every corner of building arose in reply, short sharp cries of Amen! Glory! Amen! while the prostrate penitents continued to receive whispered comfortings, and from time to time a mystical caress. More than once I saw a young neck encircled by a reverend man. Violent hysterics and convulsions seized many of them, & when the tumult was at the highest, the priest who was above gave out a hymn as if to drown it. It was a frightful sight to behold innocent young creatures, in the gay morning of existence, thus seized upon, horror-struck and rendered feeble and enervated forever. One young girl, apparently not more than fourteen, was supported in the arms of another, some years older; her face was as pale as death; her eyes wide open, and perfectly devoid of meaning; her chin and bosom wet with slaver; she had every appearance of idiotism. I saw a priest approach her, he took her delicate hand, Jesus is with her! Bless the Lord! he said, and passed on.

[From the Christian Intelligencer.]

THE CONVERTED BAPTIST.

It will be recollected that a few weeks ago we noticed, for the purpose of ascertaining the facts, the information which leaked out through the columns of the Zion's Advocate, relative to the conversion of a worthy gentleman of a Baptist church to the faith of the Gospel. The following letter from respectable friends in Bangor discloses the facts in the case. We are furnished with all the names; but for obvious reasons do not deem it necessary to publish them.

Bangor, July 9, 1832.

BR. W. A. DREW:

Dear Sir,—I perceive that in your last paper you notice a communication in the Zion's Advocate, and wish to be informed of the place and circumstance therein alluded to. Others, undoubtedly, will write you on the subject; but as I have some personal knowledge of the affair, and other correct data as to circumstances, what I relate may be strictly relied upon. But I hasten to the facts.—The Church referred to, is the Baptist Church of Bangor, Thomas B. Ripley, Pastor.

The hero of the affair is Mr. T. B. a man of respectability, possessing a strong mind, retentive memory, and clear reasoning faculties; a man who has read much, and what we should call a man of talents. In early life, he became a convert, and joined a Baptist Church. He was one of the first who started the Baptist Society in this town, who nursed it during its infancy, and finally saw it flourish, and

it made his heart glad. He, some two or three years since, was chosen Clerk of the Church, and in the summer of 1830 or '31 was chosen Sabbath School teacher of the highest or Bible class. In this capacity he always had the privilege of explaining his views of the lesson on Saturday evening previous the recitation. The lessons were all selected by the Pastor, and printed for the year. "And how wonderful" he said to me not long since, "are the ways of providence; there I was placed at the head of a school; the Bible placed in my hands as the source from which I was to instruct, and feeling that I had the Bible, in the study of it I forgot the creed, and was determined to know or teach nothing except the Bible.—I considered our articles of faith as a dead letter, when the fountain was open from which we professed to draw them; and then that the lessons should be so selected!"

It seems that at a meeting of the teachers on Saturday evening, while the parable of the Rich man and Lazarus was under consideration, it was thought by a church member, Mr.—, that Mr. B. was rather too liberal: but this passed until the Ten Virgins came up. Mr. B. went through a critical examination of this parable, according as it is generally received. At this, Mr.—charged him with being a Universalist." On the next morning, (Sabbath) Mr. B. goes to his class, and Mr.—, formerly a teacher now becomes a scholar in Mr. B's class, (a good place for him, if from right motives) to entangle him, as he thought, in his explanations. Mr. B. proceeded and gave his views of the parable. Mr.—then demanded an illustration or application of the case. Mr. B. says—"You know Mr.—this is not usual; but since you desire it, the class will please turn to the 11th chap. of Romans." They did.

Mr. B. commenced reading without making any comments. Mr.—says, "why Br. B. you are a Universalist." Mr. B. continues reading. Mr.—says, "this is Universalism," when Mr. B. raises his spectacles, and fixing his eyes full upon Mr.—, says—"Br.—I have not said a word myself, yet! it is St. Paul that you charge with being a Universalist."

But Mr.—had sounded the alarm, and all the dogs in the kennel was let loose. A church meeting was held the Monday evening following, when a committee was chosen to summon Mr. B. before them, that they might pass judgment upon him, report their judgment to the church, and have him condemned without trial or jury. But Br. B. wisely declined meeting a packed committee, and wrote them somewhat such a note as the following—I write from memory, as I have not the copy by me:—"Brethren, having received your note requesting me to appear before you as a committee of the church, I must decline accepting it; believing as I do that such inquisitions in secret conclave assembled, are subversive of all free inquiry; and whereas I have been accused by a number of the church, I shall be happy to de-

send myself before the whole church at any regular or special meeting of the same." This is the amount of it, although he dressed it in much keener language.

Accordingly a special meeting of the church was called, when the question was put to Mr. B.—"Are you a Universalist?" This question he evaded, believing himself the accused, and the accuser had no proof but the 1st chap. of Romans!! At this juncture, Mr. A. R. H. rose, and read a written motion which he prefaced by a very handsome and feeling address; which motion ran thus, "Whereas, Br. B. has been accused by a member of this church, of holding doctrines in opposition to one of the articles of this church, and whereas the moral character of Br. B. has not been impeached; nor any private difficulty existing between him and any member of the church whereby hasty steps are necessary; I would therefore move, that Br. B. he allowed the term of four weeks from this evening to prepare his defence from the scriptures and also from the scriptural researches of the most approved orthodox commentators,—that the whole church may hear and judge for themselves, for one or more evenings." Mr. J. S. immediately rose and seconded the motion. At the same moment, one of the Deacons rose in great zeal and says vociferously—"I move that that motion be quashed!" But alas! the motion was regularly before the church and seconded.

Now the trouble was, to get round it or under it, and a long debate ensued. The cry of fire close by, (and some talked much of the fiery pit) dissolved the meeting. Another meeting was called, and pretty fully attended: the motion was voted down, upon which Mr. B. arose, and in his happy and elegant manner informed the church that since he had been accused he had withdrawn himself from the school, thereby healing the breach he had made, if any, and that since they, in church meeting had voted the investigation of the Bible and the usual helps from the church, and yet would not allow him so to do, he could no longer walk with them. He was followed by Mr. S. and four others.

Here then was trouble. A special prayer meeting of the Church was called to pray them back, except Mr. B. and they were notified accordingly. They did not attend.—They were repeatedly, called upon by Committees, but they one and all invariably asked, "has the motion been called up—the vote reconsidered?" "Oh! no!"—then we cannot walk with you—was their reply, and forthwith came out five ex-communication letters. They retain one in the church, a young man of a fine mind and studious habits, who is as firm a Universalist as any body. (on his mother's account.) He troubles the Pastor with hard questions by way of letters. Mr. B., S., and H., are men having families; Mr. H., W., and M., are young men. I wish I had time to give a description of these men, but at present I can only say they believe with us—go with us—are

of us,—also Mr. —, of the Methodist church. These men have brought more sterling talent and mind from the Church than they have left in it. They have composed a Bible class the last winter in Mr. B's office, and I have attended several times, and oh! how happy have I been when at the commencement a prayer from one of these young men has ascended to God, asking for wisdom to search the Scriptures, and at the close, thanking and giving God praise that he had opened their minds to receive his truth. The writer *Juvenis* in the *Advocate* is probably a student at Waterville—he has probably been chastised and will not write any more. Mr. —, will probably take up the Pastor.

DIALOGUE.

DEMERIT OF A WRONG FAITH.

Presbyterian. Do you not feel afraid sometimes—afraid that your doctrine is not true?

Universalist. Afraid! No sir, what should I be afraid of? The apostle says, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." I therefore repeat the question. *What should I be afraid of?*

P. But what if your doctrine should not be true?

U. Why, then it would not—that is all.

P. But what would be the consequences to you, if it should not be true?

U. Sir, I cannot tell—neither can any body else tell. I believe it is true. The Bible teaches clearly to my mind, in numerous passages particularly and definitely; and the whole tenor of it accords with it. And if the Bible, on which my faith is based, is not true, I now not what is.—If therefore Universalism be not true, it is impossible to say what would be in place of it—whether universal annihilation, universal endless misery, partial annihilation, and partial misery and partial happiness. Because we have no other guide on this subject but the Bible; and that being disallowed by you, it is impossible to tell what would be, if Universalism is not true.

P. (Heaving a heavy and long sigh.) O! it is a very solemn—a very awful thought. What would be your condition—what the dreadful consequences if you should be mistaken, or if your doctrine should not prove to be true?

U. Why, sir, suppose I were to go thro' the whole of this town, and inform every inhabitant of it that you were one of the best men that ever lived on the earth; that you were one of the most kind, charitable, benevolent, obliging, humble and exemplary men that the continent could boast of; that you were engaged in every good word and work; that you ministered to the wants of thousands; that you had wiped the falling tear from many weeping widow and helpless orphan's eye; in short, that you were possessed of every virtue and free from every vice; and I should really think this was your true

character—that you were as good as I had represented you to be; but it should come to pass, in the end, that I was mistaken; you are not half as good as I had represented you to be; you are destitute of many virtues that I ascribed to you, and you possess many vices from which I supposed you free; and it should finally come to your knowledge that I had wrongly stated your character—I had erred to be sure, but had erred on the side of charity, and represented you to be much better than you really were. How much punishment, sir, should you think I deserved for this honest mistake?

P. Why, I should not think there was any thing criminal in such a mistake.

U. Well, sir, how long do you think God will torment me, in another world, for representing him to be better than he really is, in case I am mistaken?

(The Presbyterian makes no reply.)

Queries. 1. Can any candid person really believe that God will punish any of his children to all eternity for honestly believing him to be better than he really is? 2. But is it possible, in the nature of things, for us to conceive the Deity to be better than he really is? Or is he not rather infinitely better than we can ask, think, or even conceive?

[From the Philadelphia Liberalist.]

RELIGIOUS SCOLDING.

Some ministers are forever scolding the people for their wickedness. Sometimes their language and manner amounts to downright impudence. Would they not be more successful in their calling, if they were to "persuade men," and "beseech them by the mercies of God?" We recommend to our religious teachers, the following extract, as being worthy of their attention and hope they will profit thereby.

"No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear, perhaps, to be stroked, though he will growl even under the operation; but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and is fighting for his own notions. He thinks he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own, and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by the comparison. One thing, in the mean time, is certain: the folly and feuds of the professed disciples of the gospel, have been more dangerous to its interests, than all the avowed hostilities of its adversaries."

A DESCRIPTION OF THE PERSON OF JESUS CHRIST,

As it was found in an ancient manuscript, sent by Publicus Lertulus, President of Judea, to the Senate of Rome.

There lives at this time in Judea, a man

of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the living God.—He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every sort of disease with a word or a touch. His person is tall and elegantly shaped, his aspect amiable and reverend. His hair flows in those beautiful shades which no united colours can match, falling into graceful curls below the ears, agreeably touching on his shoulders, and parting on the crown of his head, like the head dress of the Nazarenes. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with an exquisite symmetry; his beard is thick and suitable to the hair of his head reaching a little below his chin and parted in the middle like a fork; his eyes are bright, clear, and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being;—no man has seen him laugh; but the whole world has frequently beheld him weep;—and so persuasive are his tears that the multitude can hardly hold their from joining in sympathy with him. He is very modest, temperate, and wise. In short, whatever phenomenon may be in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men.

AFFECTION.

If there be any thing thoroughly lovely in the human heart, it is affection! All that makes hope elevated, or fear generous belongs to the capacity of loving. For my own part, I do not wonder, in looking over the thousand creeds and sects of men that so many moralists have traced theological systems from love. The errors thus originated have something in them that charms us even while we smile at theology, or while we neglect the system. What a beautiful fabric would be human nature—what divine guide would be human reason—if love were indeed the stratum of the one, and the inspiration of the other! What a world of reasonings, not immediately obvious, did the sage of old open to our inquiry, when he said the pathetic was the truest part of the sublime. Aristides, the painter, created a picture in which an infant is represented sucking a mother wounded to death, who even in that agony, strives to prevent the child's injuring itself by imbibing the blood mingled with the milk. How many emotions, that might have made us permanently wiser and better, have we lost in losing that picture!—*Eugene Aram.*

Never wound, if it can possibly be avoided, the feelings of any individual, but treat all with respect, kindness and affability.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, AUGUST 4, 1832.

RELIGIOUS NOTICES.

The Senior Editor will exchange services with Br. Williams, of Amsterdam, the second Sabbath in August.

Br. J. M. Austin will preach in Pittsfield, Mass. on the Second Sunday, (12th) of August inst.

Rev. S. GREGORY has accepted a call over the Societies of Salisbury, Eaton's Bush and Middleville, Herkimer co. N. Y. All letters and papers he wishes to be addressed to him at Salisbury four corners, Herkimer co.

VINDICATION.

We have received another long communication over the signature of "U." who has taken umbrage at our having expressed a wish to decline publishing two long controversial articles from his pen. The reason which we gave we considered sufficient—that the subjects on which these communications were written, from their frequent discussions, would be uninteresting to our general readers. In the last communication from U. he brings several very serious and grave charges against the editors of the Anchor, to which we shall refer; and in our subsequent remarks, we wish all correspondents to understand the latitude we give in inserting their communications.

Our correspondent refers us to our prospectus, in which we invite opposers to state any objections they may have to our views, and that we shall give them insertion. Our correspondent seems to think that we have violated this pledge, because we do not think fit to burthen our readers with long articles, on subjects that have been discussed again and again. Now this was never our intention. If we were presented with any new arguments, we should readily admit them; but our general readers would not thank us for a "twice and thrice told tale." It certainly appears to us, that the Editors should be allowed to be the judges on these subjects, nor ought they to incur censure and reproach for acting according to the best of their judgment.

We referred our correspondent to the editor of the Trumpet, in which the article he condemns made its appearance in the first instance. We did this from the consideration that the author of the article resides there, and is not a subscriber to our paper. If our correspondent had obtained an insertion for his pieces, they would in all probability have remained unanswered. By sending them to the Trumpet, they would meet the eye of the author, who is certainly the most proper person to answer them.

Our correspondent says, that "if he is persecuted in one city, he will flee into another." We regard this language as excessively puerile. What grounds has he to complain of persecution? We have never attacked either his character or his person. We have simply declined entering into a stale and uninteresting controversy, which to oblige him would disoblige the great majority of our patrons. If Editors were compelled to publish all that cor-

respondents think fit to communicate, they might with just cause complain of persecution, and the printer of absolute drudgery. We cannot forbear remarking here, that this accusation comes with a bad grace from our correspondent—we consider it ungenerous. If he will look back on the former volume, he will find the columns of the Anchor, for several weeks in succession, mostly filled with his controversy, over the signature of "Reclusa."—We do not like to be accused, with such facts in our favor, of persecution—it is as unmerited as it is unkind.

Our correspondent further informs us, that if many of the articles which have appeared in our paper, were distributed among the people inhabiting the interesting hills and fertile vales of Dorset and Wilts, in England, they would occasion disappointment and surprise—"they have not so learned Christ." We do not doubt the truth of this remark; and we add, that if our correspondent should preach his system of final restoration to the inhabitants of the Papal See, it would also occasion equal disappointment and surprise—"they have not so learned Christ." But we beg to inform this correspondent that our paper is not edited to please the inhabitants of the meridian of Episcopal England or Papal Rome. We read and construe the Bible for ourselves, without any reference to the disappointment or surprise of foreign nations.

In concluding this article, we submit to our correspondents, the following rules by which we regulate ourselves, in admitting their communications.

Short, interesting and well written communications, will always be inserted and thankfully acknowledged. Longer essays, partaking of the above qualities, will not be excluded, though the preference will be given to short articles.

Controversial writings must contain something new in their arguments, or else be upon subjects that have not been frequently discussed. We have had a dozen invitations to controversy, since we commenced our labors, but we should consider it an insult to our readers, to trouble them with productions which only display the vanity and weakness of the writers.

Good poetry, and moral and sentimental pieces, are always very acceptable.

We thank our correspondent for the continuance of his support. We shall afford him at least an equal privilege with others who favor us with their communications; but we should sacrifice our independence as Editors, (which we are determined to maintain,) if we should permit ourselves to be forced into a compliance with the wishes of an individual, against the dictates of our reason and judgment.—L.

SCRIPTURE ILLUSTRATION.

"He shall see of the travail of his soul, and shall be satisfied."—Isa. liii. 11.

The chapter from which the above words are selected, contains one of the most sublime prophecies of the character of Christ's sufferings, and the benefits which should result therefrom to the family of mankind. The minute particulars therein recorded and exactly fulfilled in the person of the Redeemer, have often been adduced in favor of the inspiration of the prophetic writings.

We have often thought that no one could sincerely believe the contents of this chapter, and still hold to the Arminian tenets. There is more consistency

in believing with the Calvinists, that Christ died only for the elect, and that the elect alone will be benefited by his death, than that he died for all, and yet the object of his sufferings and death be unaccomplished.

It is contended by the Arminians, that Christ died for all; that he tasted death for every man; that his will, nay his earnest desire is, that all should partake of his salvation; but that man refuses this gracious invitation, and perishes, the victim of his own impenitence and obduracy.

We shall not in this essay, argue the power of man in eternally resisting the divine will; but shall confine ourselves to the sentiment contained in the text—"he shall see of the travail of his soul, and shall be satisfied."

Will Christ be satisfied with less than the redemption of those for whom he shed his blood? It is admitted that the Atonement was Universal; that its efficacy was intended at least, for all; and we repeat the question, can it possibly be imagined that the great Captain of our salvation, can experience satisfaction in seeing those for whom he poured out his blood, carried off by the enemy who mocks his power to save? Supposing that you had a certain number of children in slavery and that you sent a messenger to ransom them all; would you be satisfied, or could the messenger be satisfied that he had executed the purpose of his mission, if he only brought back a part?

To illustrate this sentiment, we will turn to some of the instructive parables of scripture. Was that shepherd satisfied, who, having a flock of one hundred sheep, lost only one? Did he sit down contented, while the wanderer from the fold was straying in the wilderness or lost in the mountains?—You are aware that such was not the case. He went to seek and to save that which was lost; and when he found the erring creature, he kindly takes it on his shoulders and returns it to the fold. Will the Good Shepherd be less careful of his fold. We believe in the divine record, that when he shall pen his fold for immortality, not one shall be wanting, but we shall be one fold under one shepherd.

Was the father satisfied whose son had gone from the paternal roof, to spend his substance in vice and intemperance? Do we not perceive from the joy manifested on his return, that his happiness was not complete till the prodigal returned to virtue and to peace? Surely the expression—"it is meet that we should make merry and rejoice, for this thy brother was dead and is alive again, he was lost and is found"—amply testifies that his happiness was identified with that of his son. But the disciple is not above his master, nor the servant above his lord; and if we admire this amiable character in an earthly parent, can we have less exalted conceptions of the loving kindness and tender mercies of our God?

If we were to refer this case to your own experience, we should immediately obtain a verdict in favor of the sentiment which we advocate. There is no father that is satisfied when he contemplates a lost child; there is no mother can "see of her travail and be satisfied," while one dear object of her love is beyond the reach of salvation.

Can Christ be satisfied with doing less than his father's will? While on earth, he tells us, that it was his meat and drink to do the will of his heavenly Father. Whatever then, may be the will of the Father, it is reasonable and scriptural to suppose that Christ will never feel satisfied till that

will be accomplished. We have much information in the scriptures, with respect to the will of God. Christ says that he came to do the will of Him that sent him, and that his will was, that of all that he had given him, he should lose nothing, but raise it up again at the last day. If the inquiry be instituted, how many were given him? Prophecy replies—"Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ says that God had given him power over *all* flesh. The Apostle declares that God "will have *all* to be saved, and come to the knowledge of the truth." He tells us that "in the dispensation of the fulness of times, he will gather together in one, all things in Christ, whether they be things in heaven or things in earth, even in him."

We submit the above remarks to our Arminian brethren, and ask them if the following conclusions are not just.

1. Christ *shall* see of the travail of his soul, and be satisfied.
2. Christ labored, suffered, died and rose for *all* men.
3. Christ will not be satisfied to lose any for whom he shed his blood.
4. Christ will not be satisfied in accomplishing less than his Father's will.
5. The will of his Father was, that he should lose nothing which He had given to him, but raise them up at the last day.
6. God gave to Christ power over all flesh, and has expressed his will that all shall be saved, and in the fulness of times be united to their great Federal head.

We beg those who may read this, to exercise candor, and we do not fear but they will see that truth which alone can make them free.—L.

NEW PERIODICAL.

We have received the first number of a new paper published at Portland, Maine, and edited by the Rev. Menzies Rayner and the Rev. Samuel Brimblecome. The title it has adopted, is the "CHRISTIAN PILOT." It is published weekly, on a royal half sheet, and afforded at the price of one dollar per annum, to those who subscribe in advance, or within one month after receiving the first number.

Br. Rayner, the Senior Editor, is the talented individual who so long conducted the Religious Inquirer at Hartford, and whose abilities are too well known to the reading community of Universalists to require any encomiums from our pen. Br. Brimblecome, "whose praise is in all the churches," we are not personally acquainted with, but we are not strangers to his writings, and from them we feel persuaded that Br. Rayner has an able and efficient coadjutor.

We wish success to the "Christian Pilot;" and since the Editors have thought fit to adopt a nautical name, we would say to them, in seamen's phrase—May your vessel be blessed with favorable winds and fair weather; and if she should have to contend with boisterous gales and heavy seas, may she be managed by stout hearts, and steered by an experienced helmsman.—L.

ANOTHER LABORER.

We learn from the Christian Messenger, that our cause has been embraced by a gentleman of the name of William Whittaker. The Messenger fa-

vors its readers with the following brief biography of the person in question. "Mr. Whittaker is a native of Manchester, England, and the son of the Rev. Mr. Whittaker, Congregationalist clergyman of that place. He has been in the United States about three years, and for the greater part of the time has been prosecuting theological studies with a view of entering the ministry in the Episcopal Church, for which he has been a candidate for the last 15 months. He has presented us testimonials relative to his christian character, from various gentlemen, and among others one from the Minister, Wardens, and Vestrymen of Grace Church, Waterford, N. Y. Our acquaintance with Br. Whittaker, has led us to entertain very favorable opinions of his talents. His appearance is prepossessing and his deportment worthy of the gentleman and the christian. Last Sunday he addressed the Orchard street congregation, with very general acceptance."

We tender this Br. the hand of fellowship, with truly fraternal feelings. We welcome him to all the joys, which flow from a belief in that doctrine which maketh "free indeed." To counterbalance this, we fear that he will have to experience much coldness and disaffection from among those from whom he has dared to dissent in religious opinions. Though he comes from a church *professedly* liberal, he will find in those whom he considered his sincerest friends, instead of the smile of welcome, an averted countenance and a repulsive and formal salutation. We regret that these things are so; but experience has taught us their truth. The Senior Editor of this paper has proved the treatment which the most liberal orthodox exhibit towards those who trust in the "living God, who is the saviour of all men." He may say with great truth, in the words of the poet—

—"*Quaque miserima vidi,
Et quorum pars magna fui.*"

Which may be *freely* translated—"This ungenerous treatment I have witnessed, and indeed largely experienced in my own person."

We congratulate the Universalist brethren on this accession to our cause; and earnestly pray that the labors and ministry of Br. Whittaker will be abundantly blessed, to whatever part of the vineyard of our Master, his labors may be transferred.—L.

[For the Anchor.]

Messrs. Editors—It is not a year since I commenced an examination of the doctrine of Universal Salvation. I was induced so to do, by perusing the "Trumpet," which accidentally fell into my hands. The exposition of some passages of scripture in that paper, appeared so consistent with *reason*, yet, at the same time, so contrary to the generally received opinion among the orthodox, that I was led seriously to examine "whether these things were so." About this time an opportunity offered of reading the "Anchor," and also some of Ballou's and Balfour's works, which I did with much satisfaction. The Trumpet is taken by a neighbor of mine, and I have read most of the Nos. to this time. I have also read the Anchor from the first No. to April. I wish to give my name as a subscriber for

the Anchor, for one year from 7th April last.

As my profession brings me often to the bedside of the sick and sometimes the dying, my heart many times sinks within me, when I hear the soul-chilling language of our orthodox clergy on such occasions. Poor consolation, indeed, it must be to the parent, the brother, or the sister, to be assured by their minister, that one of their family is about to launch into the world of endless misery and woe! 'This, I fully believe, often overbalances all the human means that can be put in requisition for the life of the patient. But I must not interfere on such occasions. My business is to quiet and heal the body; but the minister must torture the soul! Friends of humanity, ought these things to be so?

There are several in this village, who are decidedly in favor of Universalism. Others are becoming *willing* to hear the arguments in favor of it. Some are unwilling to hear *any* thing on the subject; and others will say, *they would not believe it, if they knew it were true.* These last, I think, ought to stand in the front rank of infidelity. I think if a preacher of the doctrine of Universal Salvation, should come amongst us, he would have a respectable and attentive audience.

We have two orthodox ministers in our town, but they sedulously avoid all open and fair argument with us. We, however, occasionally get a severe flagellation from the pulpit—thereby giving no opportunity to reply to, or refute them. This we consider absolute cowardice.

A religious whirlwind passed over this place about a year ago, and produced considerable moral desolation. But it has gone by, and we are now enjoying the calm that usually follows such seasons.

With due respect, yours truly,

C—, Mass. July 20.

R. J.

[From the Christian Pilot.]

UNIVERSALISM ABOVE PAR.

The greatest efforts have been made in the orthodox world to produce an impression that Universalism is below par, that it does not stand on a footing of equal respectability with other systems of religious doctrine, and that there is little or nothing to be drawn from the Holy Scriptures in its favor. But how stands the case now? Where can we look for an intelligent and open defender of the doctrine of eternal misery in the whole extensive territory of Maine? I do not deny that there is many a puny soldier who is ready to flash his powder at a distance against Universalists; but where is the competent individual, who can wage successful war with the powerful arguments by which Universalism is defended? Rev. Dr. Allen, then President of Bowdoin College, delivered, and assayed to publish, a Lecture against Universalists, but Mr. Balfour, who is known as a public advocate of Universalism, furnished an early and sufficient reply to the work. Since then I have understood that President Allen, has in part suppressed the publica-

tion. Whether this is correct I should be glad to be informed. At any rate, the work has been sought at the bookstores in Portland, it has been sent for to Brunswick and to Boston, but not a copy can be obtained as yet, for the gratification of an opponent. Neither have I learned that any answer was attempted to Mr. Balfour's Reply. While things remain as they are, we must infer that Universalism is above par in Maine.

How stands the case in the city of Boston, that city of learning? Is there an open, intelligent advocate of the doctrine of eternal misery? For a time all eyes were directed to Rev. Dr. Beecher, the champion of orthodoxy in that city. He lectured against Universalism, and was requested to publish his lectures, but he did not comply. He was entreated year after year, almost compelled; yet the work is not forth-coming. One circumstance is a little remarkable. Mr. Balfour attended one of his lectures, in which he stated that Gehenna, one of the words rendered hell was used 100 times in the New Testament to denote a place or state of endless misery. The fact is, that the word does not occur, but twelve times in the New Testament; and, we say, never in the sense which the Dr. mentions. While things remain as they are, does not Universalism stand above par in the city of Boston?

But there is another denomination, who assume to have the means of information in their hands, and who might be expected to come out at this critical juncture to end the strife. I mean the Unitarians. Where is the thorough work which any Unitarian has published on this subject? and what is the name of its author? Is there such a production? I trow not. Besides, it is notorious that some of the ministers, and people, called Unitarians, (and it is believed that the number is not small) are believers in the glorious doctrine of the Restoration of all Intelligences to peace and happiness. Let these brief remarks suffice for the present. While things remain as they are, Universalism stands above par—and, it is spreading accordingly. S. B.

CONSISTENCY.

Tracts.—Our orthodox brethren appear to think it the bounden duty of all denominations of Christians to read their Tracts, because they are so very good, and the instructions they contain, so vastly important. We recollect that one writer, in his zeal to recommend them, calls them "the leaves of salvation." We all know the pains that have been taken to get these Tracts into every family. Now Universalists have no objection that people should read every thing that has been written, or that can be written, upon the subject of religion; for we believe truth will never suffer by investigation, but that it appears most excellent, and most forcible when contrasted with error. But do our opponents agree to this? Are they willing people should read and hear both sides of the question? Do they not

exert themselves to the utmost to prevent it? Why do they do it? Why are they unwilling people should hear Universalist preachers, or read their writings? Is it because their doctrine is false, absurd, and dangerous? If so, why not let the people read and hear it, that they may see and be convinced that such is its character? Error never appears the better when examined into. Or will the Clergy say that their people are so ignorant, and incapable of understanding and judging for themselves, that they ought to leave it wholly to their Ministers to dictate and determine for them what is right? So the *popish* Clergy say, and we regret to see that a similar authority is virtually claimed, and to a great degree exercised by the *protestant* Clergy, and that so many are still willing to have it so. This is a principle which the *Pilot* will constantly combat, and we only wish, as Dr. Beecher says, "an open field, and fair play."—*ib.*

SOUND PREACHING.

The alarm occasioned by the prevailing and fatal Cholera seems to be improved to the best advantage by those whose religion presents no motives for repentance and virtue, but the fear of an *endless hell*. On last Sunday, we are informed, a preacher, (probably the pastor,) in the Union Presbyterian Church, Prince-street, used language like this. "My hearers, how many sinners who sat here last Sabbath and listened to the preached word, are now in hell? and how many who are now sitting here before another Sabbath, will be in hell with them?" We do not vouch for the language but only the sentiment. Surely this is what may well be called *sound* preaching. From our very soul do we pity the professed minister of Christ, who must stand before the congregation of dying men, and with the bible in his hand, can find nothing better than the terrors of hell, to move their hearts to penitence and love!—*Christian Messenger.*

CLUBBING BELIEF.

A reverend Bishop of the Church of England was asked if he knew a man who believed all the thirty-nine articles composing the creed of the Church, and which every man must sign before he can be admitted to orders. The Bishop replied that he did not—but that he was acquainted with a great many who believed some one article, and others another, and therefore could say he knew a *great many* men who believed the thirty-nine articles.

Query. Would it not be well for some of our Arminian Presbyterians, when accused of a departure from the Confession of Faith, to club for belief in this same manner? We have no doubt a great many modern revivalists can be found who believe every article of the Confession, though not a single man among them believes the whole of it.—*Mag. & Adv.*

SUICIDES.

"We think it is demonstrable, from the nature of the case, that whenever a Chris-

tian becomes so deranged as to commit suicide, he has become a *Universalist*, and expects by that act to usher himself into heaven."—*Christian Int.*

This is the language of a Partialist in speaking of the numerous suicides caused by revivals built on the preaching of an endless hell. Not to notice the reckless want of sympathy for the sufferers—nor the contradiction that people deranged by the fear of endless misery, believe not in endless misery—we proceed to ask our Partialist friends two questions:

1. Did the belief of your own final salvation ever make you inclined to commit suicide, or drive you to insanity? If it did, we are free to admit that, on others, the same causes might produce similar effects.

2. Did you ever know a person (yourself, for instance, as human nature is the same in all) become tired of life, and desire to lay it down, *merely* because they believed the immortal state was better than this, and would yield them greater felicity? In all the cases we ever heard of, the reverse was the fact—people become tired of this life because of the present *ills*—whether those *ills* were caused by temporary afflictions or by fear of the future. Answers to these two questions are requested from every Partialist to himself—to his own understanding. We believe candid answers will convince him that Universalism *never* can cause, suicide, but that Partialism *often* does.—*ib.*

POLITICAL.

Dr. Lansing, since the proffered exchange of pulpits, has again taken to politics. He has not "fallen from the clouds"—for he seldom ascends so high—but has suffered his mind to rise up to temporalities, and to climb to a notice of the things of this upper world. In a recent lecture on President Jackson's and Governor Throop's refusals to appoint a day of fasting, on which our revivalists might commence operations by law, he stated that the Cholera was a judgment of God on the people for choosing infidel rulers—said the refusals of our rulers to appoint a fast day proved the Constitution *atheistical*—that some church members would take the sacrament one day and next day go and vote for an infidel, &c. &c. We would say that our Constitutions, being *merely political* and not *theological* instruments, are neither *atheistical*, *theistical*, *tritheistical*, *polytheistical*, nor *pantheistical*. In respect to Cholera we believe the *saints* have their share of it, and that it respects no political parties whatever. The Doctor, therefore, must be mistaken.—*ib.*

LETTERS AND REMITTANCES

Received at this Office since our last number.

W. H. West Rutland, Vt. \$1 50. U. Greenbush, \$2. R. J. Cummingham West Village, Mass. N. W. A. Moreau, N. Y. G. D. New-York. L. S. Londonderry, Vt. S. C. H. Florida, N. Y. T. M. N. Hartford, Conn. R. R. Stebbins, \$2. E. S. P. Waterford, \$0 38. A. D. S. Waterford, \$0 50. B. A. jr. Berlin Centre, \$1. J. H. East Windsor, Conn. \$1. W. C. M. Albia, \$0 75. J. McK. Livingston. J. M. Minden.

POETRY.

[From the Boston Trumpet.]

THE BLIND RESTORED TO SIGHT.

The earth its summer beauty wore,
And Judah's flow'ring vines looked glad,
But not one ray of joy could pour
On him who sat there lone and sad.
In vain for him the earth was spread
Like a rich banquet far and wide—
In vain the sun in glory sped
Through the blue heavens with beauty dyed.

He sat upon the highway side
Musing upon his joyless lot,
And mourning o'er the wayward fate
Which bound him darkly to that spot.
He could not see the cloudless sky,
Nor those bright scenes so passing fair,
Amid his childhood haunts he dwelt,
An exile and an alien there.

What sounds come borne upon the wind?
Like to the swell of ocean's waves,
When the fierce tempest wakes its power
And drives the waters from their caves.
It is the man of sorrow comes,
The pitying Saviour of our race,
Followed by the vast multitude
Who profit by his sovereign grace.

Jesus have mercy here, he cried,
Thou son of David pity me—
Thou who hast power to heal the sick
And raise the dead—ah let me see!
That mild low voice which ever spoke
Comfort unto the troubled soul,
Thus said unto the blind man's ear,
Go son, thy faith hath made thee whole!

He rose; he look'd with raptured eye
On the bright scenes which met his gaze,
The verdant earth, the deep blue sky,
And the sun's warm and brilliant rays.
But to man's godlike countenance
His eager looks were chiefly given,
But mostly to that glorious brow
Which bore the sacred seal of heaven.

He walked in gladness on his way
Adoring blest the power of God,
And left the dark and miry clay
To tread a safe and pleasant road.
Oh still dear Saviour! send thy power
From thy eternal realm above!
And wake the sinners darkened eyes
To see thy mercy, truth and love.

Open their hearts to feel and see
The glories of thy love and grace,
And may their eyes forever be,
In grateful love upon thy face.
Relieve their dark and heavy hearts,
From the vain terrors of thy wrath,
And give them light to see and choose,
The beauties of thy pleasant path.

New-Orleans, June 6.

M. C. G.

THE PLAYTHINGS.

Oh! mother, here's the very top,
That brother used to spin;
The vase with seeds I've seen him drop
To call our robin in;

The line that held his pretty kite,
His bow, his cup and ball,
The slate on which he learned to write,
His feather, cap, and all!

"My dear, I'd put the things away
Just where they were before;
Go, Anna, take him out to play,
And shut the closet door.
Sweet innocent, he little thinks
The slightest thought expressed
Of him that's lost, how deep it sinks
Within a mother's breast!"

BOOKS.

STEPHEN VAN SCHAAK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.
Vindication of Universalism, by Pitt Morse.
The Christian Visitant, at the publisher's prices.
S. R. Smith's Scripture Catechism.
H. Ballou's do. do.
Sermons by T. Fisk.
Fox Sermon, by H. Ballou

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M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

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Boston, May, 1832.

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UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

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CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Enquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
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SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. R. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Basset, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, AUGUST 11, 1832.

NO. 7.

ENCOURAGEMENT IN WELL DOING.

It is too often the case that after people are convinced of the truth, as it is in Jesus revealed, they keep back from professing it openly, because the general opinion of people is against it. In this situation one says to himself, what benefit could arise from my owning this sentiment, which is so much spoken against? It would be vain for me to think of convincing my family connexions, much less have I any reason to think I could persuade our good minister to think favorably of a sentiment against which he has said so much, and such bitter things. It would make a great noise and set every one against me without producing any good effects. I will, therefore, be silent, and keep the matter to myself. And even where there are a number in the same place, who have had their minds enlightened into the truth, and are acquainted with each other's mind, they are apt to feel a backwardness in espousing the cause of truth, in a way to disseminate and support it, arising from a knowledge of the pointed opposition with which they would have to contend.

To such people, in such circumstances, and there are a vast many of them scattered over our country, we wish to speak in a way to encourage them to undertake in earnest the good work, and to persevere with determined fortitude and a fixed confidence in success. To this end we suggest to them the beautiful parables, spoken by our dear Redeemer, of the mustard seed and the leaven. See Matt. xiii. 31, 32, 33—"Another parable put he forth unto them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof. Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." By these parables the divine instructor informed his disciples what would be the future extent and glory of his doctrine, which at that time found so few advocates, and against which the Jewish doctors, high priest, scribes and pharisees, with other sects, were most bitterly opposed. Brethren, you calculate the difficulties which are to be encountered in espousing the glorious doctrine of the im-

partial goodness of God, but compare those which are now possible with those which actually did confront the gospel in its first promulgation, and then ask yourselves, if any thing can now be wanting, to maintain and promote it except the same love of truth and zeal in its defence, which overcome the greatest possible privations, persecutions, and sufferings, in the primitive age of the church.

Our blessed Saviour's example should be ever before our eyes. He made for himself none of these discouraging calculations, tho' he perfectly knew, that while foxes had holes and the birds of the air had nests, the son of man should not have where to lay his head. And moreover he knew that he should lay down his life for the doctrine he preached. When we think of all his labors, of his sufferings, and his death for the sake of truth, ought we not to be ashamed of ourselves for those backward, shrinking feelings which prevent going forward in support of what has been planted at the expense of the Saviour's blood?

Look at that little immortal band of spiritual heroes, to whom their divine master spake so encouragingly, saying, "fear not little flock, it is your father's good pleasure to give you the kingdom."

If there ever was cause of discouragement to men engaged in any pursuit that was lawful and right, is it not evident that it lay in the way of the apostles? And yet perseverance with the blessing of God made them more than conquerors, through him who loved them.

But perhaps you will say, there are but a few of us and we had better wait until more are ready to assist. Jesus replies, "where two or three are gathered together in my name, there am I in the midst of them." Remember likewise, dear brethren, that Jesus has said, "I will draw all men unto me." If you will meet together in the doctrine of Jesus, and in his spirit, you will soon find that others will be drawn to you; you will find that the leaven is still alive and will operate, and that the mustard will flourish while many will flock to its branches. Reflect for a moment on what has been done in many places, and in what is now doing, and you have every encouragement to believe, that the time is not far distant when the blessed doctrine of universal love, mercy and grace, will fill our land, and be as a river watering all our towns and cities. O that we may live to see the day, when all

shall join in songs of praise to God and the Lamb, and not an unbelieving gloomy soul to be silent with despair of mercy.

COGENT REASONING.

The following very sensible and weighty remarks, are extracted from a pamphlet entitled "Thoughts on Religion." They will well repay a careful perusal.

Doubts in religious matters, far from being blameable—far from being acts of impiety—ought to be regarded as praiseworthy, when they proceed from a man who humbly acknowledges his ignorance, and arise from the fear of offending God by the abuse of reason.

To admit any conformity between the reason of man and the eternal reason of God, and to pretend that God demands the sacrifice of human reason, is to maintain that God wills one thing, and intends another thing at the same time.

When God, of whom I hold my reason, demands me to sacrifice it, he becomes a mere juggler that snatches from me what he pretended to give.

If I renounce my reason, I have no longer a guide—I must then blindly adopt a secondary principle, and the matter in question becomes a supposition.

Pascal, Nicole, and others, have said, that God will punish with eternal torments the faults of a guilty father upon all his innocent offspring; and that this is a proposition superior to reason, and not in contradiction to it; but what shall we propose as being contradictory to reason, if such blasphemy as this is not so?

Bewildered in an immense forest during the night, and having only one small torch for my guide, a stranger approaches, and thus addresses me:—"Friend, blow out thy light, if thou wouldst make sure of the right path." This stranger was a priest.

If my reason be the gift of heaven, it is the voice of heaven that speaks; shall I hearken to it?

I am compelled to perceive evidence where it is, or the want of evidence where it is not, so long, as I retain my senses, and if my judgment fail me, it becomes a misfortune, not a sin.

The author of Nature would not reward me for having wit: surely, then, he will not damn me for being a fool. Is not my own conscience a sufficient punishmet for me?

Every virtuous action is accompanied with an inward satisfaction: every crimi-

nal action with chagrin and remorse. The mind acknowledges without shame its repugnance to such or such propositions, although there is neither virtue nor vice in the belief or disbelief of them.

We no sooner refuse to believe on the bare word of a priest, than he endeavors to frighten us, but the terror he excites in us is not a convincing argument, neither can fear be a motive of credibility. *Believe or you will be damned.* This is the strongest argument in modern theology.

But is it certain that I shall be damned for not believing what appeared to me incredible? Divines have long been asked to reconcile the dogma of eternal punishment, with that of infinite mercy; but this they will not meddle with; yet still they persist in representing our heavenly Father as a tyrant, to whom no father of a family would wish to have any resemblance.

Why would you punish a guilty wretch when no utility can arise from his punishment? What good results to mankind, or to the Deity himself, from the punishment of the millions of unfortunate beings who have already been damned?

The dogma of eternal punishment is the offspring of folly, of atrocity, and of blasphemy. If God will punish eternally what proportion exists between the offence and the chastisement? If he punish for his own satisfaction, he becomes a monster of barbarity; if he punish to correct others, his rigor is useless for those who are not witnesses of it.

But farther: Why is this God so wrathful? Can man, either living or dead, tarnish his glory and disturb his repose and felicity? If God will eternally punish sin, it is because he wills that sin shall eternally be committed.

It is pretended that God will burn the wicked man in fire that shall endure forever: yet should we not regard as culpable, any father who should plan the easiest death imaginable for his son, though that son had compromised his honor, his fortune, or even his life?

God the Father judges mankind deserving of his eternal vengeance; God the Son judges them worthy of his infinite mercy; the Holy Ghost remains neutral. How can we reconcile this verbiage with the unity of the will of God?

All the evils that could possibly be committed would only merit an infinite punishment; yet, in order that we may always be terrified at the idea of Deity, the clergy have made man sufficiently powerful to offend the Author of Nature to all eternity!

Weak mortal! What need has the Deity of thy homage? Dost thou think that thou canst add any thing to his happiness or to his glory? Thou mayest honor thyself by raising thy thoughts to the great author of thy being, but thou canst do nothing for him; he is too much above thy insignificance. Always bear in mind, that if any kind of worship be more acceptable to him than the rest, it must be that which proceeds from an honest heart. What matter, then, in what manner thou ex-

presses thy sentiments? Does he not read them in thy mind? What matters it in what garments, in what attitude, in what language thou addresseth him in prayers? Is he like those kings of the earth who reject the petition of their subjects, because they have been ignorant of, or disregarded, some little formality? Pull not down the Almighty to thy own littleness, but believe that if one worship more agreeable to him than another he would have made it known to the whole world. Believe that he receives with the same goodness the wishes of the Mussulman, the Catholic, and the Indian; that he hears with the same kindness the prayers of the savage, who addresses him from the midst of a forest, as those of a pontiff, who wears the tiara.

Reason tells us that when we commit crimes, it is men, and not God, that we injure; and common sense, tells us that we injure ourselves when we give way to disorderly passions.

A religion is dangerous when it confounds our ideas of morality; a religion is false when it destroys the perfections of the Deity; a religion is detestable, when it substitutes for its worship a vindictive demon instead of a beneficent God.

[From the Boston Trumpet]

A CONVERSATION.

The following conversation took place between the Rev. Joseph Vale, orthodox congregational minister of Brimfield, and David Van Alstine, of Charlton:—

Mr. Joseph. Who preaches in this house out here?

Mr. David. I believe it is occupied by two denominations of christians—the Universalist and the Baptist.

Mr. J. What is the Universalist minister's name?

Mr. D. I believe his name is Gilman Noyes.

Mr. J. Well he tells you that all will be saved, don't he?

Mr. D. I believe he does sir, but perhaps not in the sense in which you wish to be understood.

Mr. J. I mean, he tells you that all men are going to heaven together, let them do what they will here, without being punished for their wickedness, and that their happiness will consist in fiddling and dancing there or some other vain amusements don't he?

Mr. D. Oh, no sir, I believe he does not.

Mr. J. Well what does he say will be done with those who do all manner of wickedness.

Mr. D. Well, sir, I believe he tells those to whom he preaches, that all who do wickedly shall be damned or punished according to the wickedness which they do.

Mr. J. Well he must if he preaches Bible doctrine. But where does he say they shall be punished?

Mr. D. I have understood that he confines all punishment to this life.

Mr. J. Ah! that will never do, for we

shall all stand at the bar of God, and there be judged; and the wicked shall be separated from the righteous, as a shepherd separates the sheep from the goats.

Mr. D. When is that judgment to take place?

Mr. J. At the consummation of all things.

Mr. D. What becomes of those who die before that judgment takes place?

Mr. J. Why we are told in the parable of the Rich man and Lazarus, that Lazarus died and was carried by angels into Abraham's bosom. And that the rich man also died, and in hell he lifted up his eyes.

Mr. D. But what is the use of this judgment you speak of, if the souls of sinful men are sent into hell at the death of the body?

Mr. J. To convince them of the justice of God.

(Mr. Vale then asked the lady who rode with him, if she was ready to go.)

Mr. D. It appears to me that such a judgment would do more to enhance the misery of those who you say will be sent to hell, than it would to convince them that God was just in sending them there. For if they are sent to hell before they are judged, they will have a hope that when they appear to the bar of God to be judged, they shall be found not guilty. And that hope will take off the keen edge of torment between death and the judgment. And as God is unchangeable he would not send a soul into hell before he judged it, that he would not afterwards; and certainly the misery which the souls that are (as you say) sent to hell the second time, (I say the second time, because you say they will be called out to be judged) will be more painful than it was the first; for they, according to our views, will be sent there without any hope of ever being redeemed. Now I cannot see any other object, (all things considered) than to increase their misery. What other object can there be!

Mr. J. The fact is, when every soul shall be assembled at the bar of God, and there see all their sins, they will be convinced that God is just in giving life to the righteous, and casting the wicked into hell with the rich man, where there is wailing and gnashing of teeth.

Mr. D. You speak of the rich man as a representation of those who you say will be endlessly miserable. But instead of wailing and gnashing his teeth or blaspheming the name of God, (as it is said those who go to hell will do) he prays, and his prayer is this: "I pray thee, therefore father, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment."

(Now this, according to the commonly received notion of hell, is like gathering "figs of thistles," for the inhabitants of hell breathe forth a heavenly desire. And this is contrary to the law and testimony of God, for that is, "every thing shall bring forth of its kind.")

Notwithstanding the rich man was, or is, as is supposed by many, in a place of unending woe, which some are pleased to call *hell*, he prayed better and more god-like than many do who profess to have been changed from nature to grace, or born of the spirit of heaven.)

Mr. J. His prayer was a selfish one, for he knew if his brethren were to come where he was, they also would be tormented; and their cries for deliverance would increase his pains, and this is what induced him to pray.

(He again said to his lady, are you ready to go?)

Mr. D. You say the account of the rich man and Lazarus is a *parable*, do you?

Mr. J. To be sure, I do.

Mr. D. How do you make it appear so? A *parable*, you know, is not the thing itself, but a similitude, a relation under which something else is figured. But you spoke of it to designate a place of endless misery which you are pleased to call *hell*. But such a construction destroys it as a *parable*, because you make *hell* to be a figure of itself.

Mr. J. Well, I have no objections to your calling it a literal fact, though I always thought it was a *parable*. I don't see as it alters the sense of it any; you may call it a literal fact if you choose.

Mr. D. Well, if one part of it is literal the other must be also, must it not?

Mr. J. To be sure.

Well, this is virtually saying that Lazarus was literally in Abraham's bosom.

Mr. J. I should like to stay and talk longer with you but my horse is ready and we must go, so good afternoon, sir.

(The horse was still eating oats.)

From a friend to the cause of TRUTH.

[From the Religious Inquirer.]

PROGRESS OF SOCIETY.

It is very gratifying to a generous mind to witness the progress of society. On every hand, we see a spirit of inquiry, which pervades all classes, and investigates all opinions. It is a spirit which cannot be stayed by any effect. It is not confined in its operations, but seems to penetrate almost every region, and affect every heart. It is a spirit which calls into action all the energies of the human mind, and arouses every dormant faculty. But there are some, who strange as it may appear, feel no joy at the existing state of things. They would rather throw the world back to barbarism and ignorance. To tell them of improvement is but to produce melancholy and despair.—Their whole business is to retard society, and to prevent the 'perfect day' of light and joy. We are ready to ask why such a state of feeling is indulged by a single mind? We reply that there are many in society who still hold to antiquated notions, who have made scarce any progress themselves, and who are unwilling that others should outstrip them. They would chain genius herself if there were any fetters strong enough. They still hold to opinions which will not bear the test of investiga-

tion; opinions which society has outgrown, and almost laid aside like worn-out garments. It is particularly pleasing to the believers in impartial grace to see the improvements in society. They are pleased, because they see the tendency of things is promoting that doctrine. It does appear to us an evidence against endless misery and in favor of Universalism that the former is dying away and the latter is spreading in proportion to the progress of society. "From the prevalent theology, which has come down to us from the dark ages we hope nothing. It has done its best. All that can grow up under its sad shade has been brought forth. It wraps the Divine nature and human nature in impenetrable gloom."—Our opponents seem not to be aware how much they have improved themselves. They have been forced to give up many opinions which they once deemed sacred. They are evidently afraid that now the human mind is started, it will go on, and that the world will at last reach the grand result, "that the Lord is good unto all." They want to be happy hereafter, yet they oppose the very doctrine which assures them they will be so. But we suppose they want some exclusive favours for themselves; they do not like equality in religion, though they approve of it in politics. Some distinction must be made either here or hereafter. The happiness of the world they think is too broad a conclusion to maintain. But we assure them we think it not too great a work for Deity. We dare not ascribe to him any less object than this. It is grand and sublime. It agrees with reason and is sanctioned by the divine word. This doctrine is rapidly spreading. It will have less to contend with, till at last it will be the great theme of every tongue and every heart. "The Lord will arise and his glory will be seen." "The knowledge of the Lord will cover the earth as the waters cover the sea." It becomes all who are engaged in this great work of the emancipation of our race to be faithful and persevering, and above all to be united. There should be no licentiousness, no solemn mockery. The whole conduct should be like the sentiment, free, generous and candid. Let the world see its influence on their hearts, and seeing they will rejoice and believe.

C. S.

Necessity for atmospheric Pressure.—From experiments made by a barometor, it has been satisfactorily ascertained that the atmosphere presses with a weight of about fifteen pounds on every square inch of the earth's surface, and consequently its pressure upon the body of a middle sized man is about 14 tons. But immense as is this weight which we carry about upon our shoulders, it is absolutely necessary to human existence. Were it removed, the elastic contained in the finer vessels of men and animals would burst themselves and extinguish life. It is a well attested fact, that persons ascending high mountains, or rising to great elevations in balloons, suffer much from the swelling of

their limbs, and violent pains in their heads, stomachs, &c. Acosta, in his relation of a journey among the mountains of Peru, states that he and his companions were surprized with such extreme pains of straining and vomiting, not without casting up blood too, and with so violent a distemper, that they would undoubtedly have died had they remained two or three hours longer in that elevated situation; and Count Cambecari, and his companions, who in 1783 ascended to a great height in a balloon; 'found their hands and feet so swelled that it was necessary for a surgeon to make incisions in the skin.' These effects are easily accounted for. The atmosphere, near the earth is much heavier than at a considerable elevation. The blood is constantly struggling to expand, and in the causes above mentioned, the persons ascended to so great a height that the atmospheric pressure was insufficient to counterbalance the pressure of the fluids of the body. When we think of the immense weight every man supports,—and take into view the means provided by an All-wise Creator to prevent fatal consequences,—when we reflect upon the properties of the atmosphere we breathe and with which we are surrounded, and realize that for the Almighty to extract only one of its constituent parts, would be death to the human species,—how forcibly comes home to us the declarations of holy writ, "in Him we live, and move and have our being." "In His hand is the soul of every living thing, and the breath of all mankind."

First Impressions.—In the simple designation of a name which Mr. Willis has chosen for his elegant and interesting sketches of Foreign Society, he has proved himself the unsophisticated poet of nature. What is there like first impressions? The very echo carries us back to infancy—to the first recollection of delight or kindness recorded in the heart, or engraven in the memory. Time, with its eternal dropping, can never wear out the first impressions of the soul. The land storms of the desert of existence may sometimes cover them up. The deluge of sorrow may overwhelm them,—but they are there—still there—deep and indelible in the soul, nor time, nor chance can touch them; nor the hand of death obliterate them; and if the soul, like the son of Anchiises, be permitted to bear what is most dear to it, from the sacking of this mortal citadel to another world, it will be its first impressions in this.—*Boston Post*

HINTS FOR HEALTH.

Persons in health should never under any circumstances take medicine. The custom which prevails in some families of administering physic in the spring and fall to prevent the attacks of disease, is preposterous in the extreme. The only sure safeguards are temperance in eating and drinking, and in carefully adapting the clothing to the changes of the atmos-

phere. Persons in the vicinity of contagious disorders must carefully attend to these prescriptions, and by proper exercise, cheerful recreation and strict regard to cleanliness, preserve the mind in a state of cheerfulness and activity. It is absolutely necessary for those visiting warm climates to abstain wholly from the use of spirituous liquors. The great cause of mortality among our seamen visiting the West India ports, may be traced to the prevailing use of liquors, which heat the blood and induce fevers in those warm climates. One sick person only should occupy the same apartment. The bed should be a mattress, in case of fever, in preference to one of feathers. The room should be well ventilated, the light excluded, and it should be kept in a state of the most perfect cleanliness. The introduction of visitors in a sick chamber should always be avoided, as the air becomes vitiated and unfit for respiration, and their presence and conversation are apt to disturb the patient.—*Journal of Health.*

REASON.

It is hardly necessary to state the fact, that nothing has operated more powerfully and effectually against the advancement of light, of knowledge and truth, in times past, than the lamentable circumstance, that reason has been proscribed, the use of it prohibited, in relation to the meaning of the scriptures. It has been long and zealously urged, that it is a dangerous principle, and only serves to lead the mind into inexplicable difficulties, and far from every appearance of genuine religion. Now we are free to admit, that reason is a dangerous principle; but it is dangerous only to those, who have made "a refuge of lies" their retreat, and who cannot stand against "the overflowing scourge." If their system of faith were founded upon eternal and immutable principles of divine truth, the more it were examined, the more its parts were compared, the closer it were scrutinized the more its strength would be discovered, its beauty and harmony become apparent, its intrinsic worth known and appreciated. Reason would discover and bring to light its latent beauties, and develop all its delightful and peace-giving principles. But if on the other hand, it has for its foundation, "hay, wood, stubble,"—if it be a system of complicated errors, inconsistent, fraught with contradictions and palpable absurdities;—to such a system, we are free to confess reason is dangerous. It will surely detect its incongruities, and expose its sophisms. And thus it should be. Guided, therefore, by reason in our interpretation of the scriptures, we have no evil consequences to dread; nothing to fear. So far from it, we have in fact, everything to hope for and expect.

It is not by any means, an opinion of ours, that God has revealed in the scriptures such doctrines as are, in themselves unreasonable and inconsistent; or that he has given an absurdity the strong sanc-

tion, "Thus saith the Lord." We do not believe that he has made us rational and intelligent beings, and endowed us with the power of reasoning and comparing, and judging, and, at the same time, made it an unpardonable crime to exercise that power. Such, we say, is not our opinion of the character and conduct of God. It may indeed, resemble the character and conduct of a man, who is, as some would have us all to be, in religious matters at least, entirely destitute of reason; but not the character and conduct of a reasonable man, not the character and conduct of God. If he has enjoined upon us the performance of certain duties, and given us power to perform them, it was unquestionably, that we might not fail in our purpose in doing them. And if he has given us a revelation of his will, and endowed us with the principles of reason, it was that we might understand the former, by the constant exercise of the latter. We dare not accuse God of acting inconsistently; of creating us reasonable beings, and, at the same time, of making the use of the reason he has given us the means of endangering our eternal welfare. We had rather, by far, attribute all such inconsistencies to the frail and erring creatures of our race; with whom have originated all those strange and incomprehensible doctrines, which have prevailed in the world, and which the most discerning and sagacious minds have been hardly able to understand. But we may hope that the time is not far distant, when the mighty fabric of error, the work of ages, shall be demolished; and when the Temple of Truth shall be reared, in its beautiful proportions, resting on the imperishable foundation of Reason and Revelation.

c. g.

INQUISITORS INTO HERESY FOILED.

AN ANECDOTE.

A certain divine in this city not long since, was suspected of heresy. His brethren in the ministry thought proper to appoint a committee to wait upon him and catechise him. The committee called upon him at the appointed time, and after the usual salutations on such occasions, they commenced their interrogatories: and after several questions by way of introduction to the main subject, they at length broached the all-important question.—"Are you," said the chairman of the committee, "a believer in the holy and ever-blessed doctrine of the sacred Trinity?" "Indeed, brethren," said the shrewd divine, "before I answer this question either in the affirmative or negative, permit me to inquire what you mean by the doctrine of the sacred Trinity? I suppose that the subject is important, and never think it proper to play upon words; if you will explain yourselves, I will answer you!"

"What we mean by the sacred doctrine of the Trinity, is the well known doctrine of three persons in God." "But permit me," said the divine, "further to inquire, what ideas you attach to the word *person*?

You say, the well known doctrine of three persons in one God, but you are aware that different classes of Christians understand the well known phrase, *three persons in one God*, in very different senses. Explain yourselves, brethren, and I will endeavor to satisfy you on the subject." "Indeed, Sir, you must understand that the doctrine of the sacred Trinity is a profound mystery; it is a doctrine above human reason; it cannot be explained or fully understood." "Well, brethren, if you do not understand your own question, I do not see how you can reasonably expect that I should understand it; and I am not prepared to answer any question that I do not understand. Whenever you will put your question in any form to convey intelligible ideas, I will answer it; and until this is done, I think that you would be unreasonable to press an answer. Perhaps I believe what you would call the doctrine of the sacred Trinity, and perhaps I do not.—This can never be determined till your ideas of the doctrine of the sacred Trinity are explained."

The committee were thunderstruck; a long pause ensued. At length the reverend divine, "I believe firmly all that the Scriptures say respecting God our heavenly Father, his Son Jesus Christ our Lord, and the Holy Spirit. But as it respects the ten thousand idle and foolish questions that have been invented in the schools, which neither the inventors nor any body else ever understood, and which only serve to play the fool with the learned and confound the ignorant, as a minister of Jesus Christ, I have nothing to do with them. It is my business to preach the Gospel, as recorded in the Evangelists, illustrated in the Acts of the Apostles, and explained and enforced in their Epistles. And provided that I and my people understand our Bible, and reduce it to practice, we think that it is quite sufficient for us without any additions or subtractions. The conversation here ended, and the committee retired.—*New York Christian Inquirer.*

A CHALLENGE.

When Judge Thatcher was, many years ago, member of Congress from Massachusetts, he was challenged to a duel, by Mr. Blount member from North Carolina, for words spoken in debate. The Judge, on reading the message from Blount, after adjusting his wig and revolutionary hat, said to the bearer—Give my respectful compliments to your master, and tell him he cannot have a definite answer to his note to day. Let him be patient a short time till I can write to Portland, and receive an answer. I always consult my wife on matters of importance well knowing she is a better judge of family affairs, than myself. If she consents to take the choice of becoming a widow, or having her husband hanged for murder I certainly will fight Mr. Blount. Tell him not to be in a hurry; it will not take more than three weeks to receive an answer.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, AUGUST 11, 1832.

TO CORRESPONDENTS.

"Reply to the Review of J. M. A." is received, and shall appear in our next.

Letter ix. to Rev. Edwards A. Beach, is also received, but its great length compels us to defer its publication to a future number.

We have several other communications on hand, to which we will attend as soon as convenient.

NEW PUBLICATIONS.

We announced in our last number, the appearance of a new publication at Portland, Maine, called the "Christian Pilot," and we now have two more to notice. Proposals have been issued for publishing a religious paper at Claremont, N. H. to be entitled "The Impartialist," and to be edited by the Rev. W. S. Balch. If sufficient patronage is bestowed, it will commence on the first of September, but "no money will be received until it is ascertained that the paper will be commenced and continued through the year." It is proposed to be issued weekly, medium size, at one dollar per annum in advance; and twenty-five cents will be added for every three months.

The other paper which it becomes our duty to notice, is to be published in the city of Hartford, Conn. and edited by the Rev. L. F. W. Andrews.—Whether he is also the proprietor, we are not prepared to say, but presume that he is. This paper is entitled the "Gospel Witness," and is a half sheet Royal of four pages. It is proposed to be published every Wednesday, at \$1 50 per annum, or \$1 25 paid in advance.

We have but few remarks to make with respect to the increase of such periodicals. If the cause of Universalism increases in proportion to these advocates, we are happy to see their appearance. If, on the other hand, they are superfluous and premature, we regret their publication, for the following sufficient reasons. The interests of the Universalist public are not advanced by the multiplying of such prints. The interests of long established and highly useful papers are diminished, by subtracting from the patronage which they might otherwise receive. Lastly, the interests of the proprietors and publishers of new papers cannot be promoted, unless they meet with competent patronage to support them. Whether these observations apply to any of the new papers in question, we are not prepared to say. One assertion we are bold to make, with the utmost sincerity—that we wish success to every honest and well directed endeavor to advance the interests of the good cause in which we are embarked.—L.

UNIVERSALIST BOOKS.

The attention of Editors of Universalist papers has of late been directed to the high price which is placed on the productions of our order. Though we have hitherto refrained from saying any thing on this subject, we have not thought the less; and we are disposed to concur with most of our brethren, in the sentiment that the prices for such publi-

cations are much too high. We speak with confidence, when we affirm that in our respective congregations, one third at least, or perhaps one half more of these works could be disposed of, if the prices were more moderate. It appears to us that the interest of the publishers does not exist so much on the high prices which are paid for the publications, as on the extensiveness of the sales. The Universalists are a reading people, but they are not generally a rich denomination. It is, therefore, important that the food which they so earnestly crave, should be placed within their reach. As the case now stands, some borrow from their wealthier neighbors, some club together, and what is more unfortunate, some have no opportunity of reading these works at all.

In making these remarks we do not offer speculative opinions, but speak practically and experimentally. We have often noticed at Associations, how many books could have been disposed of, if the inordinate price had not been an insurmountable obstacle to their sale. We bring no charge against the publishers but that of *mistaken policy*.—Let them strike off larger editions—place the prices as low as they can with a fair profit—and we are confident that the increasing demand will amply compensate them for the difference, while it will, in an eminent degree, advance the interests of our common cause.—L.

A FABLE.

It is recorded in the fables of Æsop, that the wind and the sun once had a dispute with respect to their power. It was at length agreed upon to test their respective influence on the first object that should present itself. At this particular juncture a traveller appeared, wrapped in his great coat, and the one that should cause him to relinquish his garment, should be declared victorious.—The wind first began the attack, and assailed the poor traveller with all the boisterous rudeness for which it is distinguished. But this conduct so far from causing the subject to part with his cloak, only served to make him draw it the closer around him. It was now the turn for the sun to try his influence. He soon appeared bursting through the clouded atmosphere, and pouring down his warm rays on the weather beaten traveller. He soon divested himself of his superfluous covering.

This fable furnishes us with a highly useful and instructive

MORAL.

There has long existed a difference of opinion among public teachers, as to the best method of reforming mankind. Popular preachers have endeavored by rude attacks, boisterous clamor and violent declamation, to drive people from their sins. They have called up "the spirits from the vasty deep," and raised a storm about the sinner's ears, much in the same manner as did the witches in Macbeth, with their unhallowed incantations. But they have found that men cannot be scolded out of their sins; the voice of the railler and blustering fanatic, only excites their indignation, and like the traveller in the fable, they draw the cloak closer around them.

The doctrine of mercy, compassion and love, is alone adequate to reform the world. When the sinner has remained obstinate and careless under the stormy denunciations of the blinded zealot, let him but hear the true teachings of gospel grace, and the stubborn and obdurate heart will at once

relent. Tears of contrition will flow, and the same individual who braved the tempest of wrath and desolation, will melt before the sun of righteousness.

How unfortunate is it for the world of mankind, that any other means than those of persuasion and love, should ever have been resorted to in order to accomplish a moral reformation! How lamentable is it that the apostolic practice of beseeching men by the tender mercies of their God, and preaching his goodness as the motive to repentance, should have been lost sight of, and a tempest of wrath and fury poured down upon the sinner, to win him to love his God and to forsake his evil ways.

It will perhaps be thought derogatory to the dignity of our subject, to teach religious truths by reference to a heathen fable. If such an exception should be made, we would vindicate ourselves by observing, that while modern teachers do mingle so much heathenism in their religious doctrines, we would furnish them from the same source, a much more instructive sentiment, than any with which they usually think proper to entertain their auditors. Their personal devil, flaming hell and fallen angels, are all relics of heathenism, and present no point from which moral instruction can be deduced. We would advise them to lay aside those unprofitable subjects of speculation, and since they will listen to heathenism instead of the scriptures, let them return to the fables of Pædrus and Æsop, where they can always find at least one moral and instructive truth.—L.

SCRIPTURE ILLUSTRATION.

Dr. Beilby Porteus, late Bishop of London, in his lectures on the Gospel of St. Matthew, throws much light on certain passages in the parables, which appear to readers unacquainted with Eastern customs, very obscure. On Matt. xxii. 9—"Go ye therefore, into the highways, and as many as ye find bid to the wedding"—he has the following remarks. "It may be thought, perhaps, at first view, that our Lord has here introduced a circumstance not very natural or probable. It may be imagined, that at a magnificent, royal entertainment, if any of the guests happened to fail in their attendance, a great king would never think of supplying their places by sending his servants into the highways to collect together all the travellers and strangers they could meet with, and make them sit down at the marriage feast. But strange as this may seem, there is something that approaches very near to it in the customs of the Eastern nations, even in modern times. For a traveller of great credit and reputation, Dr. Pococke, informs us, that an Arab prince will often dine in the street before his door, and call to all that pass, even beggars, in the name of God, and they come and sit down to table; and when they have done, retire with the usual form of returning thanks."

On the 11th verse of the same chapter, the Bishop affords a satisfactory explanation. "And when the king came to see the guests, he saw there a man who had not on the wedding garment." On this passage we have the following comment.—"The wedding garment, was frequently a white robe; and when the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and if he who gave the entertainment was of very high rank and great opulence, he sometimes provided

marriage robes for the whole assembly. To this custom we have allusions in Homer and other classic writers; and there are some traces of it in the entertainments of the Turkish court at this very day. At the entertainment given by the Grand Vizier to Lord Elgin and his suite, in the palace of the Seraglio, pelisses were given to all the guests."

From these remarks of Bishop Porteus, two considerations present themselves to our mind with great force. First, how careful we should be in speculating on scripture expressions, which have their foundation in the habits and customs of a particular nation. Secondly, how silly is the custom of transferring to an immortal state in another world, what belongs to this, and to fritter away plain historical facts, by unmeaning spiritualities.—L.

CHOLERA TRACT.

We perceive by the orthodox papers, that a tract on the subject of the Cholera, has been put to press. The New-York Evangelist reminds the Tract distributors of the city of New-York, that this tract, which has been selected for monthly distribution, will be ready for delivery within a few days; and they are requested to circulate it as soon as possible in their respective districts.

We have not yet had the pleasure of seeing this "light winged herald;" but knowing the laboratory where it has been prepared, we expect that it will partake more of the *flower of sulphur*, than of the *chloride of lime*.—L.

FRANKLIN ASSOCIATION.

The Franklin Association of Universalists, will hold its annual session, on the *third* Wednesday and Thursday of this month, at Brattleboro' Vt.

ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalists, will hold its annual session, in Southampton, N. H. on the *last* Wednesday and Thursday (29th and 30th) of this month.

HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists will hold its annual session, in the city of Troy, the *second* Wednesday and Thursday (12th and 13th) of September next. We have given this early notice in the hopes that our more distant brethren, will make such arrangements as to be enabled to favor us with their presence.

[From the Boston Trumpet.]

FISHING FOR WEALTH.

Certain of the clergy are never more happily engaged, than when they are fishing for wealth. It is a business so well suited to their taste, and withal they have such an appetite for the good things they catch, that many of them have concluded to follow no other business, and they have grown fat in the vocation. They love to angle when they can get the silly fish in shoals; and we have heard of one lately who boldly announced his business, showed his fishing line, and angled to great advantage. The transaction took place in Philadelphia; and lest we might be suspected of doing injustice to the subject,

we shall present it in the words of Dr. Ely, as published in the *Philadelphian* of the 5th inst:—

"At the meeting in the First Presbyterian Church in this city, on Sabbath evening, June 17th, at which the Rev. Edwin Stevens, missionary chaplain to Canton, was commended to the grace of God, and a collection made in aid of the funds of the American Seamen's Friend Society, the Rev. Wm. Patten of New-York, held up to the audience a string of gold beads, which he called his *fishing line* for that benevolent institution. A pious lady in Connecticut hearing that Mr. S. was to be ordained in New-Haven with a view to the foreign service on which he has entered, sent this string of beads by her pastor as her donation to the cause. She said that she was the widow of a seaman; that her brother was a seaman, that her son was a seaman, and that her father who put the chain of beads about her neck was a seaman; that these were all dead, and their bodies some of them were mingled in the coral beds of the ocean; and that she could not better honor the dead for whose sake she had prized this necklace and its appendages, than by giving it to support a preacher to seamen. These circumstances were narrated in New-Haven in *such a way* as to produce a liberal contribution of golden ornaments. Mr. Patten hoped it would no longer be said, "we shall get a poor collection because the church is filled with ladies," and he thought he might pledge his native city, Philadelphia, for the support of at least one of the foreign missionaries of the Seamen's Friend Society. The beads which he exhibited were the old fashioned large round beads of yellow, not of red gold, which were given when they were worth the best cow on a farm. Mr. Patten succeeded so well with his *fishing line* that he hooked up twenty-five golden rings from his audience, which were worth fifty cents each on an average. We are sorry that the more valuable rings did not slide from many a fair hand; but as the little rings actually given were commonly used to hold the more weighty ones on, perhaps they will come on the next application of similar importance.

The example brought some chains and rings from the Third Presbyterian Church on the Wednesday evening following, one of which was worth eight or ten dollars; and in the Rev. James Patterson's congregation a poor woman sent a ring which might be valued at two dollars, saying that it had been left to her by her deceased mother, and long kept as a remembrance, and that she would not have parted with it on any account, but in hope that it might be the means of saving souls, by assisting to support some missionary to the poor heathen."

Is there not something melancholy in the reflection, that the sacred desk, which has been solemnly consecrated to the worship of God, and the preaching the gospel, should be thus debased and secularized by the ambition and avarice of a wicked priesthood? Where, in the New

Testament, do we read of Jesus Christ's robbing people of gold necklaces and rings? When he called his disciples, he said, "follow me, and I will make you fishers of"—what? necklaces? rings? no. "I will make you fishers of men." The apostles did not fish for money with golden lines. "Silver and gold have I none," said Peter to the lame man at the temple. Acts iii. 6. And when, on a certain occasion, Simon the Magician offered to pay Peter for the gift of the Holy Ghost, he cried, "Thy money perish with thee." How unlike is this to the conduct of the anti-apostolic priesthood with which this country is cursed.

MAINE CONVENTION OF UNIVERSALISTS.

The public exercises of the Maine Convention recently held at Buckfield, were attended by numerous and splendid audiences. A little before the appointed time for the commencement of the exercises on Thursday, a messenger was despatched to the Council of the Convention, saying that the church was filled with ladies, and that some arrangement would be necessary for the accommodation of the brethren. Accordingly, another preacher was appointed to deliver a discourse at the town-house, so that, instead of one meeting, as was at first expected we had two meetings during the day.

The concourse of females was indicative we trust, of the general feelings of the sisterhood. There is no part of the christian community more likely to admire and enjoy the doctrine and hope of the Great Salvation than mothers. How can they look upon the little treasure committed to their trust, without earnestly desiring that none of them may be lost? Who can doubt the pure piety that springs up full and free in a mother's heart, when she believes and rejoices in God that all her children will be saved! We wish prosperity to our Zion, and to our sisters, that they may be polished pillars in that spiritual building, of which the chief corner stone is Christ.—*Christian Pilot*.

[From the Working Man's Advocate.]

THE STATE OF AFFAIRS.

There is more prose than poetry in the following extract from a late Washington paper.

"Every man who has the charge of females—brothers, husbands and fathers—ought to shield them from the insidious wiles of those wicked men—(Speaking of the sectarian preachers.) Look at the country from Maine to Mexico, wrapped in gloom, poverty, vice and ignorance, and daily increasing. The voice of mirth is no longer heard in our land; the honest mechanic, who will not receive the mark of the beast, is driven out of society. A few days since a friend called on us, accompanied by a genteel looking man, who because he exposed an atrocious criminal act of one of those pious men, was fairly starved out, and had to leave the place. (Richmond, Va.) This is the case every

where—they are getting not only all the money, but all the business into their hands; and this they have been enabled to do by the money drawn from the country through our blinded women. Cheerfulness is banished from the land! Those kind services and acts of common politeness, humanity, and benevolence, which used to distinguish our country twenty or thirty years since, are no where to be found; every trace of nature forced out of our existence, until we are become a thousand times more savage than the wild man of the forest. The young people of former times used to assemble and indulge in innocent amusements. All was life, innocence, and gaiety, at every fireside.—What are we now? Useful knowledge forced out of all our Seminaries; our country marshalled out into so many piratical bands of sectarian societies, scouring the country like foragers of an army, under different names, which would require a common dictionary to enumerate, all for spreading the gospel, (!) while crime and licentiousness are doubled annually.

[From the Highland Democrat.]

THE COMET AND LETTER B.

The impression on the blades of oats the growth of the present season, resembling the capital letter B, has given rise to much speculation among the curious and superstitious of the West. It is considered by many as denoting *Blood and Battle*, and therefore ominous of some awful and impending calamity, about to fall upon the nation.

Some of these happening to be Anti-Solomons, have made it the subject of pulpit declamation, holding it up in the solemn assemblies, as a dreadful Bug-Bear to terrify their hearers into their own peculiar views of Religion.

The terrific Comet, that has enabled zealots to preach so many simple souls into the sacred altar, has, it seems, in mercy, passed us by, not deigning to burn up our beautiful world, or even to scorch a hair of our heads, or a blade of grass.—And while we were rejoicing in our happy escape from this celestial visitor, behold the letter B, follows close in the rear, as a messenger, if possible, of still greater evils, proclaiming *Blood and Battle*, and their attendant calamities to this happy Republic. Thus humiliating, as indeed it seems, after escaping an honorable death from the Comet, we must now become the victims of the diminutive B!! The celebrated Poet must have foreseen this event when he said,

"The earthquake may be bid to spare,
The man that's strangled by a hair."

But others, and we hope a majority of our people have taken quite a different view of this circumstance, and have concluded, that if the letter B, has not always been common to the oaten blade, yet it may as truly denote *Banner and Blessing as Blood and Battle*. And this is the more likely interpretation, if we may infer anything from the past; because under the

Banner of freedom, both political and religious, the citizens of this Republic, have abounded in almost every *Blessing*.

Such incidents as this, however, may have their use, as they discover to us, the darkness and superstition, which pervade our mental atmosphere, as well as the portion of light and intelligence, which beam through the surrounding darkness.

The superstitious mind seems to view every subject only on the dark side, and in consequence, is in constant gloom and terror; while on the other hand, the truly intelligent mind, views both sides of every picture, more especially the bright side, and hence, such a mind is always cheerful, and always enjoys the sunshine of happiness.

[From the Philadelphia Liberalist.]

Happiness easily attained, and artificial cares easily created.—Children may teach us one blessed, one enviable art—the art of being easily happy. Kind nature has given to them that useful power of accommodation to circumstances, which compensate for so many external disadvantages, and it is only by injudicious management that it is lost.—Give him but a moderate portion of food and kindness, and the peasant's child is happier than the lord's: free from artificial wants, unsatiated by indulgence, all nature ministers to his pleasures. He can carve out felicity from a bit of hazel twig, or fish for it successfully in a puddle. I love to hear the boisterous joy of a troop of rough urchins, whose chief play things are nothing more than mud, snow, sticks; or to watch the quiet enjoyment of a half clothed half washed lad, who sits crouching his brown bread and bacon at his father's door. These the gentry may overlook or despise, as they dust them in gilded equipages, seeking their pleasures, but they cannot be happier, and seldom as innocent.

New Meeting-Houses.—We learn from Waterville, that the frame of a Universalist Meeting-house was raised in that town on Monday last. It will be an elegant structure. We wish our brethren great success and prosperity in this honorable undertaking. Br. Adams has been preaching in Waterville for a few Sundays past.

Mortal! hast thou adopted the language of the fool, and said in thy heart, "There is no God?" Pause, I beseech thee and reflect. Wilt thou account to thyself, in a way that shall satisfy thine own mind, for the existence of those powers which enable thee to deny his existence? How came it to pass that the race of beings to which thou belongest, are distinguished by a peculiar and wonderful conformation—by peculiar powers—by peculiar capabilities—by peculiar desires and hopes? Look at thyself. Become acquainted with that wonderful creature who finds himself capable of denying the existence of God. You will find that he carries in and about him the indubitable evidence of the folly of thine own declarations.

PROPOSALS

For publishing in Claremont, N. H. a religious newspaper, to be entitled

THE IMPARTIALIST.

W. S. BALCH, Editor.

In compliance with the wishes of many and valuable friends, we have, after mature deliberation, concluded to commence, and if our patronage is sufficient, to continue the publication of a paper which shall be devoted to the cause of truth and righteousness, and the best interests of mankind. Preparatory to our undertaking, it may not be improper to call the attention of the public to a clear statement of the course we intend to pursue.

The name we have assumed will afford a clew to our whole course.

1. We shall candidly and fearlessly defend the doctrine of IMPARTIALITY in God. From nature and providence, and the bright declarations of Revelation, we shall draw proofs of this glorious truth, which we shall state in a plain manner, and enforce by every consistent argument.

2. We shall maintain impartiality in contending "for the faith once delivered to the saints." We are Universalists, and are not ashamed to confess it. We will never deny our name. We have rights and are resolved to maintain them. But it is far from us to abridge the rights of others. They have privileges equally dear to them. With us they are we trust, in search of the truth as it is in Jesus. Our columns, therefore, shall at all times be open to communications written in christian candor, with a view to give or receive information. Truth and the happiness of our fellow men is our sole object, and since we are as likely to be in error as others, we shall not only be willing to receive, but we shall be very grateful for all communications sent us by those who differ from us in religious matters.

3. We shall be impartial in administering rebukes and reproofs. A principal object in the publication of this paper is to illustrate and enforce the practical duties of the religion of Jesus Christ. Wherever there is a departure from the "highway of holiness," among any rank or order, we shall "cry aloud and spare not," but show the people their sins, convince them of their mistakes, and labor to bring them "back to the acknowledgment of the truth, and practice of virtue."

4. We shall insert an extensive summary of News, foreign and domestic, religious and political, carefully avoiding all party collisions.

5. As "variety is the spice of life," we shall blend the "useful with the pleasing," by inserting moral and interesting pieces, adapted, in many instances, to the tastes and capacities of the young.

In fine we shall labor to make our paper useful and instructive to all classes of readers, such an one as every family should possess. Although we depend in most cases for support upon the patronage of those of "like precious faith with us," yet we intend our paper shall not be an unwelcome visitor in the families of those who chance to differ from us in speculative doctrines.

N. B. We have the promise of frequent communications from able and experienced correspondents.

CONDITIONS.

The Impartialist will be commenced in the month of September next, if sufficient patronage is received.

It will be published every Saturday on good paper of a medium size.

It will be afforded to subscribers at the low price of one dollar per annum, to which twenty-five cents will be added for every three months delay.

Agents or companies becoming responsible for six copies, shall receive the seventh gratis.

No subscriptions received for less than one year, unless the money is paid on subscribing.

No money will be received till it is ascertained the paper will be commenced, and continued through the year.

Subscriptions to be returned by the first of September.

All letters concerning the paper must be sent free of postage, and addressed to the Editor, Claremont, New Hampshire.

Claremont, July 4, 1832.

POETRY.

THE CITIES OF THE PLAIN.

Away from the ruin! oh, hurry ye on,
While the sword of the angel yet slumbers undrawn!
Away from the doomed and deserted of God—
Away, for the spoiler is rushing abroad!

The warning was spoken—the righteous had gone,
And the proud ones of Sodom were feasting alone—
All gay was the banquet—the revel was long,
With the pouring of wine, and the breathing of song

'Twas an evening of beauty—the air was perfume—
The earth was all greenness—the trees were all bloom,

And softly the delicate viol was heard,
Like the murmur of love, or the notes of a bird.

And beautiful creatures moved down in the dance,
With the magic of motion, the sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of birds from some tropical tree.

And the shrine of the idol was lighted on high,
For the bending of knee, and the homage of eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoffed at the name of the Lord!

Hark!—the growling of thunder—the quaking of earth!

Woe, woe to the worship, woe to the mirth!
The black sky has opened—there's flame in the air,
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song,
And the low tone of love had been whispered along;
Or the fierce flames went lightly o'er palace and bower,
Like the red tongues of demons to blast and devour!

Down, down, on the fallen the red ruin rained,
And the reveller sank with his wine cup undrained,
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given—
The last eye glared forth in its madness on heaven!
The last groan of horror rose wildly and vain—
And death brooded over the pride of the plain.

[From the New-England Christian Herald.]

GOD IS LOVE.

The lightning's bright flash
Through the ether above,
The deep ocean's dash,
All say—*God is love.*

The glittering stars,
While shining so bright,
All say—*God is love,*
In the stillness of night.

The bold eagle's flight,
The coo of the dove,
The king of the light,
All say—*God is love.*

The top of the mountain,
Where in loneliness I rove,

And the gurgling fountain,
All say—*God is love.*

God is love, sigh the winds
As they whistle along:
God is love, say the shepherds,
With flute and with song.

From the mouth of the Ganges
They shout—*God is love.*
From the top of the Andes
It re-echoes above.

BOOKS.

STEPHEN VAN SCHACK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.
Vindication of Universalism, by Pitt Morse.
The Christian Visitant, at the publisher's prices.
S. R. Smith's Scripture Catechism.
H. Ballou's do. do.
Sermons by T. Fisk.
Fox Sermon, by H. Ballou
June, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep on hand for sale, aside from their general assortment of Books and Stationary, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a *General Depository for Universalist Publications*, from every part of the United States. They will continue to publish such Books, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalists works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN Books, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete *Catalogue of Universalist and Liberal Publications*, which will be supplied to their customers and friends, gratis.

N. B. Booksellers and Associations supplied with the choicest and rarest works, on liberal terms.

□ A great variety of SMALL BOOKS, suitable for Sabbath Schools, constantly on hand.
Boston, May, 1832.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a *General Depository for Universalist Publications* from every part of the United States.

CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Inquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. F. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich man and Lazarus.
Smith on Divine Government.
April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, AUGUST 18, 1832.

NO. 8.

COMMUNICATIONS.

[For the Anchor.]

REPLY TO THE REVIEW OF J. M. A.

Messrs. Editors.—From the partial reception of several of my communications, and from the rejection of others, I had taken a kind of friendly leave of you as a correspondent; but observing an article which concerns me in your fourth number, I again resume my pen to solicit once more my legitimate right, in point of vindication.

The gentleman who now calls me out before the public, commences his authority in a similar manner, (in regard to the advocacy of a friend,) as did another of your correspondents several months ago. That premature writer buckled on his armour and appeared testy, resentful and vituperous; but after a few preliminary efforts, he thought it best to withdraw, and intimated that he was about to leave the city, and it would be inconvenient to use the columns of the Anchor farther as the channel of correspondence. I mention this circumstance exclusively as an introduction to the following request: that you will interfere as much as possible to prevent my present new opponent from doing so; and also to allow me an equal share of impartiality with him, in your columns.

I now make a short reply to this writer's article, inserted in the Anchor of July the 21st; which would have been answered sooner, but the communication did not come to hand till a week after its publication. I attribute this delay to the present afflicting disease, spreading alarm and inactivity over the city of Albany. May God of his infinite mercy, speedily remove the serious visitation.

Some years ago, when the Queen of George the Fourth was arraigned for incontinence, I was in London; at which time the prevailing and popular assertion in favor of her Majesty was—"The King should enter the court with clean hands." This was considered as a plain old English hint, an honest implication, that his Majesty's life had not been altogether immaculate; that the connubial vow had not been scrupulously regarded. Allow me, Messrs. Editors, to examine if my present opponent's hands be altogether spotless.

1. *He has committed an untruth.* This offence in a court of justice in worldly affairs is punishable; but in the things of

religion, it is a crime of great magnitude, and considered highly dishonorable.

J. M. A. writes thus:—"There is not a sentence or a word in this article, which has been in the least degree affected by the Review." This is a great mistake, because this gentleman acknowledges the second interrogatory to be an error; therefore it must be affected, because it was discovered as such partly through my interference. Besides, to come to the point, I defy any steady, impartial person to read the original article in question, and not decide at once, that it is calculated to lead the biblical student into doubt, perplexity, and unbelief. If language mean any thing, the expression—"There are three things doubtful concerning this piece of writing"—cannot be misunderstood.—Can any man in his sober senses say that this language with its result, can be applied in any other way than by an attempt to vilify and deteriorate the subject of the Apocalypse? And further, because I prefer answering the three questions proposed, simply and agreeably to the phraseology of the word, my opponent replies—"This writer tells us with much gravity, the book was written by John," &c. This I confess, has the appearance of a malevolent shaft aimed at the dignity and simplicity of the sacred writings; artfully introduced here, to calumniate, and if possible suppress the feeble efforts of one whose only design is to vindicate the veracity and support the usefulness of the inspired volume.

Thus, gentle reader, you will find by this and the following charges, that my assumedly harsh expressions are neutralized; mild and inert, when compared with this gentleman's severity and commission of error. Surely, then, he will pardon me if I introduce once more the popular law-term of the great city—"The King should enter the court with clean hands."

2. *Another untruth, more objectionable than the former.* In order to support the difficulties of a favorite tenet, my opponent J. M. A. runs into the greatest excesses. He farther complains and most positively affirms that I overlook the whole scope of his friend's production, namely, that of the doctrine of endless misery; when I assure the reader that by examining the article in question, he will find that no mention is made at all of the doctrine of endless misery. But as this charge is peculiarly serious and unwarrantable, I beg to introduce this author's own language, res-

pecting it, not only to shew his false method of discussing religious subjects, but to shew also that my character and reputation would be wantonly and cruelly exposed, were I to remain silent on the occasion.

"U. entirely overlooks the whole scope and intention, and the sole purpose for which the article he pretends to review, was written—which was to show that the book of Revelations should never be brought forward in support of the doctrine of endless misery. If U. believes this book should be used in support of endless misery, why does he not say so, and endeavor to support it? But he leaves this main point entirely untouched, and goes on to review the incidental expressions which B. W. introduces in the course of his article."

Here are not less than four or five errors and dark insinuations, that are highly careless, exceedingly objectionable, more especially on subjects of religion; but in answer to this false charge and ungentlemanly method of argument, I simply and "gravely" reply, that there is not a syllable concerning endless punishment in the piece on "Revelation," reviewed by me. Future punishment, or punishment in another world, is mentioned; but not *endless punishment*. Indeed it appears almost as plain as the meridian sun, that this gentleman's friend means *no such thing* as endless punishment; but rather means no punishment at all *after the present life*. Otherwise than this, I confess I do not know how to understand his summing up, or last paragraph, which reads thus:—"We think these remarks will convince the candid, that it is improper to refer the woes pronounced in the Apocalypse to ANOTHER WORLD FOR FULFILMENT."

Thus, Messrs. Editors, my present opponent by his interference exposes himself and also his friend, to a vast deal of darkness, error, and confusion; which might have escaped from the notice of the public and not fallen upon himself, had he been more consistent and faithful in the debate.

The fact is, these gentlemen do not explain the important doctrine of punishment, present or future, *agreeably to the design and materials of the sacred writings*.—They commit one sad mistake: by attempting to prove too much, they prove nothing.

Greenbush.

U. P. S. To vindicate my religious char-

acter from any improper allusion; and to explain *other leading errors* of these gentlemen, I beg your indulgence to allow me the introduction of one or two additional pieces, which shall be forwarded in due time.

[For the Anchor.]

To a Member of the Baptist Church, residing in Hoosick.

Sir—I take the liberty of thus addressing you, from the consideration that you have slandered me as publicly as you found it convenient. Not that I would cultivate the cruel spirit of retaliation, but simply to rebuke thee, knowing that a “wise man will profit thereby.” You profess to love God and man—“to have passed from death unto life”—to do by others as you would that others, under similar circumstances, would do by you. But I am credibly informed that you have so far departed from the true spirit of the christian and the gentleman, as to make a wanton and unprovoked attack upon my religious profession and character, in the bar-room of a Mr. Haynes, in the western part of Hoosick. However useful you may consider yourself to be in society, either in your professional or christian character, or both, still I would have you remember the words of Solomon, that “a good name is better than precious ointment,” and that as you are anxious to, and ever would retain it, even so it is your privilege, yea, your duty, to grant it to others. A good name is both desirable and profitable to me. And now, for the destruction of it, together with all my earthly happiness and intended usefulness, and for no other reason too, than barely because I exercise the liberty of speaking what the scriptures speak, and reflecting for myself upon religious subjects, would you, upon mature deliberation, and in the name of Jesus, willingly and voluntarily become the green-eyed, foul-mouthed detractor, whose jaundiced soul and lying tongue, (according to your belief,) is to be eternally whitening but never whitened, in the sulphuric and raging flames of God’s unending wrath? If such, sir, is your religion, and such your view of righteousness, I must acknowledge I cannot discover its utility. Could you repair to your Saviour, some evening when the jealous eye of partialism sleeps—could you but converse with him a little upon religious temperance, righteousness and judgment, you would hear him saying—“ye must be born again.” Could you but believe that “all liars shall have their part in the lake which burneth with fire and brimstone,” and thus drop the fatal delusion of anticipating salvation from the righteous judgment of God, upon the simple act of contrition, you would tremble; and instead of thanking the Lord for your superior worth, you would, like the publican, exclaim “God be merciful to me a sinner.” Hence I say, in the language of the ancient proverb—“Physician heal thyself.”

The principal charge which you prefer

red against me, was that I made the following assertion—“A person may lie, swear, steal, get drunk, rob and murder, and there is no punishment for it—all is just as well.” This charge as it stands, is false as the hypocrite’s hope; but as it respects your own doctrine it is true. A person may lie, swear, &c. and be actually better off, than he would be in living a life of piety, according to the doctrine of partialism; for that informs the wicked that they are the most happy in their feelings here, and assures them confidently, that

“Whilst the lamp holds out to burn,
The vilest sinner may return.”

Another charge was, that I am as ignorant of the scriptures as your dog; and yet did you not say in the course of the conversation, that the reason why you would not converse with me upon the subject of religion, was, that I understood the scriptures better than you did yourself? Now, sir, “out of thine own mouth will I condemn thee”—thy dog is wiser than his master.

Here allow me to remark, reason and consistency is what constitutes man wiser than the beasts of the field and fowls of heaven; impartial love and christian affection, is what distinguishes the follower of Jesus from the demon in human form, who would maliciously slich from his neighbor a “good name,” and render him worse than neutral in the Christian world; but honesty is the broad pedestal of eternal peace. Then I say, let truth be your motto—charity the badge of your spiritual life, and the unvarnished fact, that God is the Saviour, friend and benefactor of man, your hope. Upon these three imperishable pillars, which form the foundation of the consolations resulting from a knowledge of the Messiah, you may stand forever uncondemned—free from the miseries of corroding prejudice, and the poisoned breath of slander, and always be enabled to abound in the love of the Lord. Remember that as the human frame is subject to disease, even so is the mind, whilst dwelling in this house of corruption; and whilst the body repairs to the earth to extract medicine from its minerals and its vegetation, to repel the force of the pestilence and perpetuate its own life and tranquility, the mind is soaring aloft to sip the rich fragrance of that spiritual vine, the leaves of which are designed for the healing of the moral maladies of the nations. O! sir, Jesus is the vine, his followers are the branches, his precepts are the leaves, and salvation is the cure.—“The kingdom of heaven is righteousness, peace and joy.” Oh! let us thirst for this fountain, let us desire to drink of the fruit of the vine in this heavenly realm, for there is the balm of Gilead and the physician of heaven.

In conclusion, I would say, if you have an enemy in the world, against whom you cultivate or cherish the spirit of revenge, then seek redress by pouring the wine of forgiveness into his bosom. Take the “hopeful seat,” and enjoy that hope and

faith which purifies the heart and works by love—he “anxious” to maintain a holy life with godly conversation. When you feel your heart swelling big with malice and find that the poison of asps is under your tongue, then “agonize” for the depravity of your nature—the loss of your peace, and the cruelty of your creed.—And should your miseries become “protracted,” then pray to your heavenly Father, “nothing doubting,” and you have the assurance of inspiration, that you shall find rest to your troubled soul. Such is my desire—and believe me when I say, I anticipate, pray for, and would rejoice in your reformation.

ANMI BOND.

North Bennington, July 23, 1832.

[From the Universalist.]

MAN’S STATE AND CONDITION AFTER DEATH.

In a previous paper, we promised to make some further remarks, in relation to the state and condition of man after death. We now proceed to fulfil that promise; and shall endeavor to sustain the position we have already taken, by an argument founded on the plain declaration of the wise man, that “the spirit returns to God who gave it.” We shall not now ask, what the spirit is, or what its essence but we shall simply ask, is the spirit, when it has returned to God who gave it, capable of suffering? Can it endure pain and how?—It seems to us, extremely absurd, to suppose that the spirit, when it is separated from the body, and has returned to its Creator, can suffer pain or be wretched. Did it not come from God, spotless and pure? And does it not return to him, in the same character? If, in a corruptible body, it is itself corrupted, it remains no longer so, when it ceases to be connected with that body. It must in the nature of things, when it leaves the body, possess the same principles and properties, as when it came from God. And if so,—and if, in a disembodied state, it possess consciousness,—it cannot suffer: it cannot endure pain; its very nature forbids it.

We argue then, from the nature of the soul, or spirit, or mind, or whatever that something may be called, which survives the event of death, that it must be happy,—or, at least, not miserable,—after it ceases to inhabit this corruptible body. Had it never been connected with flesh and blood, it had never known what sin was, or what its consequences were. But by its union with a corruptible body, in some measure, is itself corrupted, and consequently suffers. When however, this union no longer exists,—when the “spirit returns to God who gave it,” it leaves all the causes of its unhappiness, mortality and corruption, sin and death, in the grave. It cannot, therefore, in its Maker’s presence, be unhappy.

Against the argument we have now presented, drawn from the nature of the soul, one prominent objection may be urged? and this objection, it may be well for us to consider. Our hopes of future happiness rest chiefly on the ground, that

we are to be raised immortal and incorruptible; and, that being the case, the causes, which now produce misery and death, will not exist. But we are told, that sin originates in the mind, or in the soul, or in that part of man, be it what it may, which is to exist hereafter; and, reasoning from analogy, it is said, that the soul may be sinful hereafter, as well as here, and consequently miserable. Indeed if we mistake not, our religious adversaries have plainly asserted the doctrine, that "man will go on sinning eternally, and will, therefore be eternally miserable." But this doctrine stands in direct opposition to all the deductions of reason, and to many plain testimonies of scripture. Nothing can be more clearly expressed, in the scriptures, than that sin is produced by temptations arising from the appetites and desires of the flesh. It is expressly asserted, that "lust, when it hath conceived, bringeth forth sin." It is the mind, we admit, which yields to the temptation, presented to it, and sins; but if every temptation were removed from it,—if this mortal corruptible body from whence temptations arise, were destroyed—as we believe it will be, hereafter—what, then, would be the result? Of course, the mind would be left free to act in accordance with its own suggestions, and would always act right. But while temptations do arise from the appetites and desires of this "vile body," the mind must hold conflict with them; and sometimes one will gain the victory, and sometimes the other. To this point, St. Paul writes thus. "I find a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members warring against the law of mind, and bringing me into captivity to the law of sin which is in my members."

On this point we wish to be distinctly understood. We wish the reader to understand, that sin is produced by temptations arising from the flesh; and that, when flesh and blood rest in the grave, when the spirit returns to God who gave it, these temptations will not exist, and consequently, sin will not be produced. And, that this sentiment may be the more deeply impressed on the mind, we will propose two or three plain questions. We will ask, first, what induces a hungry man to steal bread? Is it not hunger? Is it not because his appetite craves food?—Again. What induces the man of the world to witness popular exhibitions; to visit for example, the Theatre? Is it not to gratify the desires of the eye and ear? Again. What induces the intemperate man to seize the poisonous cup, and press it to his lips? Is it not to gratify the desires of a vitiated taste?—In these instances, then, it may be plainly perceived, that temptations arising from the flesh induce men to act, and we think it may be safely asserted, that sin may be traced to its cause, in every case, to temptations arising from the same source.

Corresponding with the sentiment now expressed, St. Paul says, "now the works

of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;—but the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance."

We might lay before our readers other proofs to sustain the position we have taken; but we deem it quite unnecessary. If, from the remarks we have already made, it has been proved, that sin is produced by the evil passions and propensities of human nature, then it undeniably follows, that it cannot exist in the future world; for the scriptures assure us, that "flesh and blood cannot inherit the kingdom of God"—as or, Wakefield translates it, "a divine kingdom"—"neither doth corruption inherit incorruption." And if sin does not exist there, neither will misery. The point then, is clear, that mankind will be happy after the resurrection shall have taken place. c. c.

GENERAL CHARACTER AND VALUE OF THE PSALMS.

From Noyes' Introduction to "a new translation of the book of Psalms."

The Book of Psalms has been styled by some of the German critics, in allusion to a portion of Grecian literature, THE HEBREW ANTHOLOGY; that is, a collection of the lyric, moral, historical, and elegiac poetry of the Hebrews. Regarded in this light alone, it presents a most interesting subject of literary taste and curiosity. Many of these Psalms must have been composed some hundreds of years before the period, which is commonly assigned to the existence of the Iliad of Homer. But it is not with them as with many of the productions of the classic muse, of which the antiquity constitutes their greatest claim upon the attention of the scholar; and of which the subjects possess little or no interest for the world in its manhood. It was the privilege of the Hebrew bards to be employed upon subjects, possessing an interest as enduring as the attributes of God, and the nature of dependent man. Their poetry has the deep foundation of eternal truth. It comes, for the most part in language the most glowing from the very depths of the soul, rich in sentiments adapted to the soul's most urgent wants. Hence its power of reaching the hearts of all men, in all countries and in all ages. Where in the whole compass of literature can one find more of the "thoughts that breathe and words that burn," than in the Hebrew Anthology? Then, too, what variety is there in the subjects of these ancient compositions? How diverse the states of heart and fortune that occasioned them! How various the strains of joy, sorrow, love, hope, fear, remorse, and penitence, which come from the sacred lyre! Surely his must be a singular human soul, that is not touched by some of them.

What a sensation would be produced in the literary world by such a collection

of poetry, as is presented in the book of Psalms, could it come recommended by the attraction of novelty. But the truth is, that, in general, the ear is accustomed to these admirable productions, before the mind can comprehend their meaning, or feel their beauty; so that, in maturer life it requires no inconsiderable effort to give them that attention which is necessary for the reception of the impressions they are adapted to impart.

Another obstacle to a proper estimate of the sacred poetry is the very imperfect translation, and wretched arrangement, in which it has been presented to English readers. Let the lover of poetry imagine what impressions he should receive from the odes of Collins or Gray, cut up into fragments like the verses in the common version of the Bible, and he may comprehend what injustice has been done to the Hebrew poets.

The compositions in the book of Psalms are the productions of various authors and periods, belong to different species of poetry and possess various degrees of poetic merit. While some of them present the fresh gushes of excited feeling, or the calmer expression of the sublimest sentiments, in the boldest language of poetry; others consist only in artificial arrangement of moral maxims, in a sententious style; or in elaborate and imitative prayers and praises, prepared for the public worship of God.

The peculiar religious character of the Psalms, which distinguishes them from the productions of other nations of antiquity, is well worthy of the attention of such as are disposed to doubt the reality of the Jewish revelation. I do not refer to the prophetic character, which some of them are supposed to possess, but to the comparative purity and fervor of religious feeling, which they manifest; the sublimity and justness of the views of the Deity, and of his government of the world, which they present; and the clear perception of a spiritual good, infinitely to be preferred to any external possession, which is found in them. Let them be considered as the expression and fruit of the principles of the Jewish religion, as they existed in the minds of pious Israelites, and do they not bear delightful testimony to the reality of the successive revelations, alleged to have been made to the Hebrew nation, and of the peculiar relation, which the Most High is said to have sustained towards them?

Let the unbeliever compare the productions of the Hebrew poets with those of the most enlightened period of Grecian literature. Let him explain how it happened, that in the most celebrated cities of antiquity, which human reason had adorned with the most splendid trophies of art, whose architecture it is now thought high praise to imitate well, whose sculpture almost gave life to marble, whose poetry has never been surpassed, and whose eloquence has never been equalled, a religion prevailed so absurd and frivolous as to be beneath the con-

tempt* of a child at the present day; while in an obscure corner of the world, in a nation in some respects imperfectly civilized, were breathed forth those strains of devotion, which now animate the hearts of millions, and are the vehicle of their feelings to the throne of God. Let him say if there be not some ground for the conclusion, that whilst the corner stone of the heathen systems of religion was unassisted human reason, that of the Jewish was an immediate revelation of the Father of lights.

The hearts of the pious for ages have felt the value of the Psalms, as helps to devotion: and many have labored for expressions, in which to set forth their praise. For its truth as well as beauty we quote the following description by Bishop Horne, who yet saw some things in them, which modern views of interpretation will not permit us to find.

"In them," says he, "we are instructed to conceive of the subjects of religion aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures and set off with all the graces of poetry and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that to delight may prepare the way for improvement, and pleasure becomes the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, "every tree that is pleasant to the sight, and good for food;" and above all, what was there lost, but it is here restored, *the tree of life in the midst of the garden*. That which we read as matter of speculation in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, faith and repentance are described, but in these they are acted; by a perusal of the former we learn how others served God, but by using the latter we serve him ourselves."

"The hymns of David," says Milman, "excel not less in sublimity and tenderness of expression, than in loftiness and purity of religious sentiment. In comparison with them, the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that (a few fierce and vindictive passages excepted, natural in the warrior-poet of a sterner age) they have entered, with unquestioned propriety, into the ritual of the holier and more perfect religion of Christ. The songs, which cheered the solitude of the desert caves of Engedi, or resounded from the voice of the Hebrew people, as they wound along the glens or the hill-sides of

Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted!—of how many wretched beings have they been the consolation!—on how many communities have they drawn down the blessings of Divine Providence, by bringing the affections into unison with their deep devotional fervor."

HOME.

There is something peculiarly distressing in the idea of dying away from home, separated from kindred, friends and all those tender sympathies and affections which belong exclusively to the home circle. To be in a strange land, surrounded by those who feel no peculiar interest in your situation—to feel that the tide of life is ebbing faster—and still faster—that in a few days, or hours, you must close your eyes forever upon this world; without even one parting glance from her whose maternal breast had pillowed your infant head, and whose untiring eye had watched you during the feverish slumber of disease—to feel that you would barter the world were it in your possession, for a moment, to have her hand gently press your aching brow, and meet her look of pitying love. There can be no situation more lonely and insulated than this. I have always thought it a cruel and useless remedy, to send an invalid away from home, and friends, with the vain hope of repairing a constitution already broken and exhausted. I have felt my heart sink, as I thought of their probable fate—doomed to linger out their few remaining days in a foreign land, and to have their dying eyes closed by strangers. What are the soft gales and sunny skies of Italy, to him whose breast yearns for the loved ones he has left, and the wild scenery of his native land?

He will tell you, that every breeze, tho' gentle as the soft whispers of the *Æolian* lyre, reminds him of the long, long distance between him and the spot where centre all his hopes and wishes. I know that it is of very slight consequence where the frail relic of mortality is placed, when the vital principle has fled, and the spirit that animated it has gone to its Creator—but if I crave a boon of Heaven, it is this—that my last moments may be spent amid the scenes of my childhood—that the last hand I shall clasp, may be that of a friend—and my last look meet the expression of sympathy and affection in the familiar faces of those I love.—*Independent Messenger*.

GENTLENESS OF CHARACTER.

That gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart; and nothing except what flows from the heart, can render even external manners truly pleasing. For no assumed behavior can at all times hide the real character. In that unaffected civility which springs from a

gentle mind, there is a charm infinitely more powerful than all studied manners of the most finished courtier.

True gentleness is founded on a sense of what we owe to Him who made us, and to to common nature of which we all share. It arises from reflection on our own feelings and wants; and from just views of the condition and the duty of man. It is native feeling heightened and improved by principle. It is the heart which easily relents; which feels for every thing which is human; and is backward and slow to inflict the least wound. It is affable in its address, and mild in its demeanor; ever ready to oblige, and willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, and long suffering to enemies. It exercises authority with moderation; administers reproofs with tenderness; confers favors with ease and modesty. It is unassuming in opinion and temperate in zeal. It contends not eagerly about trifles; slow to contradict and still slower to blame; but prompt to allay dissension, and to restore peace. It neither intermeddles unnecessarily with, nor prides inquisitively into, the affairs of others. It likes above all things to alleviate distress; and, if it cannot dry up the falling tear, to soothe, at least, the grieving heart. Where it has not power of being useful, it is never burdensome. It seeks to please rather than to shine and dazzle; and conceals with care that superiority, either in talents or rank, which is oppressive to those that are beneath it. In a word, it is that spirit and tenor of manners which the gospel enjoins where it commands us to bear one another's burdens; to rejoice with those who rejoice, and weep with those who weep; to please every one for his good; to be kind and tender hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men.—*Blair*.

INTEMPERANCE.

Contemplate the picture of some miserable man who lives in bondage to his bottle and observe what a loathsome object he is;—squalid, bloated diseased—offensive in his whole appearance, incapable of communicating happiness, the derision of boys,—the terror and shame of his weeping, impoverished wife,—the scorn and ruin of his unhappy children,—the nuisance of his neighborhood. In a word, bring vividly before you the image of some one of those degraded creatures, of whom, alas you have all known but too many.

Then recollect that to this beast-like condition have been reduced multitudes of every class and rank in society, not only the dissolute and depraved, enticed by early example; not only the sons of ignorance and infamy, brought up by vagabond parents to be like themselves; but the sons and daughters of the virtuous and pure, who began life in loveliness and hope, whose early promise was the pride and joy of parental affection, and have been

*I speak of the prevailing religion. I do not regard the excellent views of God and Providence, entertained by a few of the Grecian philosophers, such, for instance, as those attributed to Socrates in the *Memorabilia* of Xenophon, as inconsistent with the tenor of my remarks.

advanced, they know not how, till their loveliness and honor have faded, and their parents hearts have been broken, and they have died like the beasts that perish.

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, AUGUST 18, 1832.

APOLOGY.

If any of our readers have missed the Junior Editor from the editorial department of our paper, he feels constrained to say to them, by way of apology, that ill health has prevented him from contributing his mite to their entertainment and edification. He has not had the Cholera, save in its premonitory symptoms, which, however, has rendered him too feeble to perform his ministerial and editorial duties. He has now nearly recovered, and hopes in future to be able to perform his duties both as preacher and editor.—W.

ADVICE GRATIS.

The Junior Editor especially advises all men who have an itching desire to show their zeal for God, when they write, charging him with falsehood, to put their names to their letters. Should this article meet the eye of great J. (for we know him by no other name,) who lately savaged us with a letter charging us with "scandalous lies," &c., we would inform him that we heed him not. We presume he must feel better, after having emptied his stomach of so much gall, as appears in his epistle. We forgive him his hard speeches, and simply say to him, that assassins always stab in the dark, and he need not blame us if we rank him among them.—W.

NEW BIRTH.

A wish having been expressed to us to make some comments on the third chapter and third verse of John—"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God"—we proceed to comply with the request.

It has been erroneously supposed that the advocates of Universalism do not believe in a new birth or regeneration. This is a very gross mistake; they consider it as necessary as any class of christians; but their views of it may materially differ from those generally entertained. In commenting on this subject, we shall bring forth a variety of cases in which we consider the regenerating influence of the spirit of truth actually necessary, in order to constitute a man a meet participator of that heavenly kingdom, which is "righteousness, peace and joy, in the holy ghost."

It will be well to refer to the particular circumstances under which this sentiment of our Saviour was expressed. The conversation in which it occurred, was between Nicodemus, a ruler of the Jews, and our Saviour. He made a visit to our Saviour by night, probably choosing this hour from the fear of being seen by the other rulers, and the object of his visit was to ascertain the nature of that kingdom which Christ was establishing on earth. It may be profitable to consider the charac-

ter of the man to whom the words of our Saviour were addressed. He was a ruler of the Jews, a religious character, a man brought up under the ceremonial law, and most probably like the rest of his brethren, justifying himself and accounting himself righteous, because he scrupulously observed the rites and ceremonies of that law, and rested on the "letter which killeth." To correct this erroneous view of things, our Saviour tells him, that before he can enter the kingdom of heaven, he must be born again. He must arise from that condition of moral and spiritual death in which he lay, to that new life of holiness and purity which the gospel required. This change is represented under the figure of regeneration or a new birth; and when we consider the radical change required, the perfect resolution which must be effected in the conduct, character, disposition and sentiments of the individual addressed, we cannot but see the force and propriety of the expression.

This use of the term *regeneration*, has often been happily and appropriately applied to nations, with a view of conveying a similar sentiment. A nation that has been sunk in bondage, her liberties in the hands of a despot, her population debased and slavish, when in her might she shall rise from her degradation, burst the fetters of tyranny, throw off the yoke of oppression, and assert her unalienable rights, that nation is very properly said to be *regenerated*. She is born into a new state of political existence; she has experienced a regenerating power, which has elevated her to a new rank among the nations of the earth.

We do not wish to confine the doctrine of regeneration to the Jews; it is necessary that every one who is alienated from God, and a stranger to the pure gospel of the Redeemer, should be born of that spirit which is truth and love, before he can be called a subject of Christ's kingdom. "He that loveth is born of God and knoweth God. God is love; and he that dwelleth in love, dwelleth in God and God in him." Every self-righteous Pharisee, whether in the house of Israel or in the church of Christ—every furious, misguided zealot, who breathes out slaughter and threatening—every preacher who proclaims, and every hearer who believes in a God of fury and wrath, and who finds in the gospel a message of damnation, instead of love and peace, *must* be born again, must be regenerated, before he can be the disciple of the meek and lowly Jesus, and obtain citizenship in his kingdom.

We do not hesitate to go one step farther. We contend that supposing a man to be actually in heaven, if he could contemplate the miseries of the damned beneath his feet, and still feel happy, that man would need a regenerating spirit in his heart. He has not been made perfect in love—he does not love his neighbor as himself, and consequently is not conformed to God's most holy law.

It may occur to the reader that our Saviour has two different forms of expression on this subject.—He makes use of the term *water*, in the latter part of his conversation, and says, "except a man be born of water and the spirit, he cannot enter the kingdom of God." We consider this use of the word *water*, as emblematical only of the purity and cleansing influence of that spirit by which he was to be regenerated. When John the Baptist proclaimed of our Saviour, that he should baptize "with the holy ghost and with fire," we do not understand two things, but consider the fire as an

emblem of the searching and purifying influence of that spirit.

Another idea will possibly occur to the reader.—He will say, it has been generally taught that unless a man is born into Christ's kingdom here on earth, he cannot be received into his eternal kingdom hereafter. It is farther taught that, comparatively, very few in the world are so born. "We are aware that these are the doctrines of men, but certainly they are not the commandments of God. If we should understand the kingdom of heaven to signify the state of immortality beyond the grave, (which, however, we do not, for we believe it here to signify the Messiah's kingdom on earth,) the expression "except a man be born again he shall not see the kingdom of God," cannot, by any fair construction, be made to imply that some shall not be so regenerated. If it is necessary that one be born into this kingdom, it is equally necessary for all.—We must, however, confess that it appears somewhat preposterous to make the birth apply to this world, and the kingdom in which the new-born creature enters, to be in another world. It surely seems most natural to suppose that a man should be a citizen of the country where he is born. One would hardly think of transporting the people of this country to Europe, that their offspring might be citizens of the United States.

One more observation we must add to this long article. It will be asked, do Universalists suppose that men can pass into the eternal world and be fit inheritors with the saints in light, and experience no change? In reply, we say Universalists teach no such inconsistent doctrine. They say with the Apostle, "we must all be changed." "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." It is in view of this most obvious truth, that they teach "a radical change to the whole human race. They see the best of men here, the heirs of weakness, vanity, folly and imperfection. They can easily perceive that as such, they would be totally unfit for a perfectly pure and spiritual kingdom, and consequently with Paul, they teach the absolute necessity of this great change. With Paul, also, they believe this change will be *universal*—"As in Adam all die, even so in Christ shall all be made alive."—"And having borne the image of the earthy, we shall also bear the image of the heavenly."

Let no one, then, accuse the Universalists of denying a *change*, *regeneration*, or the *new birth*.—They may be said to be the only denomination who contend for its actual necessity and unlimited influence. While the Universalists give the whole intelligent universe to the regenerating influence of the holy ghost and the power and salvation of God, modern popular teachers make the regenerating spirit very inefficient and unsuccessful, bringing here and there one into the spiritual world, but leaving most of its subjects to perish as *still-born babes*.—L.

INQUIRY.

A subscriber wishes to be informed what propriety there is in quoting the book of Revelations in support of the ultimate happiness and holiness of the human family, if the events therein recorded have long since transpired. He asks if the *blessings* in that book are not as much limited by the words "shortly come to pass," "quickly," &c. as the *woes* therein pronounced. Again he inquires, what consistency there was in the author of "100

arguments in favor of Universalism," quoting any passages from this book.

With respect to the author of the "100 arguments," we are not acquainted with his peculiar views on the character of this book, but we presume, that as those who are opposed to our sentiments, consider it authentic and embracing a period to the end of time, he would feel justified, whatever his private opinion might be, to make use of those passages which it supplies in his favor, to meet those which the opposite party quote to establish their doctrine.

The book of Revelations is manifestly obscure, and its authenticity and genuineness having been disputed from the earliest ages of the church, we agree with the sentiments expressed by Dr. Lardner, "that it may be well to read it in churches for edification, but it ought not to be brought forward as sufficient authority to establish any doctrine."

We have read many comments on this book, which have satisfied us of one thing, that the commentators left their readers as wise at the end of their labors as at the beginning, and no wiser.—Protestants have made a great handle of it to lash the Pope and the Roman Catholics; and in return, the Catholics have appealed to it to lash the Reformers and to predict the subversion of Protestantism.

There is much good sense in the concluding remark of Adam Clark's preface to the Revelations. "Shall I have the reader's pardon, if I say, that it is my firm opinion that the expositions of this book have done great disservice to religion: almost every commentator has become a prophet; for as soon as he began to explain, he began also to prophecy. And what has been the issue? "Disappointment laughed at hope's career;" and superficial thinkers have been led to despise and reject prophecy itself. I shall sum up all I wish to say farther in the words of *Graderus*." He then gives a Latin quotation, which we have rendered in English, for our general readers. "The whole of the Apocalypse appears to me excessively obscure; and of such a character that the explication, from the danger of misinterpreting it, should scarcely be undertaken. I confess that as yet, no book of sacred writ has afforded me so little profit, as this most obscure collection of prophecies."—L.

[From the Boston Trumpet]

THE LORD IN WANT OF CASH.

Reader, you may well start at this title. We confess it has, to say the least of it, the appearance of impiety. We should by no means have adopted it, if there had been any other which would have applied to the extract we are about to make from one of the principal orthodox journals. If the following extract is not totally void of good sense and propriety, if it is not absolute impiety, the Lord of heaven and earth is actually in want of money. But to keep you no longer in suspense, you shall have the offensive paragraph at once. We take it from the minutes of the late session of the General Conference of Maine: It seems that the Bangor Theological Seminary came up for consideration, and that it was found necessary to recommend the raising of a large sum of money for its support. On this subject, therefore, the General Conference spoke as follows:—

"We wish it, however, to be distinctly understood, that we do not recommend that any efforts be made for this object, that will, in any measure, interfere with the operation of measures already in progress; but that our principal reliance, be placed on those men of wealth, scattered over our state, who have much property in their hands consecrated to Christ, which is not yet specifically appropriated; but which they will cheerfully surrender, WHENEVER THEY LEARN THE LORD HATH NEED OF IT. It is believed also that there are many individuals in neighboring states, who love to devise & execute liberal things, who are already contemplating with deep interest the destiny of our infant Seminary, and to whom appeals in its behalf will not be made in vain. Your Committee, therefore, recommend the adoption of the following resolution:

"Resolved, that it be recommended to the Trustees of the Bangor Theological Seminary, forthwith to appoint an agent or agents, for the purpose of raising THIRTY THOUSAND DOLLARS for the benefit of the Institution." See Christian Mirror of 26th ult.

"Whenever they learn THE LORD HATH NEED." Hath need of what? Ans. Cash, solid cash. To our understanding there never was any thing more certain, than that this is impiety. There are several particulars here worthy of notice. According to this extract.

1. The Lord of heaven and earth, the sole possessor of all things, sometimes stands in need of money, and is dependant upon the will of the rich for a supply.

2. The General Conference of the state of Maine have the means of telling when the Lord hath need, and of how much he hath need.

3. It is necessary for the General Conference of Maine to raise the money when it is wanted, and to determine the sum. And,

4. THIRTY THOUSAND DOLLARS was needed by the Lord at the time the Conference was in session.

It gives us heartfelt pain to take notice of language so impious as that quoted above. We most deeply regret that there are any persons in this land so impious as to speak thus irreverently of the Most High; and, more particularly, that those who are thus wicked are such as pretend to extraordinary godliness. We know this wickedness ought to be exposed, and it is one of the objects of this paper to expose it. Yes, we must, to use the language of the prophet, (Isaiah lviii: 1) "Cry aloud, spare not; lift up the voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Now it is a certain fact, the Lord hath need of nothing. He requires nothing of us, but to live sober, honest lives; and this not for his benefit, but ours. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The clergy in Maine of whom we have spoken, have deliberately "taken the name of the Lord

their God in vain." There was no need of their saying the Lord needed the money. They themselves needed it, for sectarian purposes; and they knew very well what use they would make of it, if they could get hold of it. Why could they not have been honest? Are they sworn against honesty? Why could they not have said, "Bangor Theological Institution, orthodox up to the hub in its principles, is in need of funds to the amount of thirty thousand dollars. We educate ministers here to preach orthodoxy. It is a highly useful institution to us. There are many rich men in Maine, of the same principles with ourselves; and they will not withhold their wealth, when they find we have need of it. And we recommend them forthwith to give our good orthodox Institution at Bangor, thirty thousand dollars. Thus they will promote orthodoxy, and put down Universalism."

We hope these brief hints will be of advantage to the public, and to the gentlemen directly concerned.

[From the Christian Intelligencer.]

LOVE OF POPULARITY.

We read in the New Testament of people who feared to confess their belief in and attachment to, the truths of the Gospel, lest they should forfeit the good opinion and favor of the Jews—the popular party in that age. Persons actuated by the same unworthy motives have existed ever since, and are to be found even at the present day of boasted freedom and independence. Such servility, however, is dishonorable, nay contemptible, beyond the power of language to express. Persons supremely devoted to popularity, those who will act the hypocrite and fawn around such as happen to have the greatest influence around them, cannot be persons of principle or of honesty in any thing. They are rotten at the very core. They would desert any friend in the time of need and extremity, if their interests called them thus to act. Boast as they may of their attachment to a free government, or to personal independence, they are cut out for slaves, and would sell their liberty for a mess of pottage. Should a civil despot or an ecclesiastical tyrant happen to obtain the highest popular influence, they would be found in his train, licking the dust at his feet.

In this country every man ought to be free and independent; and no one will ever suffer long for being so. Respect is, and always will be, paid to an honest, strait forward and independent man, even by his bitterest enemies. Whereas the fawning hypocrite—the man of no principles, who makes it his supreme care to be found on the strongest side and dance attendance on the great, will, and ought to be, lightly esteemed and despised on all hands. All whose good opinion is worth having will sooner tolerate and honor one whose opinions they may regard as erroneous, than him who acts the insincere and servile part—shaping his opinions,

like the vane upon the church steeple, to suit every popular breeze that blows.

Were a majority of the people of this country made up of such individuals, we should soon see a king upon the throne and the authority of the Pope formally acknowledged. Such men will follow any leader who promises them the most crumbs. We fear that a large proportion of orthodox congregations are made up of such people. They do not really believe in the doctrines of the preacher; nor do they feel any hearty interest in the performances. But they follow in his train and unite in his support to secure the favor of certain influential men and "honorable women" who are attached to the Church. Such a surrender of personal independence, such a sacrifice of principle, such a miserable servility, merits the severest censures.

ENDLESS MISERY

Inconsistent with the rational hopes and desires implanted in our bosoms by Deity.

The final holiness and happiness of all mankind, is the desire of every benevolent mind, and the prayer of every pious heart. From whence did these benevolent desires and devout aspirations emanate? Who implanted them in our bosoms? Was it an all-wise, benevolent, and holy Creator, or was it the Prince of evil?—Ask the untutored son of nature who causes the sun to shine, to enlighten him with his effulgent beams—who causes the moon to give him light by night to cheer his lonely footsteps through the forest—who causes the dew and gentle rain to descend, and fertilize the earth—who crowns his exertions with success, and supplies his every want—who moves him to love his wife, his children, and friends? And he will tell you it is the Great and Good Spirit, who dwells beyond the blue expanse above. Ask him what fills the red man's heart with envy, hatred and revenge, what moves him to imbrue his hands in the innocent blood of his fellow men, and he will tell you, the machinations of that evil spirit which is ever active in ensnaring the hearts, and perverting the nature of man. Now all this is perfectly natural. As far as we can learn from history, the idea that a good being is the author of evil thoughts and actions, has never been entertained by the rudest and most uncultivated nations. Indeed, no idea can be more repugnant to the natural feelings of the human heart; and certainly none can be more contrary to sound philosophy, and the revelations of inspiration. And we apprehend christians will readily admit that all the noble and benevolent feelings of our nature, are emanations of the divine mind.

We have said that the final happiness of the whole human family, is the desire of every benevolent heart. We may go farther, and say it is the desire, nay the will, of Deity himself. Now the question arises, will that Being who is perfect in all his attributes, suffer the benevolent desires which he has implanted in the human

mind, to be disappointed? Will he suffer his own will or desire to be frustrated? We think not. Holy writ teaches us that man was created for happiness; and we have not the least reason to doubt that he who instituted means for that end, will never suffer those means to cease their operation until all hearts are subdued and united in the bond of perfectness. Endless misery does not harmonize with any conception we can form of the Divine perfections—it pains the holiest affections of the heart and destroys that prayer of faith which we are commanded to offer in behalf of "all men."

The desire that all men may, and the hope that all men will ultimately be saved, is reasonable and in perfect accordance with the benevolent spirit of the gospel. But "it cannot be admitted," says Dick, in his philosophy of a future state, "in consistency with the attributes of God, that he will finally disappoint the rational hopes and desires of the human soul, which he himself has implanted and cherished." This was the reasoning of a believer in endless misery.—Whoso readeth, let him understand.—*Independent Mess.*

Truth resides with the "common people."—Heresies have seldom or never taken their rise from the mass of the people. Look at the history, trace the origin of the principal corruptions of Christianity which have prevailed at different periods, and you will uniformly find that they commenced in the higher classes, among men of leisure and speculation: that they were the product of perverted ingenuity and of unsanctified talent. Adapted to subserve the purposes of avarice and ambition, they were the invention of spiritual wickedness in high places. The community, tenacious of the habits of thinking and acting to which they have been trained, are slow in adopting novelties, and the last to be misled by the illusions of hypothesis, or the false refinements of theory. The progress of opinion is from the higher to the lower orders; and it is as unnatural for it to begin at the bottom, as for water to ascend from the valleys to the hills. The doctrine of transubstantiation is too much at war with common sense to have originated with the common people, any more than the doctrines of purgatory, auricular confession, the worship of the host, or the infallibility of the pope: all of which are gradually obtruded on the laity by the artifices of a designing priesthood, whose interest and ambition they promoted. Far from running into these absurdities of their own accord, the people harrassed, confounded, and dismayed, were hunted into the toils by men who made merchandize of souls. Let but the great body of the people be enlightened by the word of God, let them comprehend its truths, and imbibe its maxims, and they will form the firmest bulwarks against the encroachments of popery, as well as every other erroneous and delusive system. It is in a virtuous and enlightened population, and especially in a yeomanry and peasantry informed

and actuated by the true spirit of religion, we look for the security and preservation of its best interests. It was among them that Christianity commenced its earliest triumphs; among them the Reformation begun by Luther, found its first and fastest friends; and as it was in this department of society our holy religion first penetrated, should the time arrive for its disappearance in other quarters, it is here that it will find its last and safe retreat.—*Robert Hall.*

PHILADELPHIA DIVINES.

"The Philadelphian," edited by Dr. Ely, speaking of his brother Presbyterian clergymen of Philadelphia, says as follows:

"Should we ask, what peculiar pretensions have most of the present members of the Presbytery of Philadelphia to clear views, sound theological opinions, depth of research, and distinction as Divines? most persons who know them would answer with a broad laugh. None of them except Dr. Green, the highly distinguished Rev. Wm. L. McCalla, the Rev. Wm. M. Eagles, the Rev. Robert Steel, and the Rev. Robert B. Belville, are not known fifty miles from Philadelphia, or will ever be named in the coming generation of the church. Were they subjected to a close scrutiny, and required to explain their own system of faith, they would be found not very discriminating, not very consistent in their notions; but just orthodox enough, in the undefined use of ancient set phrases, to pass muster."

This witness is true, we suppose, coming from Dr. Ely, a brother Presbyterian clergyman. We merely copy the above as an interesting statistical fact, relating to the ecclesiastical standing of the orthodox clergy of Philadelphia—that city of brotherly love. It should find its way into the "American Almanack.—*Christian Intel.*

Will sinners and saints fare alike.—No. Wherever these different characters exist there will be a difference in their condition. The one will be miserable and the other happy. "There is tribulation and anguish to every soul of man that doeth evil"—while "There is great peace to those who love God's law." So truly as God's word can be relied on, and the history of all ages, there is a vast difference between the righteous and wicked on earth. If the righteous and wicked exist in another world it will be so there.—But if in that world the characters of men are alike, then they will there fare alike.—What the character of man is in the resurrection state, the reader can ascertain by reading Paul's first Epistle to the Corinthians, 15th chap.

The following test, our Lord gave to his disciples, by which they should prove themselves his true followers. "By this shall all men know that ye are my disciples if ye have love one for another." There could not be a better test; but it is lamentably disregarded. John says—"love is of God; and every one that loveth is born of God." Here is a new birth which all christians should possess.

POETRY.

[From the New-York Mirror.]

JEPHTHA.

BY THE LATE MRS. S. LOUISA F. SMITH.

The trump that tells of triumphs won,
Sends its clear note on high,
And proudly in the morning sun,
The battle banners fly;
And Israel's hosts in pride return,
From off the blood-stained clod,
While fires on every altar burn
To Israel's mighty God.
Glad, grateful hymns ascend on high—
The fertile vales rejoice;
To Him who gave the victory,
"The floods lift up their voices."

And proudly at his people's head
The valiant Jephtha comes;
Strength from above his sword hath sped,
To free their hearths and homes.
His right arm hath been bold to dare,
For One hath been its guide,
Who from the voice of Israel's prayer
Hath never turned aside.
One, who from out the desert stone,
For them made streams to flow,
And bade along their pathway lone
The lighted pillar glow.

What tribute shall the victor yield
Unto the King of Kings,
Who safely from the battle field
His chosen army brings?
The first fruit of the purple vine?
The crop the fig-tree boasts?
A nobler offering be mine
Unto the Lord of Hosts."
Thus the rash Jephthah spoke aloud—
"Let him, the first of all
Who from the gates to meet us crowd,
A sacred victim fall."

A band of youthful maidens fair
Come forth to meet the king,
They send sweet music on the air,
And costly gifts they bring,
And lovely at their head appears,
With more than queenly grace,
The prop of his declining years,
The pride of Jephthah's race,
She who in childhood's sunny prime,
Sate on his parent knee,
And learned to lisp her infant rhyme,
And laugh in sportive glee.

But he hath spoken, and the vow
Is registered on high.
And she, who comes in beauty now
To meet his smile—must die!
The single blossom of his earth,
The cherished and the dear;
To mourning now is changed their mirth,
The glad smile to a tear;
And well may Israel's daughters weep
O'er her their fairest, taken
So early to a dreamless sleep,
Which morn may not awaken.

And what, alas! are triumphs won,
And what is human praise,
To him who, childless and alone,
Wears out the lingering days?
The voice whose tones were clear and sweet,
A melody of old,
Will never now his ear to greet,
Its tale of love unfold,
Honors and fame are idols dear
In pleasure's reign of power,
But all earth's incense fails to cheer
The heart through *one* dark hour.

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June, 1832.

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Troy, N. Y. May 26, 1832.

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Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 23, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, AUGUST 25, 1832.

NO. 9.

[For the Anchor.]

REPLICATION TO U.

Messrs. Editors.—I perceive by the last Anchor, that U. has made a flaming attack upon me, for calling in question his Review of B. W., and his luminous and learned exposition of the book of Revelations. This correspondent appears to be possessed of a singularly testy and fractious disposition; for no sooner does he observe an idea advanced which is at variance with his preconceived opinions, however calmly or mildly it may be expressed, than he seems to explode like a volcano—and forthwith there issues from his glowing pen, a heterogeneous stream of hard epithets and wise sayings, which he, no doubt, imagines fall with the devouring influence of molten lava, on the devoted head of his opponent. Yet he seems to be a brave and undaunted soldier in "the war of words;" for after having (as he says) driven one opponent fairly and completely out of the field of combat, his greatest anxiety now appears to be a fear lest I, too, should flee before the prowess of his giant arm, and leave his glittering habiliments of war to rust in inactivity. But I would beg this mighty Philistine to quiet his apprehensions on this point. I have too often witnessed a flourish of trumpets and all the paraphernalia of "spirit stirring war," explode in smoke, to be frightened at the ominous preparations for onset, which are now before me.

At the outset of the business, U. tells us a story about his once being in London when the Queen of England was tried for incontinence, and that the popular cry then was—"the king should enter the court with clean hands." He then says—"Allow me, Messrs. Editors, to examine if my present opponent's hands are altogether spotless." Well, after travelling across the Atlantic in order to find an epithet to attach to me, let us see how he succeeds in making out the fitness of its application. In his usual formal and systematic manner he thus proceeds:—

"1. He has committed an untruth." And after stating the enormity of this offence, he continues—"J. M. A. writes thus:—'there is not a sentence or a word in this article, which has been in the least degree affected by the Review.' This is a great mistake, because this gentleman acknowledges the second interrogatory to be an error; therefore it must be affect-

ed, because it was discovered as such partly through my interference." Here I am deliberately charged with falsehood; and I ask the reader to observe the ground upon which it is made—how slight! how trivial! even allowing his conclusion to be correct. But it is not correct. I maintain that there was not the least shadow of an untruth in my assertion that the article of B. W. was not affected by the Review. The printer made a mistake in the article of B. W. by inserting *where* instead of *when*—and it is this mistake, which the Review of U. affected, and not the article itself. As to this mistake being discovered partly through the interference of U., it appears to me he must have calculated largely on the ignorance of the readers of the Anchor, when he made this assertion. I can hardly believe there were many of them who did not notice the error in question, when the article of B. W. was first published, and therefore without the assistance of the Review. The remarks of U. on the sentence which contains the mistake, must place him, I imagine, in an awkward predicament. He either knew the word *where*, occurred by mistake, or he did not know it. If he did not know it, it shows a want of knowledge in biblical history, which would hardly be expected in one who displays such a bold front in warfare. If he *did* know it was a mistake, and yet made it the foundation of a serious charge against the purity of the motives of B. W., it discovers, to say the least, a want of candor and the true christian spirit.

The miserable insinuation that I aimed "a malevolent shaft" "at the dignity and simplicity of the scriptures," I shall pass with that utter contempt which it merits. This "U. of Greenbush," seems to be in possession of a peculiar faculty, which enables him to discover a meaning in words and sentences, which is totally foreign to the intention of their author, and which no other person under heaven, except himself, could ever have discovered. It is possible he may be in possession of that rare gift of "second sight," which tradition informs us was once bestowed on Scotland's bards and prophets. However, be this as it may, that he *does* see much beyond the truth, in the intentions which he attributes to me, I have no hesitation in declaring.

I will now proceed to the second important charge in the reply of U. I find it thus:

"2. Another untruth more objectionable than the former." The ground for this accusation, is simply this:—I asserted that the main scope of the article of E. W. was to show "that the book of Revelations should never be brought forward in support of the doctrine of endless misery."—What is the evidence introduced by U. to show that this assertion was an untruth even "more objectionable than the former? Why, forsooth, because the words "endless misery," are not found in the article of B. W.!! Reader, do not smile at the childishness of this proof, because U. no doubt, was perfectly sincere in adducing it, and it therefore behooves us to give it an examination. Let us see if it is not possible that B. W. had reference to endless misery, although he did not make use of those precise words. Who is B. W.? An enlightened and talented Universalist minister. What is the object of all his preaching and all his writings? To do away and annihilate that dark and cruel doctrine of endless misery, which now broods like an incubus over nine-tenths of Christendom, withering with its deadly influence, all the warm, tender and benevolent feelings of the human heart, and tearing away the last, lingering hopes of millions. What are we to infer when such a man speaks of the woes of a future world? Why every man who is endowed by his Creator with an ordinary share of discernment, must perceive at once, that he has reference to that great error which he is bending all his energies to overthrow—endless misery. I will not insult the understanding of the reader, by endeavoring to make this point appear more plain. I am perfectly willing to submit it to the judgment of every candid man, to decide how far I am amenable to the charge of having committed an untruth.

I think this effort of U. to fasten upon me the stigma of falsehood, on such slight grounds, displays a spirit which is any thing but christian. Suppose I should mete out the same measure to him; where would it place him? Let us see if he has "entered the court with clean hands."—He makes this plain statement: "Future punishment, or punishment in another world, is mentioned, (by B. W.) but not endless punishment." If the reader will refer to the article of B. W., he will find that the words "future punishment or punishment in another world," are not mentioned in the whole place. In what predicament does this place the gentle-

man's hands? Now did I pursue the same *conclusive and magnanimous* method of argument which is made use of by U., I should proceed with great pomposity, and slay and quarter my opponent's reputation for truth and veracity, with all the precision and exactness of the rule and compass. I should probably have my "Untruth" No. 1, and my "Untruth" No. 2, "more objectionable than the former." And I should come to the *profound* conclusion, that as B. W. has not used the words "endless misery" or "future punishment," he therefore had no reference at all to either of these subjects! To be sure, this would render B. W.'s article perfectly *pointless*; but that is of no consequence—by the foregoing rule, I must judge of the piece by the exact words found in it, let the result be what it will. But, Messrs. Editors, I leave this ingenious method of argument to the source from which it emanated. I have no ambition to imitate those lofty flights in the arena of biblical controversy. Be mine the humbler method, of doing as I would be done by, of allowing that my opponent has some grains of honesty, some regard for truth, and some love for the blessed gospel of our Lord and Master. If U. does not see fit to pursue this course, it will not deter me.

With the permission of U. I will point out what I consider one great failing in his method of conducting a discussion, and which renders it unpleasant to enter into a controversy with him. It is this: Whenever an opponent points out an inconsistency in his religious faith, he seems to consider it as an attack upon his *personal character*, and he resents it accordingly. This causes the discussion to assume a personal aspect, which should always be avoided, as far as possible, in a religious disputation.

As U. intimates that he has more forthcoming, I may perhaps, Messrs. Editors, be under the necessity of again troubling you with my presence. In the mean time I will take the liberty of calling his attention to the charge he made, that the system of B. W. is *carnal and worldly*.

J. M. A.

[From the Universalist.]

"WHO IS MY NEIGHBOR?"

Our readers will find a very clear and pertinent answer to this question in the "Parable of the good Samaritan," as it is called, and which here follows:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and

wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee."

In this parable, our readers will perceive an answer, very clearly and forcibly implied, at least, to the question proposed, "Who is my neighbor?" But believing that a few remarks upon it may not be entirely uninteresting and unacceptable, we intend to present in detail some few of the particulars it contains, and offer such reflections upon them as may occur to the mind. We shall do this, so as to give a more full and explicit answer to the question, "Who is my neighbor?"

The parable states, in the first place, that "a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead."

In this part of the parable, we have the representation of an unfortunate man, reduced to the most miserable extremity, utterly unable to assist himself, and therefore a proper object of charity. It is not likely that he could have remained in the distressing situation, in which he was left by the thieves or robbers, and survived but a very short time. His case was one, therefore, which required immediate attention and which could not fail of exciting the sympathy, & calling forth the vigorous aid of the first benevolent person, who should chance to pass where he was. Indeed, we could not well think that there was a man living, bearing the image of the Creator, on the face of the whole earth,—not one, certainly, living in civilized society,—who could have seen his fellow man in such a perilous and miserable condition, and not have felt a strong, aye, an irresistible desire rising up in his soul, to have rendered all the assistance in his power. But what is the fact?

The parable goes on to state, that 'by chance there came down a certain priest that way and when he saw him he passed by on the other side.'

What! a Priest—a professor of religion "pass by on the other side?" So the account reads: and strange as it may seem reluctant as we may be to admit the fact, it is by no means a circumstance of rare occurrence. It is a fact—deeply and sincerely to be lamented, to be sure—that the very class of people, of whom the parable here describes the conduct of one, have manifested as much indifference, not to say insensibility, in relation to the sufferings of their fellow beings, as any other class in the community; we care not which is named. They have indeed—many of them, at least—very much resembled the tombs of the prophets, whited sepulchres: beautiful indeed without; but within, black with crimes and full of all uncleanness. The history of the Church is little else than a history of their

wickedness, their cruelties, their impiety their abominations. It is not therefore, a matter of surprise, that the parable should represent a Priest—as passing by an unfortunate suffering man, on the other side of the way. Nor need it be thought that a Priest is the only man who would do so: for we have the conduct of another described with more aggravating circumstances still, in these words,—

And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side."

The conduct of this man seems to be still more criminal than that of the other." The Priest, according to the account, merely saw the suffering man and passed by on the other side; but the Levite "came and looked on;" probably examined his wounds, learned the cause of his misfortune, saw the imminent danger he was in, discovered the absolute necessity of sending immediate relief; and yet in view of all this, he passed by on the other side. In his case therefore, there was sufficient time for all the sensibilities and sympathies of his nature to have been aroused and called into action: and it must have been, we should think, a heart of stone which could have resisted, under such circumstances, the outgushing of pity, and the rising emotions of active benevolence. But the Levite beheld the scene and was not moved with pity. We almost imagine we can now behold the hardened wretch as he stands beside the poor sufferer. He sees him, in all his misery, stripped of his raiment, lying on the cold, damp earth; beholds his life-blood flowing freely from his wounds, his speech faltering, his strength failing him, and already "half dead;" and yet, he feels no compassion for him, and makes no effort to improve his condition. He does, indeed with a hypocritical countenance and sad visage, heave a long but not a heart felt sigh; and expresses, as an excuse for his insensibility, a few unmeaning apologies, a few stale professions of regret, which cost him nothing, and which do the wounded traveller no good; and then, perhaps recommending him to the mercy of heaven, turns from him and passes by on the other side. Gracious Heaven! is this the conduct of a professor of religion? From such professors, and the "tender mercies" of such professors, may we long be preserved. May it never be our fortune, when in distress, to fall into the hands of those who say and do not; who are merely hearers and not doers of the word. The character of the person whom we would meet with, when in trouble, is strikingly and beautifully set forth in the following verses,—

"A certain Samaritan, as he journeyed came where he was: and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in wine and oil, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him, and whatsoever thou

spendeth more, when I come again, I will repay thee."

A more amiable and benevolent disposition than was possessed by this Samaritan, cannot well be conceived. Unlike the Priest or Levite, he was ready and what was better still, he was willing, to render the wounded man all the assistance in his power. No sooner did he see him than he had compassion on him; and such compassion it was, too, as prompted him to deeds of charity; as led him to perform his duty towards an unfortunate fellow creature, readily and faithfully. He did not wait to ask him questions; he was not anxious to know where he was going, or who wounded him, or what countryman he was, or what religion he possessed, or what church he belonged to, or what his articles of faith were, or what creed he confessed. These questions had no influence over his mind, and did not occupy his attention for a single moment, although, with the Priest and the Levite, undoubtedly, they would have been considered of indispensable importance. But the good Samaritan, influenced by the natural workings of compassion, did not deem suggestions at all necessary, or even proper, when he beheld the hapless child of fortune's buffetings, on the verge of despair, prostrate on the earth before him. He beheld him as an object of pity and of charity; and he well knew there was no time to be lost in useless speculations and ill-timed inquiries. He therefore, promptly rendered him the needful aid, kindly bound up his wounds, poured in the wine and oil, set him on his own beast, carried him to an inn and took care of him. Nor was this all. His compassionate spirit prompted him to do still more. He was not satisfied with administering to the present wants of the unfortunate traveller. He made provision for his future wants. He gave the host two pence to meet the expenses already incurred, and promised to give him more, if more were needed, when he should come again.

Reader, "which now of these three"—the Priest, the Levite or the Samaritan—"thinkest thou was neighbor to the man who fell among the thieves?"

In answer to this question, we almost imagine we can hear a thousand different voices, in a thousand different directions, all uttering the same sentiment, in the same language, "He that showed mercy on him." And we wish it were in our power to send back a reply, in as many different directions, and with as much force, "Go thou and do likewise."

It is an important question,—all will confess it,—"who is my neighbor?" And the answer is no less important. In performing deeds of kindness and charity, we are very apt to look around us and ask ourselves the question, upon whom shall our bounty be conferred? Shall we give to the votaries of this or of another sect? Or shall we distribute our goods among the poor of this or of another community? But these questions and questions like these, should never en-

ter into our minds. Whenever we see a suffering man, woman, or child, they are our neighbors, & have an indisputable claim upon our sympathy and kindness. No matter whether his religion be the same as ours or not; no matter whether he belong to the same country that we do or not; no matter what may be the cause of his misfortune. We are nevertheless bound, by every tie in nature, by every consideration of justice and mercy, by repeated declarations of scripture, to administer, as far as we can, to necessities. It is a poor excuse for neglecting our duty and will avail nothing at the bar of conscience, to say that this man brought his misfortunes upon him by the indulgence of one vice, and that by another, this by one course of misconduct and that by another. By such means, we shall not be likely to overcome those vices, and dissuade them from those evil practices, which brought their calamities upon them. We shall not be likely to reclaim them, and restore them to a virtuous course of conduct, by uncharitableness and hardness of treatment towards them. And this being the case, the cause of their suffering,—we will even go so far as to say, if it be a criminal cause,—is no excuse for neglecting to perform such deeds of kindness and charity as their conditions may require, and as our own circumstances will permit. They are our neighbors; and the rule of our conduct towards them should be, "to do unto them," as we were our circumstances reversed, would have them do unto us." This is our duty; and this is the only course of conduct proper for us to pursue.

If the question should now be asked, "who is my neighbor?" we would answer the inquirer, whoever he may be, in the language of the poet;

"Your neighbor is the suffering man,
Though at the farthest pole."

The conduct of the Good Samaritan is presented as an example for all to imitate. Although the wounded man did not belong to his nation, and he had been religiously taught to consider him as a natural enemy, yet when he saw him in a suffering condition, he broke over all his religious scruples, conquered all his national prejudices, and rendered him the assistance he needed. Reader, whoever thou art, "go thou and do likewise." Wherever you see an object of charity, there let your charity be manifested. Consider all mankind as members of the same family, and as heirs of the same immortality. Love God, with all your mind, and strength, and your neighbor as yourself. Let your charity resemble that which is from above and which encircles all the vast family of man. Thus will you imitate the conduct of the "Good Samaritan," and enjoy the "great reward," which such conduct is calculated to impart.

c. a.

[From the Christian Intelligencer.]

IMPORTANCE OF BEING CHRISTIANS.

It is insisted upon as a truth of vital importance, that no man can be saved unless

he is a Christian before he dies; and to be a Christian, in the sense of all sects; is to subscribe to their creed and join their church. Now we do, indeed, believe it to be of vital importance that every man should be a Christian in the true sense of that word—believing the doctrines of the Gospel, imbibing the spirit of Jesus and following his examples. But, if we say every human soul must be miserable to all eternity who does not obtain religion in this life, it will readily be perceived that the statement will lead to consequences which must prove itself to be untrue. If no one can be saved in another world, who has not experienced the new birth in this, then it is plain that all, however moral, circumspect, benevolent and upright they may be in the several relations which they sustain to society, (and it is admitted that men may be thus moral without being "born again,") are equally obnoxious to the penalty of endless misery, with the most debased of men, and equally certain of final damnation. There can be no getting away from this appalling and most irrational conclusion, if the premises be contended for. Why then are people called upon to be moral? If all are in a like condition,—all equally certain of endless misery as their portion, who do not experience what is miscalled (for we consider it miscalled,) the "new birth," why is the moralist regarded as any less hateful in the sight of God, than the vicious and profane? Why are encomiums passed upon the excellence of the one, and censures passed upon the abominations of the other? Without "religion," have they not all come equally short of salvation? are they not all equally obnoxious to the divine law? all equally odious in the sight of a holy and heart searching God? The consequences of such a position must be to discourage all attempts at virtue, seeing virtue is no recommendation in the sight of God, and gives no assurance of his favor. Moreover such a sentiment would destroy all those salutary distinctions which the world has always wisely made on account of merit and demerit, and herd all "unregenerates" together here, as they will also be herded together hereafter, with no more distinction in their characters than will be made in their punishment. Consequently the highwayman and pirate are no more criminal, in the sight of God, and therefore ought not to be in the sight of men, than the most upright, benevolent and circumspect man on earth, if not a Christian! We have heard that Universalism leads to licentiousness; that it holds out no restraints on vice, and proposes no encouragements to virtue. Let the advocates of this charge look their own system in the face, and answer it as applied to themselves—if they can.

But again, Say, no one who does not believe in Christ in this world can be happy in the next. This is the statement. It is made every where. We hear it every day from the pulpit and the press. It is urged as a certain, a positive, an unalterable truth. Say so then; and hold on to it. Deny it not in the face of the com-

sequences to which it tends. Well, what are the consequences? Why nothing short of this: since the foundation of the world not one in ten thousand of the human race will ever go to heaven. Nine thousand nine hundred and ninety-nine will go to hell to suffer eternally, where one escapes this doom and shares in the redemption of a Saviour's blood! Horrible thought beyond compare! But stick to the text no backing out now—look it full in the face, and leisurely and deliberately say *this will be the fact*. No matter if it contradicts scripture; it agrees with the human text and this is enough for most people. But let us come to particulars. Say again—no soul can escape hell which is not converted in this life. Well—what will become of infants? The answer is short, their doom may be uttered in a few words—"they will all go to hell." By nature they are destitute of holiness, have never believed in Christ, or experienced religion, and consequently all go to hell." Sweep them off, then, "at one fell swoop." Where will idiots go? Not to heaven surely—otherwise it would have been a mercy for all to be born idiots. They have never believed. They must go to hell. What becomes of at least one half of civilized adults in Protestant countries? Full that number, undoubtedly, die out of the Church; and consequently must fall in to swell the army of Satan. And where do the heathens go? Mahometans? Pagans, &c. &c.? To hell no doubt. Jews? To hell. Will an exception be made in favor of Roman Catholics? Probably not. Almost all of these will go to hell; and this Church numbers more than all Protestant Christendom united. What is the result now? A very pretty, a very consoling, a very rational, a very scriptural one, indeed? Let the reader look at it candidly and seriously, and say if a doctrine can be true which leads to such horrible, such appalling consequences! It is impossible.—God forbid it.

We believe Christianity is important—almost important to the religious hopes, duties, consolation and happiness of mankind. We would spend and be spent in spreading a knowledge of it to the world. Its value in every point of view is inestimable,—its price is infinitely above rubies. But we do not believe that those who die without a knowledge of it will be miserable to all eternity,—no! no! Rather we believe God is the same in all worlds, and that either in this world or the next, he will bring all to a knowledge of the truth and finally prepare them for the joys of his eternal and universal love. Here is something rational—something scriptural—something full of consolation and joy. "Lord we believe, help thou our unbelief."

LESSON TO INTOLERANTS.

The following prayer of Joseph, Emperor of Germany, is extracted from an old German work, under the title of Joseph's Gebetbuch, the Emperor's Prayer Book. It breathes throughout, the spirit of un-

bounded charity, which is the very essence of true religion. How happy would be the state of society, if professors of religion would but cherish towards each other that liberality of feeling which is herein displayed, and be influenced in all their intercourse with each other, by those generous and exalted principles by which the Emperor Joseph resolved to be governed.—*Philadelphia Liberalist*.

"O, thou eternal, incomprehensible Being! who art the fountain of mercy and the source of love; thy sun lights equally the Christian and the Atheist; thy showers equally nourish the fields of believers and of the infidels; the seed of virtue is found even in the heart of the impious and the heretic. From thee I learn, therefore that diversity of opinion does not prevent thee from being a beneficent Father to all mankind. Shall I, then thy feeble creature be less indulgent? Shall I not permit my subjects to adore thee in what manner they please? Shall I persecute those who differ from me in point of thinking?—Shall I spread my religion with the point of my sword? O, thou! whose mighty power and ineffable love embraces the universe, grant that such erroneous principles may never harbor in my breast. I will try to be like thee, as far as human efforts can approach infinite perfection.—I will be as indulgent as thou to all men whose tenets differ from mine; and all unnatural compulsion in point of conscience shall be banished forever from my kingdom.

Where is the religion that does not instruct us to love virtue and detest vice?—Let all religions, therefore, be tolerated. Let all mankind pay their worship to thee, thou eternal Being! in the manner thou thinkest best. Does an error in judgment deserve an expulsion from society? And is force the proper way to win the heart, or bring the swerving mind to a true sense of religion? Let the shameful chains of religious tyranny be parted asunder, and the sweet bonds of fraternal amity unite all my subjects forever! I am sensible that many difficulties will occur to me in this bold attempt, and that most of them will be thrown in my way by those very persons who style themselves thy ministers; but may thy almighty power never forsake me!

O, thou eternal, incomprehensible Being! fortify my holy resolutions with thy love, that I may surmount every obstacle, and let that law of our divine Master, which inculcates charity and patience be always impressed upon my heart. AMEN."

POWER OF THE IMAGINATION IN RELIGION.

Enthusiasts and fanatics can by no means admit the possibility of such an influence in their misconceptions. An instructed mind, however, can recal to memory numerous instances, wherein the test of reason and common sense have utterly cancelled their strongest assurances. Ignorant as we necessarily are of the operations and faculties of the mind, we must

necessarily submit to many uncertainties; but there is one faculty or property which we should never lose sight of in appreciating the avowed assurances of notable enthusiasts—it is in the power of *dreaming*. Can any thing seem more certain and vivid than a dream while it lasts! mark how readily it fastens in a healthful body and mind! So far as we know it, it is nothing but the natural effect of mind pursuing spontaneously its innate power of thinking, both by conceiving and creating its imagery at pleasure, and all this without the curb or check of reason. While reason sleeps, imagination is in full play. If, then, such vagaries of fancy can be indulged when reason is inert, may it not furnish the clue to unravel the strange perversions of heated imaginations in religious theories, that they usually scout at the dull restraints of reason in their case, a measure which might bring them down to sober and patient inquiry—because their assurance is intuitive and forced upon their instant convictions. Thus Emma George knew she was to kill her little brother to please God—George Naylor knew he was Christ—Davenport, fifty years ago, knew the end of the world was nigh. The Friends, of two kinds, severally know they are inspired to speak diametrically opposite sentiments—one man is sure he is devoted as a damned person, is past all hope for years—and another, like Whitefield, has his assurance of "his Lord's everlasting love," and his teachings (of Calvinism) "are as certain as the responses in the Urim and Thummim." From facts like these, the question naturally presents—whether it be not as easy for a fervent imagination which disregards the use of reason as an expositor, to dream under such circumstances, while quite awake, as for others to dream strange thoughts even while fastened in sleep!—*ib*.

ST. AUSTIN'S MOTHER.

Monicha, Austin's mother, had a husband of a very cross and perverse disposition. A Heathen woman who lived near her, asked, "How comes it to pass that you and your husband live so well together? We know your husband is of a very cross and perverse disposition, yet we see nothing but a great deal of sweetness and love between you. It is not so with us. We cannot do so." Manicha answered, "It may be when your husband is untoward and perverse, you are perverse again, and give him cross answers; but religion teaches me to be as loving, dutiful, and amiable to him as I can, so I have gained the heart of my husband.

A certain physician at sea, made great use of sea water among his patients. Whatever disease came on, a dose of the nauseating liquid was the first thrown down. In process of time the doctor felt overboard. A great bustle consequently ensued on board, in the midst of which the captain came up, and anxiously inquired the cause, "Oh nothing, Sir," answered a tar, "only the doctor has fallen into his medicine chest."

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, AUGUST 25, 1832.

TO CORRESPONDENTS.

The request of our correspondent, concerning the 20th chapter of Luke, 35th verse, shall be attended to as early as possible.

JUNIOR EDITOR'S JOURNEY.

We left Troy in the stage on Monday morning, August 13, for Brattleborough, and arrived at Wilmington at 5 o'clock, P. M. Here is a flourishing society of believers in the faith of Abraham, prospering under the labors of Br. Wm. S. Ballou. We partook of the hospitality of our faithful friend and brother in the faith, Dr. J. Pulsipher and his amiable family, until Tuesday evening, when we took our leave, and arrived at Brattleborough at 9 o'clock. Here we found assembled a goodly number of brethren of like precious faith, at the annual meeting of the Franklin Association. The two following days, (Wednesday and Thursday), were devoted to the business of the council and the public services of the sanctuary. The business of the Association was conducted in the spirit of union and harmony, and the services were attended by an unusually large concourse of people, from Brattleborough and the adjacent towns.

Fifteen ministers were present, among whom was our venerable father in the faith, Rev. Hosea Ballou of Boston, whose head has grown grey in the service of the great Captain of our salvation. Five young brethren who have been laboring in the ministry, were admitted to the fellowship of the Association, and one was set apart to the work by solemn ordination. It was our joyful privilege on this occasion to participate in the services of setting apart to the work of the gospel ministry, one of the old companions of our childhood, whose face till then we had not seen in the flesh for many years that are past. We refer to Br. Aurin Boghee, who is laboring with much acceptance, with the Societies in Guilford and Brattleborough.

We had verily a time of refreshing from the presence of the Lord. The tidings which saluted our ears were of the most cheering kind. The good cause of truth is prospering, and goodly prospects seem to portend the time not far distant when the green mountains and fertile vales of Vermont, shall echo with the sound of salvation, and the requiem of the dreadful doctrine of endless misery shall be sung. Vermont is getting much ahead of us in point of liberality of sentiment. We rejoice that it is so; and ardently desire that we may be found faithful in promoting the good cause, where we are called to labor.

The invigorating air of the country, has had a favorable effect upon our health, and we find ourselves much better than when we left our home.—We hope soon to return in health to the people of our charge, and resume the duties of our ministry.—W.

SOURCE OF BLESSINGS.

The Apostle informs us that "every good gift and every perfect gift is from above, and cometh

down from the Father of light, with whom there is no variableness, neither shadow of turning." It is an unalterable law of nature, that like produces like. "The tree is known by its fruit; men do not gather grapes of thorns, nor figs of thistles." "The same fountain doth not send forth at the same place waters both bitter and sweet." Every good gift comes from God. Now if this is the water, what is the fountain? If this is the fruit, what is the tree? If good and perfect gifts come from God, it must follow, as a matter of course, that he is nothing more or less than absolute goodness and perfection. So, again, unless it can be shown that a fountain can contain and send forth waters both bitter and sweet, it must be admitted that goodness and perfection dwell in unmingled purity in God, the fountain of good and perfect gifts, unadulterated with a particle of badness or imperfection.—With these conclusions in view, it will appear as utterly impossible that a bad or imperfect gift can come from God, as that the sun should emit darkness as well as light.

Reader, one question; ponder it well, and answer it according to the dictates of your own good sense. Suppose God has given to man an existence, which, either in consequence of a given agency, or of a stern decree from all eternity, eventuates in endless suffering, could that existence be called a good and perfect gift? If not, judge ye whether it can come from the same fountain of good and perfect gifts.—Reflect and be wise.—W.

A PRACTICAL REFUTATION OF A FAVORITE ARGUMENT.

There is no more common argument brought against the believer in Universal Salvation, than this—that if he were sincere in his religious profession, he would become the author of his own destruction—or to use the popular way of expressing the sentiment, he would cut his throat and go to heaven. It has been in vain urged by the advocate of universal grace, that the same doctrine which insures the ultimate happiness and holiness of the human family, teaches at the same time, a performance of every moral duty, and the abstaining from all those actions which are of evil tendency. It has been in vain urged, that the assurance of our heavenly Father's love and protection, so far from leading to the commission of any rash act, is the strongest possible motive to an humble acquiescence in the divine dispensations of his providence and a willing dependence on him, under all the varied circumstances of life. These arguments, reasonable as they are, avail nothing with the believers in endless misery; but, destitute of the holy feelings of love and gratitude, they contend that if their salvation was clear to their own minds, they would violate the plainest principles of duty. They consider the love of self, paramount to all other considerations, and they would hesitate to take no step which would conduce to immediate enjoyment.

We have had an ample opportunity of testing the sincerity of those professions, since the prevailing epidemic has visited this city; and as far as our experience has gone, we must candidly confess that the most orthodox saints have been as much attached to life, and as afraid of going to heaven, as if they were Universalists. In the very commencement of the pestilence, the most wealthy among these holy professors took their departure for the country. The panic was pretty general, and

they seemed as much afraid that they should be called upon to leave this troublesome world and take their flight to celestial habitations, that they left the devoted city, and fled beyond the mountains. These whose circumstances would not permit them to emigrate and who consequently have remained, appear to cling to life with as much tenacity as their unconverted neighbors, and seem equally afraid of being snatched up to heaven in a hurry. They use an equal quantity of chloride of lime, and abstain from food which they esteem injurious, lest they should be transported unawares to the heavenly Jerusalem. To use a witty expression, which we lately heard, they seem more afraid of going to heaven, than their unconverted neighbors do of going to hell.

These remarks do not apply to the people only, but may be appropriated to the priests with equal truth. We have certain information, that one of the orthodox divines of this city, refused to attend the funeral obsequies of one of his own flock, who died with the Cholera, lest he might take the infection and have to accompany his disciple to the courts above.

From these simple and indisputable facts, we have arrived at the following conclusions. That life is sweet to saint and sinner—that the former cling to it with quite as much tenacity as the latter. That when the saint consents to resign his being, it is from the consideration that he can hold life no longer; and if there were a sufficient prospect held out for his recovery, he would willingly forego the enjoyment of his celestial paradise, and remain as long as possible on this terrestrial ball. When, then, we shall see the saints willingly resigning this life and courting death, we shall be disposed to believe their sincerity, when they affirm that if they were Universalists they would commit suicide—and not before.—L.

PUNISHMENT OF SIN.

There has long been in the christian church, a variety of opinions relative to the nature and measure of punishment, which God, in the wise economy of his government, will inflict upon the transgressor. With regard to the nature of punishment, there has been a general admission that it is a punitive infliction of pain or misery, flowing from the sovereign will of God, as a righteous lawgiver.—With regard to the measure of punishment, there has been a great variety of opinions. Some have contended that it would be exquisite in degree as the nature of men would allow, and durable as eternity. Dr. Watts has favored us with his views of the nature and measure of punishment, in the following stanza, which may in this day, be heard in most of the popular churches. Whether it is sung "with the spirit and with the understanding," we leave our readers to judge.

"Eternal plagues and heavy chains
Tormenting racks and fiery coals,
And darts to inflict immortal pains,
Dipp'd in the blood of damned souls."

Such, kind reader, is the nature and duration of punishment, as preached and sung by many who profess the christian name. Others, again, have taken the liberty to modify those harsh ideas of punishment. They have dispensed with the infernal apparatus of torture described by the poet; and while they admit that misery will be endless, they think it will consist in a horror of conscience, rather than any outward infliction of pain.

These are others, also, who have taken the lib.

erty to make an improvement upon these ideas.—While they mostly agree with those above noted relative to the nature of punishment, they have denied its endless duration, and contended that it will eventuate in the purification and restoration of all men to holiness and happiness.

Once more, there are those who contend that sin and misery are inseparably connected, and that the act of transgression induces its own punishment, as a necessary and unavoidable consequence.—These are our views of the subject. We believe that punishment and sin are related as cause and effect, and that they are as closely and intimately as cause and effect can be, under any possible circumstances.

We look upon the law of God not as a mere arbitrary command, which has no other foundation but in the despotic will of a sovereign; but as the declaration of those uniform and unbending principles which exist, and will exist in the very nature of things—a declaration of those rules of action, which the very constitution of the human mind renders it necessary that men should practice, if they would be happy. These rules of action originate not in whim or caprice on the part of God, but in the nature of man, and in the circumstances in which he is placed. We will introduce a simile which shall illustrate the point in hand.

Suppose a kind parent is about sending his son upon a journey to a distant part of the country.—The child is ignorant of the geographical situation of that country to which he is going, and equally ignorant of the way that leads to it. Tender solicitude in the welfare of the child would induce the parent to lay before him those rules which it would be necessary to observe, in order to reach his place of destination in safety. The parent points out to him the course he is to pursue. Follow these directions, says he, and you have nothing to fear.—Go not out of the path, for the moment you turn aside, you will be bewildered and lost. This is the parent's law, and it originates not in a whim of the parent, but in the nature and fitness of things; and the act of transgression would necessarily involve the identical penalty threatened.

Let us apply this to the subject of God's law and its punishment. Our heavenly Father placed man on the precarious journey of life. Man was ignorant of the way, and it became necessary that he should know those rules of action upon which he should practice on the way. God laid before him his law as a rule of action. "Eat this and ye shall live," "Touch not the unclean thing"—"in the day thou eatest thereof, thou shalt surely die."—Now this rule or law existed in the nature of things, and was nothing more or less than a declaration of a fact which it was important they should know, together with a statement of the consequences which would follow a want of attention to that fact. The propriety of the rule is seen in the consequences which would follow an infraction. The rule is this—"Thou shalt not eat, neither shall ye touch it." Why? Not simply because I wish you not to do it; but it is poisonous, and ye shall surely die, in the day ye eat thereof. Of all the trees ye may eat. Why? Because they are good and proper. But this will work death.

Here, then the reader will discover, is the law, which is simply a declaration of a rule which existed in the very nature of things. There was no need, if we may so speak, that God should take a rod and smite the sinner, in order to punish him;

for the act of transgression would necessarily involve the very penalty annexed.

The punishment for sin is death—*spiritual death*. For to be carnally minded is death; and this punishment flows as the legitimate effect of the act of transgression. There is a beautiful sentiment of Seneca, to which the experience of every man will bear ample testimony. We will give the sentiment only as we quote from memory, "There is no greater punishment for sin, than sin itself." He who has felt the corroding pangs of a guilty conscience in consequence of sin, or who has felt the gnawings of that worm that coils around the heart while tasting the bread of iniquity, will feel the force of the sentiment here uttered. Scripture testimony is equally explicit upon this point. How does God correct his children? Let the prophet answer—"Thine own wickedness shall correct thee, and thine own backsliding shall reprove thee."

In this language the principle is plainly recognized and positively asserted, that sin and iniquity involve their own punishment, and inevitably bring down correction upon the head of the offender.—"Can a man go on hot coals and his feet not be burned? Can a man take fire in his bosom and his clothes not be burned?" The answer is ready—No, it is utterly impossible. Equally impossible is it for any man to transgress the laws of God, and not feel the serpent of misery winding his poisonous coil around the very fibres of the heart.

Let this principle be well fixed in the mind, and the attention be taken from ideal miseries in another world as a punishment for sin, and be placed on those real evils which are the unavoidable results of a departure from the way of wisdom, and sin will be in a good degree banished from the earth.—W.

SCHENECTADY.

There is a growing interest in favor of the good cause of truth, in this city, and we trust the time is not far distant when the joyful tidings of impartial grace, will find a goodly number of faithful advocates, who will contend earnestly for the faith once delivered to the saints. May the blessing of Abraham's God attend their exertions for the upbuilding of Zion's cause.—W.

NEW MEETING HOUSES.

Such of our readers as wish the cause of Universal Salvation success, will be pleased to learn that its advance in the state of Massachusetts, more than fulfils the expectations of its warmest friends. In every section of the State, an unusual interest is manifested in behalf of the doctrine of God's impartial grace. Already have the orthodox denominations in and around Boston, become the "minor sects."

We learn that not less than six Meeting houses are in progress of erection by the Universalists in that State. They are to be located in the towns of New Rowley, Danvers, Framingham, Quincy, Scituate, and in South Boston. Whoever lives to see the year of our Lord 1850, will see the Universalist denomination of christians, the prevailing sect in Massachusetts, and second to few, if any in the state of New-York.—P.

MARRIED.

In this city, on Tuesday the 14th inst. by the Rev. C. F. LeFevre, Mr. Wm. H. Dagwell to Miss Sarah Ann Cunningham, both of Troy.

[For the Anchor.]

LETTER I.

TO REV. WORDEN REYNOLDS.

Of the First Campbell Church in Pawlet, Vt.

Sir—Not wishing to irritate your feelings, but rather to allay dissension and promote peace by this epistle and the answer I hope to receive, I present you the following, which I expect you to answer without delay. There are expressions in circulation, of which you are said to be the author, the principal of which is the following—"He ought to have known better, when living in disobedience to the commands of God." This is said to have been spoken by you relative to my participation in the eucharist, instituted at your house. Be pleased to inform me whether you did make such a statement or not, and if so to give me your reasons in full for so doing. I remain yours, &c.

CALVIN HOLLISTER.

July 31, 1832.

LETTER II.

Sir—As I have received no reply to my letter of the 31st ult. and concluding from this unexpected delay, that you had rather let fate determine the result, thereby granting me that license the subject allows, give me leave to address you by this epistle, in the spirit of philanthropy and christian affection.

When you first commenced preaching in this town, on your present plan, you came professedly liberal to all sects of christians—declaring that the present plat-forms of gospel salvation were too narrow and contracted for the broad basis upon which to build the church of Christ, which had a foundation in the twelve apostles, "Christ himself being the chief corner stone." Thus you have attempted to set forth the gospel in its original purity. You have formed a church and celebrate the eucharist once a week. You say, "this table is not our own, but the Lord's," and therefore, as I have understood, you invited all christian people of every denomination, to participate in these memorials of our Saviour's sufferings. As you well know, I attended your meeting a few weeks since, in which the deacon officiated, because of your absence. After the usual exercises, the Lord's supper was celebrated. These memorials were presented to me, and the principles which I profess would not permit me to refuse partaking of the same.

Now give me leave to ask, where is your ground of complaint? Is it because of your deacon's christian spirit and liberality? No; it is because I accepted of his invitation. You chose to pour out the vials of your wrath upon one who was expected to add very little to your cause. You chose to sacrifice this christian relationship, at the shrine of prejudice and popular opinion, rather than to support invariably and before all men, the principles you publicly advocate. You attack no blame to your deacon, and the God of peace grant you never may. He is undoubtedly

worthy of your special regard and esteem, as a neighbor and an exemplary christian. And if you had made his deportment a standard of your own rectitude, and the guide of your conduct, I should not have had to notice the back-bittings and abusive language which you promulgated in the peaceful circle of neighborhood society, in saying, "he ought to have known better, when living in disobedience to the commands of God." Who made you a judge over us in these matters? Of whom are you commissioned, that you should give out discipleship to others? "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, yet they shall be as wool."

Methinks I hear you exclaim—he has not come in at the door—he has not been baptized. Give me leave to ask you—is Christ, who is the door, the way and the life, *water baptism*? Is water baptism a special requisite in order that we should become heirs of the gospel kingdom? And is it impossible for us to sit down to the marriage feast without it? Your own judgment and good sense tell you that it is no saving ordinance—that it is a form, and that we should consider it as a privilege, rather than a duty or obligation. Then why do you continue to blind the eyes of the people, by imposing this act upon them as an indispensable duty of christian discipleship? But perhaps you may say, that Christ commanded his disciples to "go and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost." But recollect this was not an indispensable requisite to their entering the kingdom of heaven, [the gospel kingdom.] Let us hear the language of our Saviour to his disciples—"Except ye be converted, and become as a little child, ye shall not enter into the kingdom of heaven." Is being converted and becoming as a little child, *water baptism*? St. James says, "he that confesseth that Jesus Christ is come in the flesh, is born of God." Now I ask you, sir, when one is born of God, is he not a child of God?—And if he is a child of God, does he not belong to the gospel kingdom? [the church of Christ?] To deny it, is to deny the testimony of the scriptures. And for you to say I "ought to have known better, when living in disobedience to the commands of God," is too gross a libel to fall from the lips of a professed disciple of the meek and lowly Jesus, "who gave himself a ransom for all, to be testified in due time." But God grant that I may never stoop to such base grounds to seek my reparation, and that I may continue in one steady and unshaken course of conduct in the imitation of God in his goodness, "who maketh his sun to rise on the evil and on the good, and sendeth his rain upon the just, and on the unjust."

Bear with me a little longer, and I have done. John, the harbinger of Christ, baptized with water unto repentance.—He told of one coming after him, who should baptize them with the Holy Ghost

and with fire. Our Saviour commissioned his Apostles with the same power.—And in attestation of the authority and power bestowed upon them, Paul receiving some of John's disciples, "laid his hands on them, and the Holy Ghost came on them, and they spake with tongues, and prophesied." They were not baptized with water again, for he declared and thanked God that he had baptized none of them, [the Corinthians,] excepting Crispus and Gaius; lest he should say he had baptized in his own name. Peter also promised the Holy Ghost. And though he and others might have practised immersion, it is not to be inferred that it was impossible for their disciples to enter this kingdom without it. Abraham, Isaac and Jacob, are represented as setting down in this kingdom. Let me ask, when did they receive this baptism? Says St. Paul, "for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

CALVIN HOLLISTER.

[From the Christian Messenger.]

FACTS WILL SPEAK.

In the Advocate and Journal an appeal is made to the Methodist denomination for more subscribers to that paper. It is well known that it already has the largest subscription list of any paper in the world. Its number is stated at *twenty-eight thousand*! The editor shows very clearly, however, that the Methodists are still behind other denominations as a reading community. The Advocate and Journal is designed to serve the whole Methodist Episcopal Church in the United States and it has 25,000 subscribers. The New-England Herald may be added to it, and still we think the whole number will scarcely rise to 35,000. The Editor, from some data in a friend's possession, says the Presbyterians have *eighteen* papers, and the Congregationalists about the same. Giving to each paper the number of 2,000 subscribers, we have 38,000 papers published weekly by the Presbyterians, and about the same number by the Congregationalists. Now let us look nearer home. The Universalists, who are almost unworthy, of notice have *fourteen* periodicals, and issue weekly at least 20,000 papers! while the Methodists can number at the farthest only 35,000, and the Presbyterians with their "half-million" can number but 36,000, and the Congregationalists about the same. With respect to the last we believe it altogether over-rated. How is it then? The Universalists must be much more numerous than our Limitarian friends are willing to believe, (which we know is true,) or (which we think true also,) they are the greatest reading denomination in the United States! S.

DR. WATTS ON PUNISHMENT.

We find the following sentiments of this celebrated individual in the 16th vol. of an Encyclopedia lately loaned us by a friend. The Doctor believed in a separate state of souls between death and the resurrection

and wishing to prove that the punishment of crime would follow immediately after death, expressed the opinion that if heaven intended to check vice and impiety in the world, it has acted unwisely if it has really deferred the punishment of the wicked to so late a period as the Resurrection. "For such [he observes] is the weakness and folly of our natures, that men will not be so much influenced and alarmed by distant prospects nor so solicitous to prepare for an event which they suppose to be so very far off, as they would for the same event, if it commences as soon as ever this mortal life expires. The vicious man will indulge his sensualities and lie down to sleep in death with this comfort,—I shall take my rest here for 100 or 1000 years, and perhaps in all that space my offences may be forgotten, or let the worse come that can come, I shall have a long sweet nap before my sorrows begin: And thus the force of divine justice is greatly enervated by this delay of punishment." We wonder that the Doctor could not see that the sentiment he has thus avowed—viz; that the punishment should certainly and speedily follow crime is more applicable to the retributions of divine Justice, *before* death than *after* it. The doctrine is certainly correct that the ends of justice are more completely gained and men are more effectually deterred from the commission of crime, by the speedy infliction of punishment, than by its postponement to a distant and indefinite period, and hence it is, that we believe that sin is ever punished *in this earth*, to the full extent of justice. We are not of the opinion of Dr. Watts, that it is necessary to wait until *after* death before punishment begins. This sentiment we conceive to be extremely licentious in its tendency, as may be easily illustrated. Suppose for instance, an evil disposed person was assured that he might steal his neighbor's property and escape punishment for the theft, for fifty years after the transaction; would not such assurance prompt him to put forth his hand to commit the trespass? Surely it would. And so of the doctrine of punishment in another state of existence for sins of this. The evil day is put so far off, that the sinner cannot realize the certainty of its coming and therefore indulges his vicious propensities, trusting to some fortuitous circumstances to enable him to evade all punishment whatever. But we have spun out our remarks further than we had first designed, to show how much is lost by our not extending the application of correct principles to their natural and legitimate results. In the cause before us, the prejudices of education and the bias of creeds have surely operated to the concealment of the whole truth.—*Gospel Witness*.

LETTERS AND REMITTANCES

Received at this Office since our last number.

J. J. H. Amenia Union Society, N. Y. J. R. Greenbush. J. J. A. Ann Arbor, M. T. J. J. H. Amenia Union Society, N. Y. Z. L. R. Shutesbury, Mass. R. S. Berlin. T. F. Wilmington, Vt. \$0 25. E. B. Compton, Vt. \$4. J. E. B. Coxackie, \$12. D. M. Hampton, N. Y. E. B. South Reading, Vt. M. B. N. Schodack. J. R. Schodack.

POETRY.

THE WINGED WORSHIPERS.

BY CHARLES SPRAGUE.

An impromptu upon two little birds which flew into a house of worship during service.

Gay, guiltless pair,
What seek ye from the field of heaven?
Ye have no need of prayer,
Ye have no sins to be forgiven.

Why perch ye here,
Where mortals to their Maker bend?
Can your pure spirits fear
The God ye never could offend?

Ye never knew
The crimes for which we come to weep:
Penance is not for you,
Blessed wanderers of the upper deep.

To you 'tis given
To wake sweet nature's untaught lays:
Beneath the arch of heaven
To chirp away a life of praise.

Then spread each wing,
Far, far above, o'er lakes and lands,
And join the choirs that sing
In yon blue dome not reared with hands.

Or, if ye stay,
To note the consecrated hour,
Teach me the airy way,
And let me try your envied power.

Above the crowd,
On upward wings could I but fly,
I'd bathe in yon bright cloud,
And seek the stars that gem the sky.

'Twere heaven indeed,
Through fields of trackless light to soar,
On nature's charms to feed,
And nature's own great God adore.

(From the Christian Messenger.)

GOD IS GOOD.

Written by Mr. Samuel M. Rockwell, of Columbus, Ohio, a few days before his death, which was noticed in the Messenger of July 21.

Go and dwell upon his love,
His goodness and His power—
Go view the orbs that roll above,
And look upon each flower.

Go ask the planets in the sky,
Which on their axis turn—
Go view, the comets as they fly,
And in their orbits burn.

Go then, and read in Nature's book
Go contemplate His ways—
Go view each mountain and each brook,
And give thy Maker praise.

All nature cries that God is love—
He makes the earth his care:
The eye that looks on worlds above
Can read His goodness there.

Go gaze upon the flowery sod,
And view the sweets of Spring:

Then bow thy grateful heart to God,
And all His mercies sing.

Oh, may Thy goodness ever be
My study and delight—
Teach me, My God, to look to thee
For comfort, peace and light!

Be with me!—be my guard and guide,
And till life's race be run,
Teach me, whatever may betide
To say, "Thy will be done."

BOOKS.

STEPHEN VAN SCHAAACK,

No. 292 South Market street, Albany, keeps the following books constantly on hand for sale:

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Ballou's 1st and 2d Enquiry.
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Abraham's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.
Vindication of Universalism, by Pitt Morris.
The Christian Visitant, at the publisher's price.
S. R. Smith's Scripture Catechism.
H. Ballou's do. do.
Sermons by T. Fisk.
Fox Sermon, by H. Ballou
June, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a *General Depository for Universalist Publications*, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

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Boston, May, 1832.

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CATALOGUE.

Ancient History of Universalism.
Modern do. do.
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Do. on the Parables.
Do. Sermons.
Ballou's 1st Enquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
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Abraham's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. S. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Ballou.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAACK, No. 292 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 23, 1832.

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Gospel



Anchor.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, SEPTEMBER 1, 1892.

NO. 10

[For the Anchor.]

LETTER IX.

TO REV. EDWARDS A. BEACH,

Pastor of the first Presbyterian Church in
Schenectady, N. Y.

"Rebuke a wise man, and he will love thee."

Sir—I need not be very particular in discussing the tenth and eleventh signs of the "world's people;" for we all know that they were the distinguishing characteristics of the old scribes and pharisees, and we also know who are engaged in the same unhallowed schemes in our day.

Tenth sign. The old scribes and pharisees were extensively engaged in missionary schemes. Our Saviour said unto them, "Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make two-fold more the child of hell than yourselves." (Matt. xxiii. 15.) Hence it is evident that the world's people in our Saviour's day, were very anxious to make proselytes; for they compassed sea and land to make only one.—But what was he when they had made him? Why, two-fold more the child of hell than themselves. But what are we to understand by this? Was their proselyte more deserving of an eternal hell, or of any punishment, than they themselves were? No; I cannot believe that this was our Saviour's meaning; for they who made him a proselyte by their artful and deceptive schemes, were more wicked in so doing than he was. It is true, their proselyte would be more headstrong than they were, because more full of the same blind zeal that urged them on to destruction. And this I think is what Jesus meant, that their proselytes would be more blind and heedless, but not more liable to be involved in the misery and destruction which awaited that devoted nation, the Jews; for Jesus made it certain that they would be involved. But, sir, I suppose you will say that their proselyte was more deserving of unending misery, or more liable to be eternally damned than they were. But I have three reasons to offer why this is not true:—

1. Allowing that the pharisees were threatened with endless misery, their proselyte could not be more deserving of this punishment than they were. For the deceived cannot be worse than the deceiver. And, besides, Jesus said that the pharisees were "full of hypocrisy and iniquity,"

and their proselyte could not be more than full.

2. Their proselyte could not be more liable to endure the punishment threatened, for our Saviour made it certain that the pharisees could not escape it. He said unto them, "ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" By the manner in which this question is asked, and from the language in connexion with this text, it is evident that the Jews considered it impossible for the pharisees to escape the punishment threatened; and therefore their proselyte could not be more liable to it than they were.

3. I think it is evident that the pharisees were threatened with temporal punishment, and not an eternal hell. You know, sir, that the word hell in the above texts, is from the word *Gehenna*, and you know that your own commentators allow that this word is not used in the Old Testament to signify a place of punishment after death. Dr. Campbell will not allow that either Sheol, Hades, Tartarus or *Gehenna*, which are rendered hell in our common Bible, signifies, in the Old Testament, a place of punishment after death. But in ten instances of twelve, in the New Testament, he is very sure that *Gehenna* is used as an emblem of punishment beyond the grave. Now, if *Gehenna* does not in the Old Testament, denote a place of punishment after death, it cannot in the New. It is evident that an entirely new sense must have been attached to the word by men, without any authority.—And this Dr. Campbell has fully proved, notwithstanding he is so sure that *Gehenna*, in the New Testament, denotes an eternal hell. Upon this word, he thus remarks. "That *Gehenna* is employed in the New Testament to denote the place of future punishment, prepared for the devil and his angels, is indisputable. In the Old Testament we do not find this place in the same manner mentioned. Accordingly the word *Gehenna* does not occur in the Septuagint. It is not a Greek word, and consequently not found in the Grecian classics. It is originally a compound of the two Hebrew words, *ge hinnom*, the valley of Hinnom, a place near Jerusalem, of which we hear first in the book of Joshua xv. 8. It was there that the cruel sacrifices of children were made by fire to Moloch, the Ammonitish idol, 2 Chron. xxxiii. 6. The place was also called *tophet*, 2 Kings xxiii. 10, and that,

as is supposed, from the noise of drums; *toph* signifying a drum, a noise raised on purpose to drown the cries of the helpless infants." This place, Dr. Campbell says, without the least authority, was used by the New Testament writers as an emblem of punishment in another world.—But hear him farther, and you will see that he not only overthrows the whole fabric of endless misery himself, but destroys the very foundation upon which, at first, he so safely built. He adds: "As this place was in process of time, considered as an emblem of hell, or the place of torment reserved for the punishment of the wicked in a future state, the name of *tophet* came gradually to be used in this sense, and at length to be confined to it."

Thus, sir, you see that your learned commentator, Dr. Campbell, leaves your hell without name, date or location. He tells us that neither *Sheol*, *Hades* or *Tartarus*, is the name of your hell. Neither will he allow that *Tophet* or *Gehenna* is the name of that place in which you believe for your poor sinful neighbors. But in process of time, *Gehenna* or *ge hinnom*, the valley of Hinnom, was considered an emblem of your hell. Yes, "the name *Tophet* came gradually to be used in this sense, and at length to be confined to it." Here is the beginning and end of your hell. It has no name, no date of its origin, no location.—Then of course it never existed, only in the cruel hearts and benighted minds of men. *Gehenna*! an emblem of a hell, for which you have no name nor locality!—Neither do you know when it was made. The Dr. declares that there is no name for your hell in the Hebrew, Greek or English languages; but gradually, in the process of time, *Tophet* was used as an emblem of it; and at length, as the wise men of the world could find no other name, they confined it to *Tophet* or hell.

Sir, suppose you were sent to compass sea and land to make one convert, and in order to make sure of him, you threaten him with your eternal hell, if he does not immediately subscribe to your creed, and he should ask you some questions about your hell, how would you give him any definite answer? Should you consider me a fit subject of your mission, and should threaten me with your hell, I should ask you the following questions. When was your hell made? Answer. I do not know; but I suppose it was created when the heavens and the earth were. Does your Bible give an account of its creation? No.

Then it rests upon supposition only.—Where is it located? I suppose it is under the earth. What! among our antipodes? No, finally, no it cannot be there; but I guess it is very near heaven; for when the "rich man" was there, he conversed with Abraham, who was in heaven. But this is mere matter of conjecture. Yes—but I am in a hurry now, I will talk with you some other time. But stop, I thought you were a missionary, and I wish to know something about your hell before I embrace your doctrine. I must have some better proof that there is such a place than mere supposition or conjecture.—What is the design of this hell, which you know so much about, and in which you are anxious to have me believe, but of which you can tell nothing? It is designed as a place of punishment for the wicked, and if you do not repent you will be damned. But stay a moment, and do not get angry. I will trouble you with only one question more. Is there any name for your hell, in the original languages? There is not. But the word Gehenna, or valley of Hinnom, "was in the process of time, considered as an emblem of hell."—And "the name Tophet (or valley of Hinnom) came gradually to be used in this sense, and at length to be confined to it." Yes! Gehenna "was in the process of time, considered an emblem of" the heathen's fabled fiery hell. Here we have an emblem of a hell before that hell existed. And, finally, "in the process of time," the emblem is considered the reality. Surely, this is the wisdom of this world.

Sacred history informs us that the Jews were held in captivity in Babylon, seventy years. In this time a new generation sprang up. And profane history says that the Jews returned full of the heathens' notions about the devil and hell. And, as Dr. Campbell informs us, Gehenna, Tophet, or the valley of Hinnom, "was in the process of time, considered as an emblem of hell." Hence it is evident that your hell originated among the heathen, and exists only in emblem. And you, sir, instead of teaching the pure "gospel of Christ," are teaching its corruptions. Yes, that partial, "earthly, sensual, devilish," and infinitely cruel system taught by the heathen. This is the doctrine to which you would make us all proselytes.

[Remainder of this letter in our next.]

[From the Universalist.]

A FRAGMENT.

I may be told, perhaps, that Universalists are as virtuous and good, as exemplary and pious, as any christians in the land. I admit it. I believe it. But this is not enough. The believers in God's essential and unbounded goodness, ought to exceed every other class of men in virtuous attainments; and they will exceed them, if they walk worthy of the religion which they profess. They are obligated to be more holy, than other men, because they have a better and holier faith. They are bound by the most solemn obligations, to exhibit to the world the superiority of

their faith, in the holiness of its fruits,—in the excellency of its precepts—its superior influence on the heart and life. It is not enough—I repeat it, it is not enough,—that the friends of this glorious doctrine are as good as others, whose views of God's grace are less extensive and efficient than their own. If they have more light than other men they should cause it to shine in its full splendor and power; and then men of every sect and denomination would see it, and the admiration of its glory, would honor their Father who is in heaven.

The faith of the Universalist rests secure on the imperishable, ever enduring throne of Truth. It accords with enlightened reason—with all that is seen of God in the visible Universe,—with all that is written in the pages of holy inspiration—and is, therefore, placed beyond the reach of controversy. No weapon formed against it shall prosper. Its proofs are irresistible, and every where. God's infinite wisdom and love are seen in every object of creation; and in all the operations of divine Providence. He has stamped the impress of his unbounded goodness on all his works. But the world are blind to arguments of this character. Hence the importance, the absolute necessity, of bearing in our lives the fruits of our religious faith, for this is an argument which all must see, and whose force all must acknowledge. In this way every man, however humble his station in life, will become a living preacher of truth and righteousness, and give effectual aid to the cause of God's boundless grace in the earth. My brethren think of these things. Such reflections will do you no harm.

I have heard many express regret for the want of ability to advocate the cause of truth. Happy in their own minds, they wish to see those around them nourished from the same fountain of living waters, whose streams of comfort have refreshed and gladdened their own souls. They are desirous to do something to promote the interests of their fellow men, and to bring them into the enjoyment of eternal life. But they cannot employ the weapons of truth—cannot reason; and because they do not understand all mystery and knowledge, they think they can do nothing. But there is no soundness in this conclusion. If they did but know it, such persons are able to give effectual assistance to the cause of truth. Let them practice the principles which they profess. Let them imitate the God whom they worship by manifesting a spirit of kindness towards all men, in "doing justly, loving mercy, and walking humbly;" in this way they may become successful advocates of the truth as it is in Jesus, promote the diffusion of knowledge and happiness in the world, and "glorify their Father who is in heaven."

If we would see our order more exalted, extended and prosperous, we must let our actions demonstrate the purity and worth of our faith. Professions are of no avail; they are as empty as the wind: but

in good works there is something substantial. And when men behold them, they are convinced of the goodness of the principles from which they flow. If the fruit be pleasant to the eye and of delicious flavor the tree which bore it is universally allowed to be good.

Nothing has dishonored religion so much as the unworthy conduct of its professed friends. They have conducted like other men; like other men they have loved the alluring vanities and corruptions the honor and praise of the world, more than they have loved the truth, and the honor that cometh from God. I have often heard it said—with what emotions I need not stop to describe—that professed christians are no more moral, no more virtuous, no more pious, than those who believe in no religion; but who follow the light of nature alone. I fear there is too much truth in such remarks; and deeply regret that occasion should ever have been given for such reproaches.

In closing these desultory remarks, it is proper to observe that no man can be a disciple of Christ, a christian, unless he exhibits the light and fruit of his doctrine. All enter not into the kingdom of heaven, that cry Lord, Lord; all are not Universalists who assume the name. It is by their fruits ye shall know them. If, then, we desire to be virtuous and happy let us cultivate the fruit of the gospel, which is "on earth peace, and good will to men." Then our faith would flourish—the day spring from on high would visit us—the emancipating, renovating light of the gospel would dawn on every dark and desolate region of the earth, and the kingdom of this world would become the kingdom of our Lord and his Christ.

J. H. B.

RELIGION.

Letter of the Rt. Hon. William Pitt, Earl of Chatham, to the people of England.

"Pure religion, and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world."

GENTLEMEN—Whoever takes a view of the world, will find that what the greatest part of mankind have agreed to call religion, has been only some outward exercises esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, offer up sacrifices, to fast and feast, to petition and thank, to laugh and cry, to sing and sigh by turns; but has not yet been found sufficient to induce them to break off an amour, to make the restitution of ill-gotten wealth, or bring the passions and appetites to a reasonable subjection. Differ as much as they may in opinion concerning what they ought to believe, or after what manner they are to serve God, as they call it, yet shall they all, agree in gratifying their appetites. The same passion reigns eternally in all countries and in all ages. Jew and Mahometan, the Christian and the Pagan, the Tartar and the Indian, all kinds of men who differ in al-

most every thing else, universally agree with regard to their passions? If there be any difference among them, it is this; that the more superstitious, they are always the more vicious; and the more they believe, the less they practice. This is a melancholy consideration to a good mind, it is a truth and certainly worth while to inquire into. We will, therefore probe the wound and search to the bottom: we will lay the axe to the root of the tree, and shew you the true reason why men go on in sinning and sinning again through the whole course of their lives; and the reason is, because they have been taught, most wickedly taught, that religion and virtue are two things absolutely distinct, that the deficiency of one might be supplied by the deficiency of the other: and that what you want in virtue you must make up in religion. But this religion, so dishonorable to God, and so pernicious to man, is worse than Atheism, for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious; but superstition, or what the world means by religion, is the greatest possible encouragement to vice, by setting up something as religion which shall atone and commute for the want of virtue. This is establishing iniquity by law, the highest law: by authority, the highest authority; that of God himself. We complain of the vices of the world, and of the wickedness of men, without searching into the true cause. It is not because they are wicked by nature, for that is both false and impious: but because to serve the purpose of their pretended *soul savers*, they have been carefully taught that they are wicked by nature, and cannot help continuing so. It would have been impossible for men to have been both religious and vicious, had religion been made to consist wherein alone it doth consist; and had they been always taught that true religion is the practice of virtue in obedience to the will of God, who presides over all things, and will finally make every man happy who does his duty.

This single opinion in religion, that all things are so well made by the Deity, that virtue is its own reward, and that happiness will ever arise from acting according to the reason of things, or that God ever wise and good, will provide some extraordinary happiness for those who suffer for virtue's sake, is enough to support a man under all difficulties, to keep him steady to his duty and enable him to stand as firm as a rock, amidst all the charms of applause, profit and honor. But this religion of reason which all men are capable of, has been neglected and condemned and another set up, the natural consequences of which have puzzled men's understandings and debauched their morals, more for instead of being taught that religion consists in action, or obedience to the eternal moral law of God, we have been most gravely and venerably told that it consists in the belief of certain opinions which we could form no idea of, or which were contrary, to the clear perceptions of our

minds, or which had no tendency to make us either wiser or better, or which is much worse, had a manifest tendency to make us wicked and immoral. And this belief, this impious belief, arising from imposition on one side, and from want of examination, has been called by the name of religion, whereas real and genuine religion consists in knowledge and obedience.—We know there is a God, and we know his will, which is, that we should do all the good we can: and we are assured by his perfection, that we shall find our own good in so doing. And what should we have more? Are we after such inquiry, and in an age full of liberty, children still? and cannot we be quiet unless we have holy romances, sacred fables, and additional tales to amuse us in an idle hour, and to give rest to our souls when our follies and vices will not suffer us to rest? You have been taught, indeed the right belief, for orthodoxy will, like charity, cover a multitude of sins; but be not deceived; belief of, or assent to the truth of propositions upon evidence, is not a virtue, nor unbelief a vice, faith is not a voluntary act, it does not depend upon the will, for every man must believe and disbelieve, whether he will or not according as evidence appears to him. If, therefore, men however dignified or distinguished command us to believe, they are guilty of the highest folly and absurdity because it is out of our power; but if they command us to believe, and annex rewards to belief and severe penalties to unbelief, then they are most wicked and immoral, because they annex rewards & punishments to what is involuntary, and, therefore, neither rewardable or punishable. It appears then, very plainly unreasonable and unjust to command us to believe any doctrine, good or bad, wise or unwise: but, when men command us to believe opinions, which have not only no tendency to promote virtue, but which are allowed to commute or atone for the want of it, then are they arrived to the utmost pitch of impiety,—then is their iniquity full: then have they finished, the misery, and completed the destruction of poor mortal man, by betraying the interest of virtue, they have undermined, and sapped the foundation of all human happiness, and treacherously and dreadful have they betrayed it! A gift, well applied, the chattering of some unintelligible sounds called creeds, and unfeigned assent and consent to whatever the church enjoins, religious worship and consecrated feasts; repenting on a death bed; pardons rightly sued out; and absolution authoritatively given, have done more towards making and continuing men vicious, than all the natural passions and infidelity put together, for infidelity can only take away the supernatural rewards of virtue, but these superstitious opinions and practices have not only turned the scene, and made men lose sight of their natural rewards of it, but have induced them to think, that were there no hereafter, vice would be preferable to virtue, and that they increase in happiness as they increase in wickedness;

and this they have been taught in several religious discourses and sermons, delivered by men whose authority was never doubted, particularly by the late Reverend prelate, I mean Bishop Atterbury, in his sermon on these words, "if in this life there only be hope, then we are of all men most miserable," where vice and faith ride most triumphant together. But these doctrines of the natural excellency of vice, the efficacy of a right belief, that dignity of atonements and propitiation have besides deprived us of the native beauty and charms of honesty, and thus cruelly stabbing virtue to the heart, raised and diffused among men, a certain unnatural passion which we shall call religious hatred; a hatred constant, deep rooted, and immortal. All other passions rise and fall, die and revive again; but this religious and pious hatred rises and grows every day stronger upon the mind as we grow more religious, because we hate for God's sake, and for the sake of those poor souls too, who have the misfortune not to believe as we do, and can we in so good a cause, hate too much? The more thoroughly we hate, the better we are; and the more mischief we do to the bodies and estates of those infidels and heretics, the more we do, the more we shew our love to God. This is religious zeal, and this has been called divinity, but remember the only true divinity is humanity.

WILLIAM PITT.

THE MORALIST.

"The way of the transgressor is hard."

If you are not yet convinced of the truth, go with me to the dark cells of the penitentiary—to the cold, dismal and cheerless abiding place of the solitary convict, who is to remain in this mansion during life. In one corner is his hard comfortable couch placed where no sound breaks upon his benumbed and chilled faculties, save that of the grating of the ponderous bolts and bars. There, shivering with doubts and apprehensions—shut out from the world, darkness, dreariness, and sickness of heart surrounding him—left to brood in silence on the past. Look upon this living monument of shame—where is inscribed upon his burning brow, his hollow cheek—his ghastly and emaciated countenance, the fearful recompense that awaits the transgressor. Here, written as in characters of fire, you may see that there is no peace to the wicked—that there is a God who judgeth in the earth! You that have chosen the way of wisdom, peace, and peace, contrast this situation with your own, and then tell me if you are not abundantly compensated for all your deeds of virtue, even if there is no other world but this!

Turn to a more common spectacle, look at the man of intoxication, reeling and staggering home from some public place of resort, a bloated curse to himself, his family and all mankind. Once, perhaps, he was looked up to with friendship and respect, genius flashed in his eye, eloquence dropped from his lips, and his

friends were anxiously looking forward to a period when he should clothe himself with fame and renown. But, alas! how sad is the reverse, in the noon-tide of joy, in the very day-spring of fortune and honor, even then lay lurking in his path the demon of desolation. His friends must be merry with him, they must gaily quaff the flowing bowl to his success in life. Soon the habit of loitering at these store-houses of ruin and despair become fixed, soon the serpent of the still more subtle than that which beguiled Eve, wound its venomous fangs around his very soul! And what is he now—depleted and scorned by all mankind, sunk below the level of the brute that wallows in the mire, his home a desolation, his starving naked children, crying bitterly for a morsel of bread. The partner of her former joys, mourning in the bitterness of her soul over the memory of days when the sun seemed to rise but for her happiness, when wrapped in the enchantments of fancy, this world seemed a weedless garden, all above was sunshine, and all beneath was flowers. Now what is her situation, pale and wan, heart broken she is fast sinking to the silent tomb, where the wicked cease from troubling and the weary are at rest. Look at the husband, once affluent and happy, respected and beloved. Now his hands trembling, his lips quivering, his face covered with wounds and bruises, his house stripped, and himself a beggar. A few more short days, and the alms house receives him covered with filth and disease, and racked with excruciating pain, he breathes his last, and the clouds of the valley cover him! And yet there are those who tell us there must be an endless hell, a future state of retribution, because the wicked enjoy so much more pleasure in this world than the righteous!

When we look around us and see many of the companions of our childhood, who were once treading the path that leads to usefulness, happiness, and peace, who are now bereft of every comfort, the loathed inmates of a jail or almshouse, the shivering pensioners of the cold charity of a grudging world, and think what was once their situation—when we look again and find others sleeping in the silent valley, unwept and unhonored, does our better judgment ever tell us that the way of sin is easy, and that the burden of iniquity is light? Have we ever witnessed their burning shame, their bitter remorse, their scalding tears of repentance, without feeling that there is a fearful recompense for iniquity in the earth? I appeal to the understanding of my respected auditors, to answer me from the heart, when I ask—if they ever yet have raised the chalice of guilty pleasure to their lips, without finding, by melancholy experience, that there was consuming fire in the draught? Have we ever in the whole course of our lives, willingly and wittingly transgressed the commandments of God, without finding a reward according to our works—without feeling that our judgment lingereth not and our damnation slumbereth not!

These questions that relate to our experience, we do know that for the wrong that we have done, for that we have ever received a just recompense of reward.

[From the Christian Bower.]

NAMES.

"Strange as it may appear, the generality of mankind is almost wholly governed, by words or names. The multitude or common rout, like a drove of sheep or an herd of oxen, may be managed by any noise or cry which their drivers accustom them to. And he who will set himself up for a skilful manager of such affairs, so long as the people have ears to hear, need never inquire whether they have any understanding whereby to judge; but with two or three empty popular words, such as popery and superstition, liberty of conscience, &c. well tuned and humoured may whistle backwards and forwards, upwards and downwards till he is weary; and get upon their backs when he is so.

The influence of words, thus characteristic and particularly described by Dr. South, is apparent at this day, and is not confined to the common rout, or "rabble." The flame of christian love is every where obstructed by mere names. Men otherwise amiable and intelligent, if they will only look into their own hearts, must confess that the main reason why they sometimes look upon their brethren with distrust, is, that they are called by a different name—ranked under another denomination. The term "Savinian," for instance is a word that fills thousands of minds with horror, and leads them to avoid him to whom it may be applied, as if he had contracted a deadly and contagious disease. What the meaning of the word is, is a question which they never think to ask. The mere sight or sound of it is enough. It is a pity that any persons of common intelligence should suffer themselves to be deluded. What would our Great Master say if he were to return to the earth? We know what he would say—for we know that he has said, "By this shall all men know that ye are my disciples, if ye love one another." This is the text of christian discipleship—love. And as we regard the authority of our blessed Lord, it becomes us to judge our brethren by this criterion. Is he trying continually to do them good? Does he do as Christ did? Then no matter by what religious name he is called. So far as he proves himself to be a christian. If his brethren do not acknowledge him as such the great head of the church will.

If our divinity doctors were more concerned to call the attention of the people to a life of practical righteousness, and less to priests, commentators on doctrines, future rewards and punishments, Heaven Hell, might look forward with the pleasing anticipation that the day was dawning when the knowledge of the Lord would cover the earth as the waters cover the sea. But so long as systematical notions of religion are made to supply the place of virtue, so long will darkness cov-

er the people, even Egyptian darkness which may be felt.

ANECDOTE.

Sometime ago we happened into a merchant's store for the transaction of a little business. There were several citizens within, among them was a respectable farmer, whom "all the world knew," that was acquainted with him, as a gentleman of great integrity and marked benevolence. He was a veteran Universalist, who had come out on a rainy day, to make an interest in favor of an orphaned family which was destitute. We found him earnestly addressing the people present on the subject, reminding them of the christian duty to "visit the fatherless in their afflictions," and endeavoring to obtain some additions to the contributions he himself proposed to make, for the relief of those objects of charity and mercy. The merchant, who was a Baptist church member, remained silent and apparently indifferent, till Mr. B. commenced a personal appeal to him. Soon something was said about Mr. B's Universalism. "I can tell what makes you a Universalist," said the Baptist,—"you are a man naturally so benevolent, that you cannot look upon the misfortunes or miseries of others with complacency, even in this world; and the idea of eternal misery, is so abhorrent to our feelings, that, while you turn from it with horror, you will not allow it a place even in your creed. This is why you are a Universalist." "And an opposite reason," rejoined Mr. B. "may be the reason why you are a Baptist. At least I might judge so from your present refusal to relieve the distressed. I envy not such feelings as harmonize with such a creed."—*Christian Intel.*

With regard to the sharpest & most melting sorrow, which arises from the loss of those whom we have loved with tenderness it may be observed, that friendship between mortals can be contracted on no other terms, than that one must sometime mourn for the other's death: And this grief will always yield to the survivor one consolation proportionate to his affliction; for the pain, whatever it be, that he himself feels, his friend has escaped.—*Johnson.*

If the demon of gaming shall enter the same breast where honor, courage, wit, and wisdom reside, such a mind is like a motley suit of cards, where kings, queens, and knaves are packed together, and make up the game with temporary good fellowship; but there it is a hundred to one but the knave will beat them out of doors in the end.—*Cumberland.*

One Lord's day afternoon, the late Mr. Fuller, of Kettering, perceiving some of his hearers to be drowsy, as soon as he had read his text he struck his Bible three times against the pulpit calling out—"What! asleep already! I am often afraid I shall preach you asleep, but the fault cannot be mine to-day, for I have not yet begun!"

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
 L. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, SEPT. 1, 1852.

HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists will hold its annual session, in the city of Troy, the second Wednesday and Thursday (12th and 13th) of September inst. Ministering brethren are respectfully invited to attend.

SENTIMENTS OF WILLIAM PITT.

We present our readers, in another column, with a letter of the Right Honorable William Pitt, afterwards Earl of Chatham. It was first published in the London Journal of 1738. It has frequently been republished in this country; but as it will probably be new to most of our readers, and is so excellent a production, it well deserves a place in every liberal religious publication. The reader will perceive that its talented author entertained just such sentiments and opinions upon the subject of religion, as Universalists of the present day inculcate and enforce.—L.

EXPLANATION.

We comply with the request of our correspondent, to which allusion was made in our last number, in offering some remarks on Luke xx. 34, 35. "And Jesus answering said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage."

The great truth which our Saviour appeared desirous of inculcating, was the glory of the resurrection state. The Sadducees, reasoning from analogy, supposed Christ to teach that men hereafter would partake of those feelings and sentiments which characterized them here. On these false premises, they presented our Saviour with a case which they thought would involve him in difficulty in supporting the doctrine of the resurrection.—They supposed the case of a woman, who had been married to seven husbands, and the question to decide was, in the resurrection, whose wife should she be, for the seven had her to wife.

Our Saviour proceeds to show them that the supposed difficulty arose entirely from their considering the future mode of existence analagous with the present. He informs them that those relative ties of man and wife, will not exist in the eternal state, but that it was one of angelic character, in which man became equal to the angels. Here men were subject to misery, sickness, sin and death; there they could die no more, but were children of God, being children of the resurrection.

The only difficulty which the passage involves, is the expression of the word *worthy*—"they that shall be accounted worthy," &c. It has been thought from this, that some would not be found worthy; and consequently would not be raised.—But we object to this interpretation of the passage, from the following considerations.

First, the evangelist Mark, in recording the very same conversation, gives no intimation that this expression of our Saviour had a partial application,

He speaks of the resurrection in general terms.—His language is: Mark xii. 25—"For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven."

Secondly. Wherever the literal resurrection is spoken of, the terms used are universal in their application. We know of no portion of the scriptures which teaches the doctrine of annihilation to any part of the human family. St. Paul, in that most luminous description of the resurrection of man to glory and immortality, contained in 1 Cor. 15th chapter, recognizes no such views, but expressly declares that "as in Adam all die, even so in Christ shall all be made alive." What the character and nature of that resurrection is, appears equally plain from the expression—"And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Who die in Adam? Ans. All mankind; then all mankind shall be made alive in Christ. Who has borne the image of the earthy? Ans. All mankind; then all mankind shall bear the image of the heavenly.

Thirdly, we observe that the translation is not literal. The translators, in supplying the relative pronoun which, have materially altered the sense of the passage to common readers. The rendering of the verse verbatim, would read thus—"But they, being found worthy to attain to this world and to the resurrection of the dead, neither marry nor are given in marriage." We do not wish to say that the error is so much in the translation as it is in the wrong construction which we put upon it. Perhaps we may make ourselves understood by showing the error into which general readers run.—They suppose *they* to signify a certain class of men, and read the passage as if it conveyed the following sentiment—"But they, or those, or that class of people, who shall be accounted worthy of that world and of the resurrection from the dead," &c. This is certainly entirely contrary to the true import of the text, even as it stands. The text explicitly states that *they shall be found worthy*; and when read in strict accordance with the preceding verse, conveys that sentiment. "For they," that is, the children of this world, "which shall be accounted worthy," or being accounted worthy, in the original, or otherwise, inasmuch as they are worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage.

The whole difficulty lies between the translators, in having supplied the relative *which*, and having converted the participle into a verb; and the reader in supposing *which* to refer to a certain worthy class, whereas it refers to the children of this world, namely, the whole human family.

Fourthly. We subjoin the opinion of a respectable writer on this subject, and give it in his own words.

"The word *worthy*, here relates not to moral desert, for if Christ had taught that the resurrection of the dead was to be purchased by moral desert here, it would have formed such a prominent feature in the doctrine of the resurrection that it would have been conspicuous in the scripture teachings on the subject. But the scriptures teach the resurrection of all men, not according to their deserts, but according to God's purpose. Therefore the word *worthy* relates to the value which God sets on his creatures, according to the scale of being in which he has placed them. The worthi-

ness expressed by it is like the value mentioned by Christ in saying, "ye are of more value than many sparrows." There was no comparison between them and the sparrows in respect to moral desert, but God had placed them in a higher scale of being."—L.

PHILADELPHIA CITY MISSION.

"I acknowledge the receipt of a donation from Miss O——, also one by the Rev. Mr. L——, and one by Mr. N——."

I trust the Christian public will remember the increased importance of these Missionary efforts in our city, while the judgments of our heavenly Father are pressing upon us so severely. Those agents who are sustained by the Board of Managers are still in the field. But in order to continue these labors, the Board must speedily receive additional contributions.

Christian friends! must these agents now be dismissed?

Contributions will be thankfully received by Thos. Elmes, Treasurer, No. 104, Market street, or by THOS. G. ALLEN, General Agent. No. 126 S. Fifth street.

The above is a literal copy of an advertisement which appears in an orthodox public religious paper. It appears to us that no one possessing the common powers of reflection, can read it without sentiments of indignation and disgust. The philanthropic mind must have been pained by perusing the public journals, in seeing the various speculations that have been entered into by the advertisement of nostrums, to prevent the attack of the prevailing epidemic. But of all quackery which ever infested the community, *priestcraft* is the worst.—What an unprincipled effort is here made to pick the pockets of the people. "The judgments of our heavenly Father are pressing upon us severely;" and to arrest these judgments, we suppose the people must pay the priests. These gentlemen have no idea of the doctors reaping a harvest, but they must come in and claim their *tithes* at least. The pious missionaries in the city of Philadelphia, are still in the field; they have not yet been frightened away by the Cholera; but if their services are continued, "the board must receive additional contributions." It is in vain to expect the consolations of the gospel or the ministrations of the word in these trying times, if they can not be well paid.—This is what is called *improving* these solemn seasons. We have heard of those who are called "wreckers," improving the opportunity of a vessel wrecked on the coast, by taking all that they could lay their hands on, and these spiritual wreckers seem actuated by the very same spirit. While the good city of brotherly love is laid waste by pestilence, these land pirates seize the opportunity to prey upon the wealth of its inhabitants. They tell you plainly, "you are now in our power, and if you do not contribute handsomely, we will withdraw all assistance and leave you to perish. The judgments of God are abroad in the land, you cannot pass into the eternal world, in peace, without our aid, and we are sensible of this fact; therefore unless you pay us well, we will desert you in the hour of your need."

Citizens of Philadelphia! has it come to this?—Are you unblushingly told that you shall not receive the waters of salvation, which are "without money and without price," unless you pay your cash to these spiritual panders? Oh! "wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not?" Arise, citizens, with the indignation of an

insulted community, and tell these cold, heartless and lucre-loving speculators, that you wish not their unhallowed assistance. Consign them to that contempt which their infamy so justly merits.— Contrast the behavior of these apostates of benevolence, with your lamented Girard, and you will find a sufficient reason for the wise provision which he made, in excluding these characters from interfering with his benevolent institution. The mammon of unrighteousness is the idol that they worship; their belly is their god, and their hands are soiled with the black spots of bribery and corruption.—L.

"No more man since the fall has been able, perfectly in this life, to keep the commands of God, but daily doth break them, in thought, word and deed."

"Though man has lost his ability to obey, God has not lost his right to command."—*Calvinism*.

We will begin our comment, as tales usually commence. Once on a time, there was a man who had a son who was in the habit of assisting his father in his labors. It unluckily fell out, that on a certain day, this son by an act of disobedience, lost both his arms. In due time the wounds were healed, but the son was completely unable to perform manual labor. The father, unmindful of his son's miserable condition, commanded him to perform as much labor as he was in the habit of accomplishing when he had two hands. The son replied—"Father, I cannot work; do you not see I have no hands? How, then, can I labor?" "Ah, you wretch!" said the inexorable father, "I know you have no hands, but it is your own fault. You lost them by your folly; and I would have you to know, that if you have lost your ability to obey, I have not lost my right to command. Proceed, therefore, or you will feel my displeasure."

The last we heard of the son, he was groaning in a dungeon, and the father had determined to keep him there during his life, as a practical warning to all, by which they are taught, that the child's inability to obey, cannot abrogate the father's right to command. Whoso readeth let him understand.—W.

RELIGIOUS NOTICE.

The Senior Editor will preach in Brunswick, on the second Sunday (9th) of September, inst. The brethren will please appoint a proper place.

[For the Anchor.]

THOUGHTS ON J. M. A.'S REVIEW, CONTINUED.

Messrs. Editors.—In order to insure a favorable approach to your columns, I intend that this article shall be short; but before I proceed to the subject of it, I hope I may not be thought too severe if I request the candid reader to take another perusal of this gentleman's inaccuracies noticed in my last reply, in order to examine if the following advice offered so pertinaciously to me, would not appear more in character with justice and equity, if applied to himself. He writes thus:

"Before U. again enters a public print as a religious disputant, I hope he will learn one thing," &c. By this "one thing," he means that I must avoid the words "sceptic, careless observer," &c. which words I confess I did introduce,

once or twice, on the part of his friend at Boston.

But before I become altogether susceptible of reproof on this alleged offence, I would ask your impartial readers which is best—to vindicate the conduct of a friend by telling untruths, and advancing charges that do not exist—or, on the other hand, to meet your opponent boldly in the open field, and use the above epithets once or twice honestly and fearlessly in the face of the public? I know how the old countryman on the other side of the water would decide this case; and I hope the considerate Americans will not be so unmindful of the good qualities of their progenitors as to adopt a different decision.— Indeed, the first of the above alleged offences, should not be once named in the practice of our religious enquiries; but the other may be adopted in extreme and dangerous cases, having precedents for the same, founded on the high authority of the word. I now proceed to the subject in hand.

On the the first question made by the original writer on page 25, J. M. A. upbraids me because I do not shew cause, why the Revelation should not have been written by John the Baptist, as well as by John the Evangelist. Had this correspondent consulted the divine harmony of scripture; its perfect design and appropriate practice, through a crucified and risen Redeemer, he would hardly have committed this error; an error which appears calculated to throw obstacles in the way of the biblical student.

There are three reasons why John the Baptist was excluded from being the author of the Revelation.

1. *He was not in the Kingdom and Patience of Jesus Christ.* This is the subject-matter of the prophecy, and in the prospect of its various progressions, John the Revelator confessed that he was in the kingdom and patience of Jesus Christ. But concerning the Baptist, the Redeemer himself remarked that though John was a prophet, yea, more than a prophet, yet he was not in the kingdom:—"For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he."—Luke vii. 28.

2. *From the condition of Jesus Christ in his first advent.* In that dispensation the Redeemer had no authority nor materials to commission John the Baptist, or any other person to write a prophetic history of this description. Besides the precursor was beheaded in the first advent, when the Redeemer was in his humiliation, under the law and under the curse; painfully susceptible of the absence of his heavenly Father, without reputation, dominion or glory.

3. *John the Baptist was removed before the Christian dispensation.* The period of the resurrection of Christ was (virtually) the beginning of the dispensation of christianity; when the humanity of the Redeemer was begotten of the Father, as the first born from the dead; the beginning of

the creation of God. Hence Peter informs us—"God hath fulfilled the same to us, in that he hath raised up Jesus again; as it is also written in the second Psalm—"Thou art my son, this day have I begotten thee." Acts xii.

The resurrection of Christ also is the period at which, by union with the Redeemer, we are legitimately free from sin; and by such union every acceptable qualification and excellency are secured; and by virtue of which resurrection, the ultimate restoration of all the human family is certain, inasmuch as—"The God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."—1 Pet 1-3.

It is also from a biblical knowledge of the prospect of future glory in union with the risen humanity of the Redeemer, that our present walk of faith in all its progressions is so valuable, to anticipate the fulness of the Redeemer in his kingdom, at his second coming in the glory of his Father, when he will appear without sin unto salvation, and *subdue all things unto himself.*—1 Cor. xv. 14. Heb. ix. 28. Phil. iii. 21, Rev. v. 13, 14—xxii. 3.

John the Baptist was removed before the present interesting dispensation of faith and hope commenced. Professionally he taught the doctrine of repentance, by laying the axe at the root of the tree; but he did not live to see its legal accomplishment by the death and resurrection of the Redeemer. John confirms this view of the subject—"He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He must increase, but I must decrease."—Matt. iii. 11.—John iii. 30.

Greenbush.

P. S. In my next I shall attempt to invalidate the premature remarks of this gentleman and his Boston friend, in regard to their inquiries respecting John the Presbyterian and John the Evangelist.

[From the Boston Trumpet.]

FANATICISM OF THE METHODISTS.

Much has been written, and much more has been said, concerning the fanaticism and extravagances of the Methodists—their swoonings, the distortions of their bodies, their loud cries, and their fits and trances. From the time of the French prophets, and we know not but long before, certain sects have sought to obtain public notice, and gain credit as having immediate communication with heaven, by pretending to visions, and inspirations, and, falling to the ground, submitting their bodies to the violent impulses of their minds. Some in these operations, have professed to be under the influence of the Holy Spirit, and some have declared themselves to be under the dominion of the devil. The English Methodists contracted these habits under the preaching of Whitfield and the two Wesleys; though, at the present time we believe, notwithstanding they have as much of the Holy Spirit as ever, it does not manifest itself in

such violent and unchaste manner as formerly. The higher sects among the Orthodox in this country, formerly professed to disapprove and discountenance, the extravagances of the Methodists but of late they themselves are fast running into them. The Presbyterians at the West have already fallen into the practice of *camp-meetings*; the Baptists in Philadelphia and Boston have commenced preaching at the corner of the streets; and in some of the conference meetings of the New England Congregationalists there have been near approaches to the rudeness, and improprieties of which we have spoken.

It is not perhaps known at all, that the Wesleys themselves found it necessary to curb this disposition among the Methodists of England, and that they found the influence, whether that of a demon or angel perfectly controllable. This is true particularly of Charles Wesley. He saw that these contortions and outcries were not always involuntary; he frequently attempted to check them with success; and he sometimes detected imposition. A certain woman who was crying out loudly while he preached, became quite calm when he assured her he did not think the better of her for it; and a girl, being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her. These circumstances had a very powerful effect on his mind, and made him exceedingly wary in admitting these operations to be produced by the divine spirit. The following extract from his journal will show his feelings better than we can express them.

"To day," he says, "one came who was pleased to fall into a fit for my entertainment. He beat himself heartily; I tho't it a pity to hinder him; so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as she began to cry, I ordered to be carried out: her convulsions were so violent as to take away the use of her limbs till they laid her without at the door, and left her, then she immediately found her legs, and walked off. Some very unstill sisters who always took care to stand near me, and tried who could cry the loudest, since I have had them removed from out of sight have been quiet as lambs. The first night I preached here half my words were lost through the noise of their outcries; last night, before I began, I gave public notice, that whosoever cried so as to drown my voice, should without any man's hurting or judging them, be gently carried to the furthest corner of the room; but my porters had no employment the whole night.—*Southey's Life of Wesley. N. York ed. pp. 148, 149.*

[From the Christian Messenger.]

ILLUSTRATION OF PROV. XXV. 15.

Doctor P. a Quaker of this city, is very kind to the poor. In times of sickness, produced by whatever cause, he is always ready and willing to assist them. His be-

nevolence, in such cases, extends farther than his gratuitous services as a physician. Of course he is beloved.

Our streets are frequently somewhat crowded with building materials—so much so as often, at particular places, to prevent two vehicles from passing each other, if the driver of either is disposed to be obstinate.

As the Doctor was one day proceeding to visit a patient, his progress was impeded by a dray—the driver of which had stopped his horse in one of those narrow passages. After waiting several minutes the Doctor requested the drayman to allow him to pass. The latter, who had heard of, but did not know the former, poured forth a volley of the vilest abuse upon the "straight coat," and swore he would not remove till he thought proper.

"Well, friend," said the Doctor, "all I have to observe is this: If thee should get sick, or if thy family should ever be in distress, send for Dr. P. and he will do all he can to assist thee."

I need scarcely say that the heart of the drayman was subdued by the kindness of the man he had abused. He was ashamed of his conduct—stammered an apology, and removed the obstruction as speedily as possible.

How true it is, that "a soft tongue breaketh the bone." If the Doctor had cursed the drayman till midnight, he would have received nought but cursing and blows in return.

This may be thought a small matter; but it furnishes a useful lesson to which it would be well were Christians uniformly to attend.

Philadelphia.

A. C. T.

THE HIRELINGS.

The promptness with which hireling priests turn all public calamities to their own advantage, is truly astonishing and cannot fail ultimately of bringing upon them the indignation of an injured and offended community. The present afflictive dispensation of divine providence with which our country is afflicted, is not suffered to complete its work of death without being seized upon for the disgraceful purpose of proselyting! During the last week we had occasion to visit one of the villages on the Hudson river, in which the cholera had made its appearance a few days before our arrival, and had already called several to that bourne from which no traveller returns. The priests were busy—and the Sabbath that we tarried there was devoted to the unholy purpose of showing that God has visited the nation with the pestilence, because the people had neglected to "get religion!" The consequence was painful and heart rending. The most terrific alarm was excited among the female part of the inhabitants, some of whom were actually so terrified as to abandon their domestic concerns, and were seen wringing their hands in anguish and uttering the bitterest lamentations! How long—oh! how long will people continue to be the dupes of these designing men?—*Hempstead Inquirer.*

"*Enemies themselves being judges.*" An errorist of a certain stamp lately tried to prevent a little one from attending the Sabbath School. The reason he assigned was, that all who were brought up in the Sabbath School would become like the orthodox. He had never known the principle to fail.—*Western Recorder.*

The above is from a high-toned orthodox paper. This is what we have long supposed—that children subjected to the supervision and influence of orthodox Sunday School teachers would, very probably imbibe a portion of the old leaven. And we have thought it strange that Universalists would expose their children to this evil.

For many years it was pretended that there was nothing sectarian in Sunday Schools. But now it is the boast of the orthodox that in their schools all the children will become like themselves. When this is the avowed object of these schools, let those who believe God is "good unto all," either send their children to a school where this truth may be taught them, or assume the task of instruction themselves. But let them not expose their tender minds to the poisonous influence of the doctrine of wrath.—*Trumpet.*

Died, in Bangor, Maine, of Typhus fever. MR. DANIEL BRIGGS, aged about 38 years, for some time employed as a workman in this office. The deceased was a young man of commendable sobriety, and irreproachable habits. Destined for a different pursuit, he had been fitted for College, and for one of his age, had treasured up a large fund of useful knowledge. Books he almost devoured as his necessary aliment; his taste for literature was highly matured, and some of his poetic peices would not have dishonored Montgomery or Wordsworth. Becoming satisfied of the fallacy of certain dogmas, which his early Patrons required him to believe, he abandoned an object which he supposed would have compelled him to be a propagator of error, and brought to his new employment, a mind far above the ordinary standard and more cultivated than falls to the lot of his condition. Simple and abstemious in his habits almost to the rigor of Pythagorean severity, he was still accessible to the ravages of fever, which he resisted for 18 days and then expired without a struggle or a groan, in the apparent possession of his intellectual faculties. Although we never conversed with him on the topic of his religious belief, he was understood to be a believer in the final Restoration of all men. Nothing in his last illness indicated any distrust in the soundness of his religious faith.

Give as thou would'st receive, cheerfully and quickly without hesitation or bargaining.

LETTERS AND REMITTANCES

Received at this Office since our last number.

J. N. P. Warrensburgh, N. Y. \$1 50. J. L. W. Albany. J. B. C. Compton, N. Y. W. L. Pittsfield, Mrs. M. O. W. Castleton, Vt. \$5. J. C. B. Whitestown. J. F. P. Waterford.

POETRY.

[From the Magazine and Advocate.]
"FATHER IS AT THE HELM,"

BY A. C. THOMAS.

The wild winds were out, and the heaving waves
Rallied up from the depths of the ocean's caves;
The blackness of darkness, in mingling gloom;
Hung down o'er the mariner's yawning tomb;
And the foam of the sea seemed prepared as a
shroud,
When the ship's tall masts in the storm were
bowed.

The voice of the tempest-king howled in the blast,
And stout hearts quailed as the sound went past:
The face of the strongest waxed ghastly and pale,
For nought could the might of the mighty avail;
And many sank down to a voiceless prayer,
In the weakness of hope and the strength of despair.

Amid the wild war of the sea and the sky,
There was one who looked on with a beaming eye:
He stood, and he wondered why others should be
Bowed down in despair on a trembling knee—
For the thickening clouds nor the ocean's roll
Could waken a fear in his youthful soul.

O why, when the nerves of the strong ones fail,
And the whirlpool of death seems about to prevail—
O why dost thou still, in thy boyish glee,
So joyously gaze on the mountain sea,
And smile o'er the depths of the watery realm?
—"Why father is here!—is he not at the helm?"

Child of humanity!—whoever thou art,—
In the voyage of life be thou strong of heart—
And though by the winds and the surging sweep,
Thy bark may be driven and tossed on the deep,
Confide thou in Him who is mighty to save
From the tempests of life and the gloom of the grave.

O doubt not the care of thy Father above—
Rejoice that His reigneth in wisdom and love;
On Him for salvation, O humbly rely—
For He teacheth on man with a pitying eye:
And, though the storm threaten thy soul to overwhelm
Fear not!—thy Father is still at the helm!

DOMESTIC LOVE.

I've mingled in the wild delights,
The revels of the festive throng,
Indulged in fancy's fondest flights,
And chas'd the phantom Pleasure long;
Esch'd from a gay and giddy boy,
I strove to drown each care with glee,
But never, never, tasted joy,
Till found, Domestic Love, in thee.

The bright romance of fervid youth,
The glory of those golden days,
When love's sweetest images pass'd like youth
Herself before my rapturous gaze;
The luxury of each dear dream,
By warm anticipation wove,
In all their fragrant freshness seen
Concentrated in Domestic Love.

This peaceful home, these fervent friends,
These budding blossoms of my line,

With whom my very being bleeds,
Whose destiny and hopes are mine;
If there's a Paradise on earth,
A joy below like joys above,
It glows around the social hearth
Of home and dear Domestic Love.

Men are born with two eyes, but with one tongue,
in order that they should see twice as much as they
say; but from their conduct, one would suppose
that they were born with two tongues and one eye;
for those talk the most who have observed the least,
and obtrude their remarks upon every thing, who
have seen into nothing.

BOOKS.

STEPHEN VAN SCHAAK,

No. 302 South Market street, Albany, keeps the following
books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson-
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Re-
velation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and E. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.
Vindication of Universalism, by Pitt Morse.
The Christian Visitant, at the publisher's prices.
S. R. Smith's Scripture Catechism.
H. Balfour's do. do.
Sermons by T. Fisk.
June, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep con-
stantly for sale, aside from their general as-
sortment of BOOKS and STATIONARY, a large assort-
ment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive
every publication, interesting to the sect, as soon
as published, and intend their store as a General
Depository for Universalist Publications, from every
part of the United States. They will continue to
publish such BOOKS, PAMPHLETS, SERMONS, CAT-
ECHISMS and TRACTS, as may be considered valua-
ble—and they would respectfully request Authors
to communicate to them their wishes and designs.
Publishers of Universalists works, are requested
to forward some of each of their publications as
soon as out of the press, and all proper exertions
shall be made to extend the sale of them.

M. C. & L. have long been established in the
Publishing and Bookselling business, they have
every facility for supplying either AMERICAN or
FOREIGN Books, at the lowest prices and with de-
patch. Orders for Foreign Books are sent on the
1st and 15th of every month.

M. C. & L. have in press a complete Catalogue
of Universalist and Liberal Publications, which will
be supplied to their customers and friends, gratis.

N. B. Bookellers and Associations supplied with
the choicest and rarest works, on liberal terms.

[A great variety of SMALL BOOKS, suitable for
Sabbath Schools, constantly on hand.
Boston, May, 1832.

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KEMBLE & HILL have, aside from their gen-
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CATALOGUE.

Ancient History of Universalism.
Modern do. do.
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Do. on the Parables.
Do. Sermons.
Balfour's 1st Enquiry.
Do. 2d do.
Do. Essays on the intermediate state of the
dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
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SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Theo.
Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
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Troy, N. Y. May 28, 1832.

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Smith on Divine Government.
April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, SEPTEMBER 8, 1832.

NO. 11.

[For the Anchor.]

LETTER IX.

TO REV. EDWARDS A. BEACH,

Pastor of the first Presbyterian Church in
Stephentown, N. Y.

"Rebuke a wise man and he will love thee."

(Concluded.)

It is perfectly evident, sir, that the sacred writers used the valley of Hinnom or Gehenna, as an emblem of the temporal punishment of the Jews; and as proof of this I refer you to the 7th and 19th chapters of Jeremiah, and also to Isaiah lxvi. 23, 24, where he refers to the valley of Hinnom, where worms and fire fed upon the dead carcases of men; the hell to which you so frequently refer in your prayers, "where their worm dieth not, and the fire is not quenched." Mark ix. 44. It is also evident that Christ used the word Gehenna in the 23d chap. Matt. as an emblem of the punishment which the Jews suffered at the destruction of their city and temple. He sets forth the sins of the unbelieving Jews—tells them that they cannot escape the damnation of hell, or the punishment of Gehenna—that they would persecute and crucify the prophets and teachers whom he would send unto them; and that upon them would come all the righteous blood shed upon the earth, and then he says, "Verily I say unto you, *all these things shall come upon this generation.*" Now there would be no more impropriety in denying that the Jews crucified the wise men in that generation, than there would in denying that the unbelieving Jews suffered the punishment with which they were threatened, in that generation. But it is made certain, by what Jesus said to the scribes and pharisees in the following verses, that he did not threaten them with your eternal hell. In allusion to the destruction of their city and temple, he says, "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, *blessed is he that cometh in the name of the Lord.*" Hence it is plain that they were not threatened with unending misery; for Jesus said the next time they saw him, after their house was left desolate, they should rise up and call him *blessed*; which they would not be very ready to say, if damned to endless woe. And this agrees with the testimony of Paul, who says, "every tongue shall confess that Jesus Christ is Lord." I might add line to line and proof to proof, to es-

tablish this fact; but you are aware that I have already wandered too far from my subject. But I trust you will forgive me for thus digressing; for, if I should clearly prove that you were of the world, yet leave you in possession of the heathen's hell, you would still be a pharisee.

Allowing the punishment with which the scribes and pharisees were threatened, to be that unparalleled calamity with which they were visited in the destruction of their city and temple, it is easy to see how their proselyte would be two-fold more the child of hell than they themselves. He would be more full of blind zeal, which in a peculiar sense, would render him more a child of hell; he would be more liable to rush into daily trouble, but not more liable to their national calamity.

But although they were so zealous in proselyting the whole world, they would not allow a heretic to remain in their synagogue. In regard to our Saviour, they "agreed that if any man did confess that he was Christ, he should be put out of the synagogue." And this is characteristic of our modern pharisees. They have agreed, that if any man openly and fearlessly confess that Jesus Christ is the Savior of *all men*, he shall be put out of the synagogue. And, fearing the frowns of the pharisees, they dared not openly confess, and therefore they deny the Lord that bought them with his precious blood, "for they love the praise of men, more than the praise of God."

Sir, need I ask to whom the above sign will apply? Is it not well known to every body that you go beyond all other denominations, of *like precious faith*, in your mad schemes of proselyting men, women, and children? You go so much beyond the old pharisees in your proselyting schemes, that should I undertake to enumerate and enlarge upon them, the printer would tell me to study *brevity*. Besides compassing sea and land by missionaries, you have meetings, schools, societies and tracts too numerous to mention, which are all used as tools to make proselytes. But what are they when you have made them? Silly women led captive, weak men chained down by bigotry and superstition, and little simple children frightened half out of their senses, by priestcraft. You leave no means untried to promote what you call revivals; you do all in your "power to secure the influence of the women"—knowing that they are more credulous than the men, and more susceptible of

fear, and that their influence over the men is powerful. You try to control the town schools and the higher institutions, that you may teach the pupils your own senseless and cruel dogmas. You force your tracts into your neighbors' houses, by means which no humble follower of Jesus would be willing to use. But what is the most outrageous of all, you force little children to your Sunday schools, and go to their houses in the absence of their parents, and frighten them by a terrific description of your angry God, your eternal hell and your clovenfooted devil. This has been done repeatedly in both city and town. And thus, too, you have driven some of the most amiable females, and some of the most worthy of your fellow men to despair, madness, suicide and murder!! If there be any virtue, any pity, any compassion, any fellow feeling, nay, if there be one spark of the love of God in your heart, I beseech you, think of these things. Call to mind the spirit you manifest towards those upon whom you look as heretics and sinners, and outcasts from the favor of your partial and angry God, and tell me, is it the spirit of Christ? Is it that amiable disposition which he manifested towards his unfeeling foes; that humility which stooped to wash the feet of his disciples, and to sit down to eat with publicans and sinners? Is it that love which worketh no ill—that charity which thinketh no ill? Or is it that partial, lofty, and self righteous spirit which burns heretics, despises sinners and hates enemies? Look calmly for a moment upon the measures, the unheard of schemes, which you have put in operation to make proselytes, and tell me, ye missionaries, tell me, do they not betray the weakness of your cause, and a want of confidence in your faith, and in your God? Yes, they call with the voice of seven thunders for proselytes to keep alive a dying cause. Sir, there is too much wisdom and power in truth to employ artifice. It moves on with the majesty of a deep, calm and mighty river. Truth employs wisdom, power and love, to gain supporters; and they are full of confidence in their faith, their cause and their God. Their motto is, "*if God be for us, who can be against us?*"

Eleventh sign. The old scribes and pharisees possessed a peculiar art of obtaining money to enable them to carry on their missions, so as to make them a source of vast profit. Our Saviour said unto them, "woe unto you scribes and pharisees,

SCATTERED THOUGHTS.

On the attributes of the deity, as displayed in the works of Creation.

"In every plant, in every flow'r,
In every grove and shady bow'r,
And e'en beneath th' rugged clod,
We trace, we hear, we see a God."

Who, after having come to the years of reasoning, and taken a view of his own wondrous self, and the various bodies with which he is surrounded, can doubt, even for a moment, the existence of a Deity? Conscious of his own existence, yet ignorant of his physical organization, he must be convinced that a being of such a curious and wonderful structure did not produce itself, nor can it be the production of chance, it never could have had so many marks of evident design in its formation. Thus man reasons on himself; and thus he is convinced that he is not self produced, nor yet the creature of mere chance, but that he is indeed the production of wise design—the wondrous workmanship of an infinitely wise and wondrous Being. Nor is man alone the only evidence of this great and good Being. Every part of creation furnishes the most incontestible evidence of the existence of God. Man finds himself existing on a ball of matter, supported and kept in its proper place by laws peculiar to itself, and of whose inherent principles he has but faint and inaccurate conceptions. He beholds with admiration the diversified surface of the globe, and is astonished to see vegetation spring up around him, seemingly of its own accord. Mountains towering to the sky; extensive plains, on which a mound appears to intercept the vision; rivers that flow, and lakes that rest; the smooth ocean, and raging seas, all conspire to render the scene of nature, not only astonishingly sublime, but to convince man most cogently that some great being reigns. After having taken this brief view of its own terrestrial ball, and the various wonders with which it is furnished, the mind of man aspiring, soars beyond the orbit of their globe, to trace and contemplate the Deity in other regions. The first most striking object, which arrests the progress of the mind, and engages it in contemplation in its aerial flight, is the sun; that grand dispenser of light and heat—without whose benign rays life and vegetation would instantly cease to be. After having contemplated this resplendent orb of fire,* which nothing but an Almighty Being could have kindled and kept alive through so many successive ages—the mind remains impatient for the opening of another scene still more magnificent and sublime. The sun being set, and twilight gone, the nocturnal scene presents itself. How can language describe the beauty, or paint the spectacle! The whole firmament, now glowing with ten thousand twinkling luminaries, each shining with a lustre in proportion to its magnitude and distance from the sun

*I speak here in relation to the sun as Philosophers did of old. According to the new theory, the sun is not considered as a ball, or solid mass of fire.

hypocrites! for ye devour widow's houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation." Matt. xxiii. 14. You perceive, sir, that they were not contented with the widow's mite, but they must devour her whole estate, and this, too, under the cloak of religion. They had no idea of carrying on their soul-saving trade without increasing their riches, and filling their treasuries with silver and gold—that precious dust, the god of this world. We have seen that they compassed sea and land to make proselytes, and this required heaps of money; and therefore they devoured widow's houses, and for a pretence made long prayers. And, in order to prevent the people from suspecting them of hypocrisy, and the better to impose upon them, they disfigured their faces, and made sad their countenances. Now who could suspect such meek and humble saints of being dishonest, when they looked so sanctified, and made such long prayers, and were so very humble as to devour widows' houses, and manifested so much pity and concern for the precious immortal souls of the poor heathen? Were it not for their fruit, it would be uncharitable to judge them to be such corrupt trees. Those "traffickers," sir, who made "merchandise" of the "souls of men," were not the "common people," not the "publicans and sinners;" no; they were "the honorable of the earth." But "the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth."—Those honorable men carried their dishonorable and dishonest measures of screwing gold and silver out of the pockets of men, women and children, to such an extent that they became grievously burdensome. They bound heavy burdens upon men's shoulders, but they themselves would not move a finger to relieve them.

Sir, it is unnecessary for me to inquire to whom this sign will apply? Will you pretend to apply it to Universalists? Do they devour widow's houses, and for a pretence make long prayers? Do they wring from the poor widow her last mite, and from her half-clad orphans their solitary penny? Do they receive from the hands of a ragged boy, money which he earned and saved by gathering *potato-skins*, and put it into "the Lord's treasury," and hold him up to the world as an example? Do they send pious beggars about the streets, crying give, give; and from house to house, to collect the children's cents, and advise them to dispense with their sugar-plumbs and cake, that they may send a penny tract to the poor heathen? Do they send beggars to solicit money to purchase Bibles to give to the destitute, and when offered Bibles refuse them because they prefer the *hard cash*?—Do they pretend to distribute Bibles to those who are destitute, and when applied to by such, refuse to give them? Do they advise their neighbors to dispense with the comforts of life, while surrounded by plenty, that they may give something to convert the poor heathen from one hea-

thenish doctrine to another still worse?—Do they run to every person who is sick unto death, and tease him to give his whole estate to the Lord, or enough to become an everlasting life member of some society, or to throw a little into the Lord's treasury, and thus prevent him from dying in peace? Are they daily devising new schemes to get money? Are they continually puzzling their brains about what society they shall get up next, by which they may haul money into the Lord's treasury? Are they always telling that the Lord's treasury is empty, while their own coffers are growing heavy? Do they have meetings almost every day in the week, that they may take up a little collection for this object and that object? Do they expect to make the people believe "that the gift of God may be purchased with money," when it is offered "without money and without price?" Have they defiled their sanctuaries by the iniquity of their traffic in the "souls of men?" Have they made their "Father's house a house of merchandize," by the ingathering of gold and silver, rings and beads? Have they been clamorous in the temple of God, with their cries give, give; "if you can't give a spike, give a nail, no matter what it is, only give?" Do they come to you with a most gracious smile upon their countenance, and solicit your money, under the specious pretence of saving precious immortal souls, while their doctrine sinks you into the lowest hell?

Sir, will not this sign apply to every "sound Presbyterian?" Yes. The old pharisees were only apprentices when compared to you in devising schemes to get money. They had not half learned their trade. They had no societies, which now serve as a hundred tributary streams, which are continually pouring into that mighty reservoir, the Lord's treasury.—And yet it is always empty. The pockets of individuals are no sooner drained by the loud and urgent calls of one society, than another is got up, and the cry give, give, is heard throughout the country.—Thus you bind heavy burdens, grievous to be borne, and lay them on men's shoulders; but you will not move a finger to ease them. No. If we tell you that we have already contributed as much as we can afford; no matter, say you; be liberal, give again—thousands of poor souls are daily sinking into hell!! And then comes a short sermon, which brings forth the cash from those who believe that souls can be saved with money. "What shall a man profit, if he gain the whole world and lose his own soul," or life. But notwithstanding you preach up this doctrine, yet you are willing to risk your *own souls*; for you will not be contented till you gain the *whole world*. Now if you so love the world, surely, you must be *of the world*; "for where your treasure is, there will your heart be also."

Yours, &c.

JOHN C. NEWELL.

So live with men as if God saw thee—so pray to God as if men heard thee.

and to heighten the scene to the utmost, the moon now rises in all her glorious majesty, to perform her round through the blue etherial concave. O what a scene is this! How astonishingly transporting! How inexpressibly sublime! Ten thousand shining worlds all in rapid motion, wheeling their spherical selves round their axis, and round the centre of their respective systems, in perfect harmony and profound silence produce sensations not to be expressed, and flash conviction on the soul, so that she no longer doubts—but astonished and confounded, exclaims, there is—there is—there is a God!! And now kind reader, do you wish to contemplate this great and glorious Being, and to become acquainted with the perfections of his nature? Consult his works as every where visibly displayed before you. Do you wish to see his power, his wisdom his goodness? View the universe. The universe is full of him;—and every where may you behold these glorious attributes displayed in letters bright as gold. 'Tis here and here only, you can study the Deity to advantage. And here, only, can you improve and exalt your own nature, by imitating the Deity in acts of mercy and goodness, as visibly displayed in the works of creation and providence. Here you will find the clearest demonstration of his unlimited power; of his infinite wisdom and of his unbounded goodness.—*Star in the West.*

THE SLANDERER.

His heart is gall—his tongue is fire—
His soul too base for generous ire;
His sword to keen for noble use;
His shield and buckler are—ABUSE!

Who has not heard of the fabled Upas, that indigenous curse of Eastern Java? Deadly in its influence, it is like the bane of man and beast. Within its poisonous exhalations, no verdure may clothe the landscape, not a flower may bloom, not a shrub may grow—not a reptile live. Above it, all is noxious; around it, all is desolation and death. But this fair earth is blighted with a curse deadlier far than this—a curse, which not only wastes the vigor & elasticity of the body, but withers the energies of the soul. Did you mark that day, when the skies were wrapped in gloom? When the tempest raged and the wind did howl? Do you remember when the harsh thunder rived the earth, and the red lightning scathed its mountains? When the forest beasts sunk back with dread, to their caverns—when man creation's lord, turned pale, and nature's self gave signs of terror? The day was told in heaven: "A slanderer is born!"—a slanderer, that direst foe to God—that foulest, deepest stain of man. And who is the slanderer? Saw you that fiend in human shape, that loves to rove where goodness lives, that loves to crush with grief the heart of innocence, and glut on murdered character? That is the slanderer. His deeds are dark—his flattering words are steeped in bitterness—his eye, so guiltless in appearance, is but the sentinel of jealousy, and his heart's a reser-

voir offestering envy. All that is noble in the character of man,—all that is fair and lovely dies at his approach. Crime is his enjoyment, and virtue is his prey.—From the venom of his breath, there is no escape. With unrelenting virulence he pursues the devoted victims of his malice, until their destruction is accomplished. Before him dissimulation treads, with hollow heartless smiles; and broken hearts and wrecks of hopes and happiness in sad profusion, and monuments of grief in every form, point out his steps behind. No friendship, (that zest of life, which makes the cup of sorrow sweet,) warms his heart nor love. He has no sympathy with nature, and less with nature's God. The bright sun in its course so loved by all beside, to him is but a hated thing, and the bright sun's Maker, still more bright, is hated but the more. The golden stars, which make the night so beautiful, and the fair moon, oh, how he shuns and goes where he, unseen may hatch iniquity. The pleasant music of the summer birds, has no charms for him. He looks on wretchedness and laughter, and makes more wretched still.—The luxury of a tear that is shed for others woes, he never felt; and gratitude he never knew. It may be that some helpless, artless maiden, had given him her young, tender and undying love; but the rare sweets of domestic felicity enter not his dwelling. Wrapped up in self, he lives an isolated being, save when he sallies out from his low retreat, to pollute and to destroy. Such is the slanderer—the very Bohon Upas of society—"the pestilence that walketh in darkness,—the destruction that wasteth at noon day." But, one thought remains to fire the languid eye of innocence, and cheer the heart of virtue—this foe to human bliss is mortal. His breath, like that of other men has its appointed limits. Like other men, the slanderer dies, and let him die. No fear of grief shall moisten his grave, no anguished heart shall dwell upon his name, and fondly hold his memory. Yes, let him die and let his grave be dug in desert lands, where dragons howl, and bitterness scream, and satyrs hold their orgies.—Or, rather let forgiveness from the throne of God descend, and if a wretch like him can taste of joy, let the pure joy of thorough penitence, be his.—*Berkshire Gymnasium.*

THE ROSE.

BY MRS. SIGOURNEY.

I saw a rose in its perfect beauty; it rested gracefully upon its stalk, and its perfumes filled the air. Many stopped to gaze upon it; many bowed to its fragrance and its owner hung over it with delight. I passed again, and behold it was gone—its stem was leafless, its root half withered—the enclosure which surrounded it was broken down. The spoiler had been there, he saw that many admired it; he knew it was dear to him who planted it; and beside it he had no other plant to love. Yet he snatched it secretly from the hand that cherished it, he wore it on his bosom till

it hung its head and faded, and when he saw that its glory had departed, he flung it rudely away. But left a thorn in his bosom, and vainly did he seek to extract it; for now it pierces the spoiler, even in his hour of mirth. And when I saw that no man who had loved the beauty of the rose, gathered again its scattered leaves, or bound up its stalk which the hands of violence had broken, I looked earnestly at the spot where it grew. And my soul received instruction. And I said, let her who is full of admiration, sitting like the queen of flowers in majesty among the daughters of women, let her watch lest vanity enter her heart; beguiling her to rest proudly upon her own strength; let her remember that she standeth upon slippery places. "and be high-minded, but fear."

[From the Philadelphia Liberatorist.]

SLANDER OF THE DEAD.

The relations between man and man cease not with life. The dead leave behind them their memory, their example, and all the effects of their actions. Their influence still abides with us. Their names and characters dwell in our thoughts and hearts. We live and commune with them in their writings. We enjoy the benefit of their labours. Our valuable institutions have been founded by them. We are surrounded the works of the dead. Our knowledge and our arts are the fruits of their toil. Our minds have been formed by their instructions. We are most intimately connected with them by a thousand dependencies. Those whom we have loved in life are still objects of the deepest and holiest affections. Their power over us still remains. They are with us in our solitary walks; and their voices speak to our hearts in the silence of midnight. Their image is impressed upon our dearest recollections, and our most sacred hope. They form an essential part of our treasure laid up in heaven. For, above all, we are separated from them but for a little time.—We are soon united with them. If we follow in the path of those whom we have loved, we too shall join the innumerable company of the spirits of just men made perfect. Our affections and our hopes are not buried in the dust to which we commit the poor remains of mortality. The blessed retain their remembrance and they love us in heaven; and we will cherish our remembrance and our love for them while on earth.

[From the Christian Intelligencer.]

THE TEN LOST TRIBES.

A friend, who had noticed at the time the speculations of "Theodore," which appeared in this paper last year, relative to the ten lost tribes of Israel, has put into our hands the following from a Scotch paper, which he thinks may throw some additional light upon the subject. A great interest has long existed in the theological world to ascertain what

become of those "broken off" branches of the Jewish tribes; but hitherto all hypotheses have been very unsatisfactory. If the geographical and historical fact mentioned below be true, it may give a clue to a satisfactory conclusion on the subject.

The first paragraph—that in quotations—lately appeared in a German paper, under the head of Leipzig. It is the basis of the speculations of the Scotch editor.

"After having seen some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we had for the first time, two traders from Bucharla, with shawls, which are there manufactured of the finest wool of the goats of Thibet and Cashmere by the Jewish families who form a third part of the population. In Bucharla, (formerly the capital of Sogdiana,) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic mission far into Bucharla. The above traders exchanged their shawls for coarse and fine wollen cloths of such colors as are most esteemed in the East.

Much interest has been excited by the information which this paragraph conveys. Whence have they proceeded, and how have they come to establish themselves in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are descendants of the long lost Ten Tribes, concerning the fate of whom theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the Second Book of Kings, it is said, "In the 9th year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Helan and Habor by the river of Gozan; and in the cities of the Medes;" and in the subsequent verses, as well as the writings of the Prophets, it is said, that the Lord then "put away Israel out of his sight, and carry them away into the land of Assyria unto this day." The country beyond Bucharla was unknown to the ancients; and it is, we believe, generally admitted that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges which has its rise in those very countries in which the Jews reside. The distance which these two merchants must have travelled, therefore, cannot be less than 3000 miles.

The great plain of Central Asia, forming four principle sides, viz. Little Bucharla, Thiber, Mangolia, and Manthous, contains a surface of 150,000 square miles, and a population of 20 millions. This vast country is still very little known. It is an immense plain of an excessive elevation, intersected with barren rocks and vast deserts, of black and almost moving sand. It is supported on all sides by

mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the divisions of its waters. From its exterior, flow all the great rivers of that part of the world. In the southern chains are countries populous, rich and civilized; Little Bucharla, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds; their habitations are tents, and towns and camps, which are transported according to the wants of pasturage. The Bucharlans enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of the country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures;" and lofty houses built of stone. The merchants of Cashmere on their way to Yarkland, in Little Bucharla, pass through Little Thibet. This country is scarcely known to European geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible, by mountain ranges of the greatest elevation, which surrounded it on all sides, except China; when the watchful jealousy of the government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

[From the Christian Intelligencer.]

WESTERN UNION SEMINARY.

We have already apprized our readers that measures were in progress for the establishment of a Liberal Seminary in Indiana. By the following extracts from the late Report of the General Agent, Rev. J. Kidwell, one of the Editors of the Cincinnati Sentinel, it will be seen that a location is designed and that the prospects of the Institution are highly flattering. It must be a source of pleasure to Universalists to see their brethren to the Far West taking such vigorous measures in the cause of Truth.

Several propositions have been received, and a number of sites examined. The lowest donation which was proposed, was estimated at \$4,000. In the discharge of the high responsibility imposed on me by the duties of my office the sites where lands were proposed as a part of the donation, have been carefully examined with an eye to the intrinsic value of the same to the institution, and all local advantages attending the same. On due reflection, a donation of about \$6,000, at Mechanicsburg, Union county, Indiana, has been accepted. The site determined on, is situated about fifty miles North West from the city of Cincinnati, and eleven West of the line dividing the states of Indiana and Ohio. It embraces the four corners, where the state road from Eaton to Connersville, and that from Centerville to Brookville, cross in right angles, within six miles of the national road, on the divide between the two main branches of Whitewater, in a fine healthy country, abounding with the best of springs and

never failing water power, improved, and in in a high state of cultivation.

The public square on which the Seminary will be erected, is on the South side of the town plat, containing ten acres of land, i. e. forty poles square, embracing three inexhaustible springs, one of which is sufficient to turn a fulling mill and carding machine. The plat of the town embraces the highest point of land within several miles. On the North the country is rich and level, gradually descending to every point of the compass from two to three and four miles.

Upwards of fifty acres of land in all, are obtained in the donation—a number of valuable in-lots for building shops and boarding houses—four out-lots for gardens averaging two and a half acres each—with about twenty-five of first rate timbered land, all convenient to the town, and 1000 perch of good building stone. More than one thousand dollars of materials, labor and money of the donation, will be at the disposal of the board of trustees the first year, and an income of \$200 per year. Bonds are held for the in-lots, out-lots, and timber-lots, for the execution of deeds to the board of trustees, at their first sitting. Upwards of twenty students are already engaged, and no doubt five times that number may be had by the time a house is in readiness. It is contemplated that the board of trustees, at their first meeting, which will be on Monday, the 17th of September next, will receive proposals for building a suitable frame house which will answer to teach in until the seminary is completed. By so doing, the college may be opened to receive students by the 4th of July next.—Any person of good moral character, and who can come well recommended as a man of business and sober habits who will improve a lot immediately; and open a house of entertainment, (as there is none in the place,) can obtain a good building lot on easy terms by calling on the General agent before the lot is disposed of—the business would be profitable. A sale of the town lots, in all probability, will take place some time this Fall; a new addition of lots will be laid off. Good mechanics will find it to their interest to start business in the place, as they can board and school their own children.

The most sanguine expectations of the undersigned have been far transcended in every place. The proffered donations have done much honor to the sentimentality and liberality of our Friends: if public expectation should be as far transcended in a general subscription as in the donation, we shall shortly have one of the most flourishing institutions in the Union.

J. KIDWELL, Gen. Agt.

GENERAL CONVENTION.

The General Convention of Universalists will hold its annual session at Concord, N. H. on the third Wednesday and Thursday in September next. Ministers and brethren will call on Wm. Lovell, from whom they will receive directions where to put up.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, SEPT. 8, 1832.

HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists will hold its annual session, in the city of Troy, the second Wednesday and Thursday (12th and 13th) of September inst. Ministering brethren are respectfully invited to attend.

CAUSES OF SIN.

"Father forgive them, for they know not what they do."

That ignorance is a fruitful source of vice, is an axiom too generally admitted to require any defence on our part. The experience of all ages teaches the truth, that the most enlightened people, the nation where education is most generally diffused, is always the most moral. Our blessed Master, "who knew what was in man," could find no excuse for the murderous treatment which he received at the hand of the Jews, and while he hung in agony on the cross, instead of being excited to pour out imprecations on his enemies, he allowed love to have its perfect work. He saw that a blind ignorance had taken possession of the nation, and he presents a prayer to his heavenly Father to forgive his persecutors, alleging in extenuation for their cruelty, that they knew not what they did. The Apostle Peter, in imitation of his Master, advances the same sentiment, and when addressing the people and accusing them of having chosen a murderer in his place, and lastly, of having killed "the Prince of Life," he imputes their rash and sanguinary conduct to their ignorance of the character of him whom they thus persecuted—"And now, brethren, I wot that through ignorance ye did it, as did also your rulers."

The greatest crimes that have stained the page of history, may be traced to the same corrupt fountain. The march of the Church, from the days of apostolic simplicity, has been marked with cruelty, oppression and slaughter, and it would be uncharitable and unreasonable to suppose, that those who have been principal actors, have acted under any other impulse than a blind zeal and an ignorance of the true nature of religion. When Paul breathed out slaughter and threatening; when he conspired to the death of Stephen, and persecuted men and defenceless women, he verily thought that he was fulfilling a divine command and acting a part highly acceptable to the Deity. But when he was better instructed; when the truth was manifested to him, he saw how much he had been led astray, and he pursued a course directly opposite to that which he had formerly considered the true path of duty. Persecution, in all ages of the world, has been the offspring of gross ignorance. Men have supposed that they are right, and as all others must be wrong, it is a duty incumbent on them to set them right, and if this cannot be done by gentle means, coercion must be used. Here is a great source of ignorance. If a man cannot be convinced that he is in the wrong, by pointing out his error and making him see it, violence and harsh measures will be resorted to, and a thousand bloods

are totally inadequate to effect a reformation.—Supposing you wished to direct the attention of a man to a certain object, when the individual had a bandage on his eyes, what course would wisdom dictate, to accomplish this purpose? Would it not be first to remove the obstruction? But supposing, after that was done, the optical powers of the man were so defective that still he could not discern the object in question, is there any one so devoid of common sense as to think that the best way to make him see, would be to beat him? A man who should act thus would be ignorant in the extreme, but not one jot or tittle more so, than those who endeavor to force conviction on the mind, by a process of persecution.

We may carry this reasoning one step farther, and say with truth, that all moral delinquency proceeds from ignorance—from forming wrong estimates. Take the character of the dishonest man for example. What makes a man dishonest? The hope of augmenting his happiness by increasing his wealth, though by dishonest means. The question to decide is, has he chosen the path of wisdom or of ignorance? Supposing him to have acquired wealth by such means, and to have escaped the penalties of the law, will the loss of character—the loss of an approving conscience—the calm serenity that accompanies integrity, be compensated for, by the acquisition of property? By no means. He has made a bad bargain. He has made a very wrong estimate. He has betrayed great ignorance. The knave may suppose the honest man to be a fool; but the honest man knows the knave to be one; and it will always turn out in the result, that "honesty is the best policy," and he who expects to gain a permanent advantage by roguery, only proclaims his ignorance.

Look at the intemperate man. What an ignorant, deluded, mistaken wretch he is! He seeks enjoyment in that which is the very bane of happiness. He seeks for health, by swallowing that poison which destroys it. What a wrong estimate has he formed. Is his course one of ignorance or of wisdom? See the consequences which result therefrom, and the question will be answered without a possibility of contradiction.

These examples, and they will hold good for all other derelictions of duty, plainly teach us that the course of duty, is the only path that leads to happiness—"the ways of wisdom are ways of pleasantness, and all her paths are peace." The converse proposition is equally true—the ways of ignorance are ways of misery, and all her paths are wretchedness.

We learn from our subject, the duty of manifesting the same heavenly disposition that was conspicuous in our Master. We would forgive them, for "they know not what they do." They are blind to their own happiness—they are deluded by false estimates; and instead of loading them with imprecations, we would treat them with pity and compassion.—L.

NO REVIVAL PREACHING.

We have remarked since the prevalence of the Cholera in this city, (Albany,) there has been little or none of that peculiarly terrible strain of preaching, which is usually employed for the purpose of raising a revival. It is true that before the pestilence arrived among us, the subject was taken up in several places, and great exertions made to pro-

duce alarm; but when the destroyer came and was staring us in the face, there was a great falling off from those fiery exhibitions that are usually seen in Unitarian churches. The question has frequently been put to us, why are these things so? We are able to give no other answer than this: The preachers dare not preach as they do in common times—for this reason: The public mind has been greatly agitated, and nerves are not strong enough in this state to bear the horrid doctrines which have been preached, without considerable softening. Of this the clergy are aware, and have pursued a much more mild course than usual.

We rejoice to see that there is yet remaining in their hearts, some feeling for suffering humanity, and an aversion to seeing insanity walking our streets at noon-day. We consider this moderation a poor comment upon their creeds. When a man believes in a system of faith which he dares not preach plainly and powerfully in times of fear and distress, in our opinion, it is high time that he should cast it to the moles and bats, and embrace one that will heal the broken heart, and support the trembling soul in the day of trial.—W.

LIBERTY OF CONSCIENCE.

From a communication lately received from an esteemed correspondent at Pittsfield, Mass., we learn that an abortive attempt was made to deprive a citizen of his rights, on account of his religious sentiments. Our correspondent thus relates the particulars.

"It has often been said that Universalists persecute those of other denominations—whether this be true, can only be decided by referring to certain cases. That the contrary is true, namely, that Universalists are persecuted by other denominations, will be evident, at least in the case which I am about to adduce. I was under the necessity of appearing as an evidence in a court of justice of the Commonwealth of Massachusetts. When called upon to testify, the counsel for the defendants objected to my testimony. The court demanded the objection: the reply was that I did not believe in future rewards and punishments. The court asked me if such was my belief? To which I replied that I believed in future rewards and punishments in every sense in which they were set forth in the scriptures. I was then asked if I were a Universalist? To which I gave an affirmative answer. They then observed that I did not believe in future punishment. I told them they were mistaken; all punishment must be subsequent to transgression, and consequently future. They then inquired if I believed in it after death? To which I replied that I did, though not after the death of the body. They were then about to object to me as an evidence; but on referring to the statutes, thanks to the framers of our excellent constitution, and to that good Being by whom Kings and Governors reign, they could find nothing to justify excepting me. The foul blot of persecution for conscience sake does not exist there. The glorious gospel has not yet been converted into a stumbling block in the way of the honest believer—the law of the land has not an iron bedstead, to the dimensions of which all who would seek justice, must conform themselves. Our constitution has wisely thrown open the door to all, to the barbarian, the Scythian, the bond and the free. They are all one in the eye of the law. How fortunate is it for Universalists that church and state have not yet been blended in this

commonwealth; and that courts of judicature have not become filtering machines, by which the purity of faith is to be tried. I have mentioned these circumstances merely to show how servile would our condition be, if the rule was placed in the hands of our enemies, or if a religious national creed should be established."

Our correspondent farther states, that the visit of Br. Austin, had left a favorable impression, which a Methodist preacher was endeavoring to remove, but with very bad success. The seed sown fell on good ground, and had sprung up before the enemy could sow the tares. We would say to this correspondent, and our other brethren in that vicinity—"stand fast in the liberty wherewith Christ has made you free." While as good citizens, you obey the laws, never suffer the perversion of these laws to rob you of any of your unalienable rights.—L.

THE ANCHOR—VOL. I.

We have quite a number of copies of the first volume of the Anchor on hand for sale. The volume is complete, handsomely bound, has a good title page and a correct index. Copies may be obtained at the Office of the Anchor, No. 8, State-street, or at the Bookstore of Kemble & Hill, No. 3, Washington Square; two doors north of the Mission House.

[For the Anchor.]

A SHORT REPLY.

Messrs. Editors—The communication of U., inserted in the last Anchor, requires but a short reply at my hand. From the tenor of it, I have no doubt it was written before my last article came into the hands of U. The readers of the Anchor, will therefore attach all the weight which it deserves to what is said concerning "untruths." As I have once exculpated myself from those charges, any farther notice of them on my part, will be wholly unnecessary.

U. has made rather a lame attempt to twist himself away from the odium of applying harsh and ungenerous epithets to his opponent. He seems to think it an act of valor and firmness, to meet an "opponent boldly in the field," and belabour him with hard epithets; "once or twice honestly and fearlessly in the face of the public!"

In reply to this, I would remark—that I care not how many opprobrious epithets are applied to an individual, provided, always, that their appropriateness and fitness are clearly shown. But I do object, most decidedly, to applying such epithets as, "men who lie in wait to deceive," "doubtful, unbelieving professor," &c. to an individual of fair standing in community, without proving that he is justly liable to such charges. And I again repeat, that they are indications of an irascible temper and a weak cause.

U. then proceeds to adduce evidence to show that John the Baptist was not the author of the Revelations. With this I have nothing to do. I consider that the questions of the greatest importance in relation to this book, are—1. What does it reveal? and 2. Have the events there

recorded, already transpired, or are we to look for their accomplishment in coming time? Whenever U. takes up these points, I may, perhaps, attend to him. But at present, I would again call the attention of this writer to the charge, in his first article, that the system of B. W. is carnal and worldly. After this has been attended to, it will then be time enough to proceed with the discussion on the book of Revelations.

J. M. A.

[From the Magazine and Advocate.]

HORRID—MOST HORRID.

The letter from which we extract the following particulars, has been on hand for some days, but the iniquities it revealed were so great that we feared exaggeration had imposed on the writer. We therefore wrote him—his answer is explicit—the tale is too true—humanity is again most outrageously disgraced, (as it too often has been of late,) under the cloak of religion, and by a professed minister of the Gospel. We can readily excuse incredulity in our readers on reading the tale—for it was too full of beastly iniquity for us to credit it without the voucher of a respectable name twice pledged, and confirmed by rumors from another respectable source.—We, by publishing, risk too much not thereby to evidence our belief that it can and will be proven true before a court of justice.

As the letter is long—and as the circumstances will be the subject of public judicial investigation, we give merely a summary of the most important facts, omitting nothing in the favor of the prisoner, reserving the names of parties and witness for all who dare or wish to call for them at our hands.

The Rev. Mr. S., a Presbyterian clergyman, late Principal of a Female Seminary at the Great Bend, Pa., lately removed to Binghampton, Broome county, N. Y., and opened a school for the instruction of young ladies and gentlemen. Until within a few weeks his school had in it about Seventy pupils. On Friday, August 3d, he stated that there would be no school on that and the following day. On the same morning he proposed that his step-daughter, a girl only fourteen years of age should take a ride with him the following day. When they reached what is called the "Pine Woods," he induced her to leave the carriage under pretence of picking berries in the woods. When sufficiently screened from the road, he seized her and made known his intentions of violating her chastity. She resisted and succeeding in escaping to the road, leaving her bonnet and one shoe in S.'s possession, and meeting there a negro man with a wagon, placed herself under his protection. S. followed after and overtook them, declaring the girl crazy. She denied it—stating the cause of her conduct. When they came near Binghampton, S. prevailed on her again to enter the carriage, promising to take her home directly—but instead of this, carried her in a contrary direction, and, when out of sight

forced her from the carriage, but was again baffled by the approach of some persons. Fearing however, to return home with her under these circumstances he made her swear that she would never again refuse him.

On the negro's relation of the affair as he had witnessed it, suspicion was excited, and ultimately in Mr. S.'s arrest and examination on Saturday night, the evening following. On his arrest, he called upon God to witness his innocence—said God had always been true to him, and would not now forsake him.

On examination of the step-daughter, she testified to the facts above set forth—and added that the attempt on Friday had been made for the TENTH time! That on Saturday previous as she escaped from a room, where he had fastened her with himself to accomplish his purpose, he threw a piece of iron after her, which hit her in the side with so much force that she fainted away!

On another occasion, he enticed her from her bed at midnight, by a feigned tale of her mother's illness; and holding a carving knife to the girl's breast, endeavored to force her into the yard with him. She pretended to hear some one coming, and escaped his grasp. Her mother hearing the noise came to them and he, in his rage knocked her down. On all occasions of these unhallowed attempts, he threatened the girl with death if she disclosed them.

The testimony of the oppressed girl was overwhelming. S. could no longer remain silent, but bursting out in a paroxysm of rage he exclaimed, "By Jesus you have ruined me!" He then admitted the truth of the girl's testimony, and declared that he had contemplated the commission of the crime for more than a year!!—The indignation of a deceived community was so great that he could not procure bail, and is now in Binghampton jail awaiting his trial.

The heart sickens at these details of holy depravity—we have been brief in the statement, but even yet it is surcharged with horror. S. has been married to this girl's mother for some years, and has had several children by the connexion, and yet these holy ties, his profession, the reputation of his family—all were insufficient to restrain him from attempting to partake of what he and his fellows call "the pleasures of vice," and forsaking "the thorny grievous ways of virtue," believing as he did, that by a timely repentance, he could escape the just punishment of sin altogether! How many, like the Rev. Mr. S., have been ruined by these same falacious hopes—these same pernicious and licentious doctrines—which are now the orthodoxy of the day!!!

But a few days before his arrest, Mr. S. came to the village of Greene to preach, his step-daughter was there also on a visit. Mr. S. was too unwell to preach, and the girl made ready to go and hear Br. Hopkittle, who officiated in the place on that day. But the godly man prevented her—he could not suffer the oft-attempted, and

will intended victim of his lust to commit such "a heinous offence"!!! These were the words of the Partialist clerical villain. And as his pious horror of Universalism was so great, so did the virtuous love of his church equal it. Yes; the Presbyterian church to which he belongs, tried to *hush up* the matter, and to *screen* their preacher from public justice!! The similarity of this case, with that of the Baptist church in this city, in keeping an adulterous secret for years—and of Dr. Lansing's church in keeping silent the case of their lately pretended suicidal Universalist, whom they have quietly permitted to run away laden with crime, and the disease of his guilt, and with their recommendation of his *professed piety* in his pocket—all these cases, must excite astonishment in a virtuous community, who know not the *salutary and protective* influence of Partialism in leading its believers to commit sin, and to shield their fellow believers from justice. "O my soul, come not thou into their secret—unto their assembly, mine honor, be not thou united."—More anon. G.

[From the Christian Messenger.]

ILLUSTRATION OF CALVINISM.

"Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" Romans, ix, 21.

From this passage and the context Calvinists argue, 1st. That God is a Sovereign—which I freely allow; 2d. That as a Sovereign, God has a right to do as he pleases with His creatures—to which I cordially assent; 3d. That God has power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor—which I do firmly believe; 4th. That God has foreordained a "certain, definite" number of mankind to celestial glory, and the rest to the endurance of endless suffering—which I deny, and allege that there is no foundation for the sentiment, neither in revelation nor reason.

I do not intend, at present, to argue the point with the reader—but simply request him to accompany me, in imagination, to the work-shop of my neighbor, who is a potter.

We see him take a lump of clay—divide it into two equal parts—form of each the image of a man—and endue both with sensation, reason and power of speech. For the sake of distinction, he names one of them *Calvin* the other *Servetus*. In form and feature there is a general resemblance—but in the countenance of Calvin we discover indications of a cruel disposition, while the countenance of Servetus is indicative of genuine benevolence.

We follow them into another department, and find that the potter has already built a fire of green wood. We venture to make some queries touching the matter in hand, and are informed, in substance that the potter, by virtue of his right to do as he pleases with his own clay, has exercised his power in forming of the same lump the twain before us—that they are perfectly equal in his sight—but that he

intends to torture one of them in the fire for the manifestation of his own glory, and to increase the happiness of the other.

We are shocked with the palpable cruelty of the plan—but have no doubt that Calvin is the one appointed to undergo the torture. But we are deceived. The potter binds Servetus, and suspends him at sufficient height from the flames to prevent extinction of life without diminishing the desirable quantum of suffering.

He then calls upon Calvin to view the writhing of the victim, and desires him to note the exquisite torment that Servetus manifests. Calvin rubs his hands in an ecstasy of joy, while beholding the agony of the vessel of dishonor, made of the same lump of clay of which himself was formed, praises the skill of the potter, so admirably displayed in the adaption of means to ends; and, unable longer to restrain the overflowing gratitude he feels for these tokens of impartial goodness, exclaims in rapture, Amen! Alleluia!!

[*"Look at THIS picture—then on THAT."*]

Reader! dost thou commiserate the suffering doom of that imaginary victim? If Calvinism be true, he is the representative of millions of our race! Art thou shocked by the inhuman rejoicing of that imaginary wretch? If Calvinism be true, he typifies the saints in glory! Dost thou condemn the worse than diabolical cruelty of that imaginary potter? If Calvinism be true, he is the very image of the Almighty! Philadelphia. A. C. T.

A SUPPOSED CASE.

Suppose an orthodox minister should rise up in the pulpit and declare to his congregation, that he had no desire that *all* of them should be saved; or that he was perfectly willing that a *part* of his fellow creatures should be damned to all eternity—so much so, that he would not prevent it if it was in his power. What would be the consequence? Why, the congregation would be so shocked and disgusted at the monstrous idea, that if they did not rise and take him out of the pulpit, or immediately quit the house in a body, they would at least proceed to take immediate measures for his speedy dismissal. Yet many congregations can sit quietly, and well satisfied, to hear their minister declare that God, the great Parent of all mankind, is so willing that a great part of his own offspring should be miserable forever, that he will not prevent it, though fully in his power!—"Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Job iv.—*Christian Pilot*.

QUERIES.

1. If the Almighty desires the salvation of all men, and is "not willing that any should perish," will he not accomplish that which his soul desireth?"

2. If he cannot save all men consistently with his wisdom and justice, will he not experience a degree of misery equal to the strength of that desire which he cannot satisfy?

3. Is not anger invariably and unavoidably propulsive of misery?

4. If the God and Father of our spirits will ever be excited to infinite wrath, must he not be infinitely miserable?

5. If all men will be made alive in Christ, and clothed with immortality, as St. Paul teaches, how many will suffer the agonies of eternal death?—*ib.*

"LOVE YOUR ENEMIES,"

Many persons have objected to this requirement as involving an impossibility. Is it possible, say they, for any man, no matter who he is, be he as holy as a saint, to love, actually and ardently to love, one whom he knows to be his deadly enemy, whose principles and conduct are absolutely malicious and abominable? Is it possible, in short, for a person to love what is not lovely? or to admire what is not admirable? or to embrace with a sincere and hearty affection what is absolutely hateful and unamiable? We think there is much in such inquiries. We have often thought of such questions ourselves. And yet the command is express—"I say unto you, LOVE your enemies." Who is there that does this? Who, after his best discipline over his mind and feelings, can do this?

What is love? "Love," says Dr. Cogan in his Philosophical Treatise on the passions, "is an invariable preference of Good." Schleusner adopts the same definition. Love is a principle, an involuntary emotion, an original affection making a part of our nature. If then, love is an involuntary emotion excited by the excellence of the object to which it is directed, how is it possible for us to place an equal estimate on that which is, in itself, bad and which has no discernable excellence in it?

We know but one way to solve these questions. There are in the Greek few modifications of the word rendered, love in the New Testament. It is used in several senses. So with the word righteousness. In the original it means justice, nevertheless there is a stirring difference between these words in our language. Justice alone is but a small part of righteousness. Sometimes the word is and should be rendered charity. Charity is a mollification of love. We may be indulgent and charitable to what is not excellent or lovely in itself; while it is impossible for us to love what is wanting in these respects. We believe that the command "love your enemies," should be understood as a requisition for us to be charitable towards our enemies. This make the command possible, and is certainly most reasonable.—*Christian Intel.*

MARRIED.

In Grafton, on the 29th ult. by the Rev. C. F. Le Fevre, Mr. JAMES BUTLER, of Lima, N. Y. to Miss LOUISA WORTHINGTON, of the former place.

POETRY.

[For the Anchor.]

LINES

Sacred to the memory of your children.

BY THEIR MOTHER.

"Suffer little children to come unto me—of such is the kingdom of heaven."

Why should I mourn, tho' death has come
And took my babes away?
They now enjoy a happier home,
Where pain is done away.

These flowrets ere they were half blown,
Were taken from the stalk,
And withered in the grave they lid,
Where oft in grief I walk.

And on the turf that hides my babes,
I shed the mourner's tear,
Tho' well assured they live with Christ
I could not wish them here.

'Twas God who gave; he took away
And blessed be his name,
In mercy he regards my grief
Altho' he caused the same:

Thou hast in wisdom infinite
Seen fit to wield the rod,
And shouldst thou slay, I'll trust in thee,
My Saviour and my God.

My babes now shined spirits arc,
Before thy heavenly throne,
For, in thy word, thou dost declare
That such shall be thy own.

Then to thy righteous will with joy,
My infants I resign,
And rest upon the gracious truth
Which says "all souls are mine."

I thank thee, Lord, that one more dear,
Who binds my heart to earth, on and on
Is left to shed a father's tear
With her who gave them birth.

And while we both together weep,
That soothing voice we hear,
Which says, "be still;" behold the Lord!
Who shortly shall appear.

Who soon will come to bring them home,
With all his ransomed souls;
That shepherd shall be God's dear Son,
And one shall be his fold.

[From the Religious Inquirer.]

SONG OF THE ANGELS.

'Twas the still hour of midnight, and hushed was the plain

Where the shepherds of Jude lay;
Their flocks stood around them, as lulled by the strain

That on the soft air died away.

The moon in her purity floated along
Thro' the dark azure regions on high,
When the stars of the firmament echoed the song
Of the glittering host in the sky.

"All glory to God in the highest be given,
Let peace on the earth hold her reign,
Good will to mankind from the temples of Heaven
Descend, and forever remain."

"Thou Star in the East, let thy radiant light
Benignantly smile on the world,
Like a banner of mercy to scatter the night,
Forever in glory unfurled."

"A SAVIOUR is born, whose dominion of Love
As wide as creation shall spread;
The songs of Redemption that break from above,
Will descend to the slumbering dead."

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April 23, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, SEPTEMBER 15, 1832.

NO. 12.

A SERMON,

Delivered before the Universalist Convention, held in Utica, May 9, 1832.

BY REV. I. D. WILLIAMSON.

(Published by request.)

"Thou openest thy hand and satisfiest the desire of every living thing."—Psalm cxlv : 16

In a consideration of the subject matter presented in this language of the Psalmist, it may be proper to observe that there are, evidently, two sorts or classes of desires in man. The one I would call *natural desires*; and to this class I would refer all those desires which exist alike in every human heart, and which we may well conclude are the necessary result of those uniform and undeviating principles on which God has constituted us rational, intelligent creatures.

The other class may, perhaps, be properly denominated *artificial desires*: and under this head I would include such as are produced by some *perversion and prostitution* either of our mental or physical powers. Thus, a man, by the frequent use of strong drink, may create an almost insatiable thirst for the intoxicating bowl.—This is what I would call an artificial desire. Perhaps, a metaphysician might not like the name; but it will answer my present purpose, which is, simply to show that there is a marked distinction to be made between those desires which originate in some *prostitution of our faculties*, and those which necessarily result from the organic structure of the human system.

The one class are the legitimate offspring of human weakness and folly, but the other, are stamped on human nature with the indelible impress of God's forming hand, and constitute a part of the handy work of the Almighty.

This distinction holds good whether referred to the appetites of the body or the desires of the mind. The body has its appetites for food and drink, so also has the mind its uniform desires as necessarily interwoven with its very constitution, as hunger and thirst are with the physical system. Artificial appetites may be raised in the body, by perverting its faculties, and so can artificial desires be raised in the mind, by a misapplication of its powers.

I apprehend the text should be understood with this distinction in view. When it informs us that God "opens his hand and satisfies the desire of every living

thing." I would limit the word "desire," so far as man is concerned, to that class which I have denominated *natural desires*. This distinction and restriction are obvious and necessary; for, it would be doing manifest injustice to the Psalmist, to suppose that he intended to represent the good Parent of all, as directly opening his hand to satisfy the unnatural lusts of the drunkard, or the debauchee. Such desires originating as they do, in a gross prostitution of those faculties which God has commanded us to apply to nobler purposes, cannot, in my view, come within the scope of the true meaning of our text. The Psalmist believed in, and worshipped a God, who is the underived source of all life, light, and intelligence, and the fountain of all that is excellent, holy and good. And I understand him to mean, in our text, that this God, who fashioned us and all created beings from the dust, has also, in the fulness of his abundant goodness, provided means for the satisfaction of every desire, which he has implanted in every creature of his hand. Or to put the proposition in a negative form—He has not implanted in one creature of his power, a desire for the satisfaction of which he has not provided.

I presume there are few men who believe in the existence of a God, who would have the hardihood to maintain the reverse of this proposition, when presented in plain words. But there are those who steadfastly persevere in advocating doctrines, which virtually amount to an absolute contradiction of the doctrine set forth in our text. It is with such that I shall be at issue in this discourse; for I do most religiously believe that the text contains nothing but sober truth.

In relation to those who maintain the unmerciful dogma of endless and intolerable suffering, I have nothing to say, except, simply to observe, that the doctrine in question, if true, absolutely precludes the possibility, that the desires of every living thing should ever be satisfied. No being ever desired an end so unspeakably dreadful as this. On the contrary all men desire happiness; and if God does not open his hand and satisfy this desire, then our text is not true. But I pass this in silence. It has been refuted times without number, and now presents the appearance of a target so completely perforated that there is scarcely room for another shot.

I judge, therefore, that it will be more profitable for us to consider our subject as

it stands in relation to a doctrine which constitutes the chief corner stone of Christianity, and the crowning excellency of the Gospel of our Master, I refer to the *resurrection of the dead*.—Christ taught the doctrine of life and immortality *through the resurrection of the dead*; and it is this which constitutes the freshest, greenest laurel on his brow, and the most glittering diadem in the crown of his rejoicing. He won it by 'treading the wine press alone;' and as his professed followers, it should always lie near our hearts. I shall feel myself justified therefore if in this discourse, I step aside from the more common path of theological discussion, as pursued generally by professed Christians, and enter into a consideration of this fundamental article of the Christian faith, as it stands connected with our text. You will not understand me as being about to enter into an elaborate discussion of the doctrine of the resurrection; but simply intending, for the confirmation of your faith in so glorious an article; to lay before you an argument in its favor drawn from the subject matter presented in the language of our text. The two following propositions will embrace the substance of the argument to which I intend to invite your attention in this discourse.

1. God has implanted in the heart of every human being a desire of life and immortality beyond the grave; and without a hope in this, he is comparatively unhappy.

2. God has provided for the satisfaction of this desire according to the doctrine of the text.

In relation to the first of these propositions, it may be observed, that the desire of life beyond the grave, evidently belongs to that class which I have denominated *natural desires*, and of course would come within the meaning of the text.

It is not a mere arbitrary wish which originates in some perversion of our mental faculties; but it is a deep rooted principle of nature herself, and it is entwined around every fibre of the heart, and exists in all men, in all ages and in all countries.—Search creation over, and where ever you find a human being with countenance erect, bearing the impress of his Maker's hand, there you will find this strong and everlasting desire.

It may be found in the untutored tenant of the forest, who kneels before the Good

Spirit in his humble wigwam, as well as in the civilized man, who worships in the stately temple. It exists alike in the sable African, who is scorched beneath the vertical sun on the burning sands of Ethiopia, and in the pale Laplander who shivers towards the pole, in the midst of his mountains office; and I fearlessly aver that no man ever arrived at the summit of earthly felicity with this desire unsatisfied.

I hold it to be an incontrovertible fact that all men do love life, and dread the darkness of annihilation. Strip a man of all hope in future life, and he is a constant prey to tormenting doubt. With an everlasting love of life, the damp, cold grave yawns before him in its horrors—he casts his wishful eye down the deep, dark dungeon of gloomy annihilation; the warm blood freezes around the heart, and sickening horror shoots thro' every nerve.

To illustrate this point. A man sees the sun going down to the western horizon—he gazes with intense and thrilling interest on the retiring glories of the monarch of day, until the last golden ray dimly streams from the scarlet clouds that hover over the western mountains, and the sable curtains of night shroud creation in gloom. *That night* he believes will never end! He has not in fact one particle of hope that the sun will ever again rise to scatter the darkness, and cheer this dreary world below, with the brightness of his shining. Now I ask, does not sound reason, being guided in her decision by the common and uniform laws and operations of the human mind, declare that a man under these circumstances would be the prey of strong desire unsatisfied, and consequently unhappy? To drop the figure—Here is a man whose head is silvered with the frosts of many winters, and tottering on the borders of the tomb.—The feeble taper of life is fading away, and the sun of his earthly existence is fast declining. The dark night of death is coming apace, and he verily believes it will be endless. Not one ray of hope—not one solitary gleam of light dawns on the dark and dreary prospect before him; but all is blank and cheerless oblivion. I do soberly maintain that any man, who is possessed of the common feelings of human nature, and whose senses are not absolutely stupified, until he is senseless as a cold statue of marble, will shudder at the prospect and his heart die within him at the horrid thought.

It will not answer here to assert what I am aware has been often asserted that there is no need of looking forward and hoping for any thing beyond this life, if we only make the best of this. I know that a wise and prudent improvement of this life is necessary for our happiness; but it is not enough to satisfy the desires of man. For every person, who is in any degree acquainted with the laws of the human mind knows that it is utterly impossible for us to refrain from looking forward and hoping, or fearing; as it from looking backward and remembering and

receiving pleasure or pain from the recollection of the past. The truth is, all men do and they must look into futurity. "Hope springs eternal in the human breast;" and I lay it down as a fact which cannot be successfully controverted, that as our prospects in future life are bright or gloomy, in that exact ratio our present enjoyment is increased or diminished.

Two men are about making a voyage at sea. They will both of them undoubtedly look forward and calculate the probable success of their voyage. It is morally impossible that it should be otherwise. The one is animated with hope, and cheered with the confident assurance that he shall return safe to his home. The other leaves the home of his joy with no such hope. He casts a lingering look on the companion of his bosom, and the dear children of his love, composing the little circle where all his holiest affections are garnered up, and believes that look will be the last! Shipwreck and death are before him, without any prospect of escape. He will be miserable while the other will be comparatively happy. Apply this to the subject.

Two men stand on the shore of the vast ocean of eternity, and are about to launch away. They too, must calculate on the probable success of the voyage. The one gazes, and all is darkness and everlasting night. Not one lonely star attracts his longing look in all the incumbent darkness. Death's cold waters are before him—the frail system of nature is tottering, and fast crumbling to the dust, and soon, very soon, he will plunge beneath the sluggish wave and float silently down to the gulf of endless oblivion. The other sees the dark waves rolling and dashing at his feet. He too must go. But he looks beyond the troublesome scene before him. Faith's eager eye pierces the gloom, and a radiant beam of light shoots forth from the Star of Bethlehem, and shows him the inviting land of promise, "where the wicked cease from troubling and the weary are at rest." O what a cordial is this! Glad hope revives his drooping spirits, and the song of deliverance breaks from the heart in strains as sweet as angels use. The grim tyrant, before whom slaughtered millions have trembled and fell, and mouldered to the dust, is disarmed of his terrors, and lies gasping at the feet of the conqueror. Tell me not that we have no use for such a hope as this. It is a fact which can neither be denied nor disguised, that the peace of one of these men is a river flowing in its peaceful channel, unruffled by a breath of wind: while the other is tossed on the raging billows of uncertainty, and trembling with fear as the storm howls around him, and drives him furiously on to the whirlpool of eternal ruin.

I deem these facts fully sufficient to show that all men do hunger and thirst for the doctrine of future life as really and truly as they hunger and thirst for the food and the water of nature. It remains to be decided whether the same God, who has provided for every appetite of the

body, has, at the same time, given to the mind a raging thirst which he never intended to satisfy. This will bring me to a consideration of the other proposition, which was to prove

2. That God has provided for the satisfaction of this desire according to the doctrine of the text.

"Thou openest thy hand and satisfiest the desire of every living thing." There can be no doubt, I think, that the doctrine of life beyond the dark valley of the shadow of death, would come within the most restricted construction of the phraseology of the text; of course the truth or falsity of the text is necessarily involved in the proposition before us. "Suffer me a little, that I may speak on God's behalf," and have patience if I bestow upon this part of our subject an enlarged consideration.

I maintain that the good Lord of heaven and earth has opened his hand, and in the doctrine of the resurrection from the dead, has provided ample means for the satisfaction of the desire we have had under consideration. But there are those who do not believe in this doctrine; and they maintain that the Christian's hope of life and immortality is vain. I have therefore to examine the grounds on which this assertion is made. These are,

1. That we have no good reason to suppose God will raise us up from the dead—and

2. We have no right to presume that God would make a special revelation in order to make it known, even if it were true.

In relation to the first of these positions, I remark as follows: The Deist, with whom we are at issue on this point, believes, as his very name indicates, in the existence of a God possessed of almighty power, infinite wisdom, and unbounded goodness. He admits that God created man in the first instance, but deems it absurd to hope that he will raise him up from the dead.

In opposition to this I take the ground, that there is nothing in the doctrine of the resurrection, which we might not expect reasonably, from a God possessing those attributes of wisdom, power and goodness, which the Deist himself ascribes to the Most High; nothing in fact which would not necessarily result from the combined action of those principles. It will not be disputed, I presume, that God *could*, if he chose, satisfy this desire, in the end, by raising man up from the dead, and thus granting the boon desired; for this would certainly require no greater exercise of power and wisdom than were necessary to create man at first.

I know not how these things may appear to others, but according to the best of my erring judgment, I should suppose, if the creation of man from the dust of the earth, for the purpose of living a few fleeting days and nights in this vale of tears, was reasonably consistent with the character of God, as a being of power, wisdom and goodness, infinite, then surely the resurrection to immortal life and un-

ending joy, would be still more worthy of his name. If the almighty Maker of heaven and earth, was moved by the boundless amplitude of his own goodness, to exert his omnipotence in calling man from the dark chambers of nonentity, into existence, for the purpose of living here a brief span of time, then I frankly acknowledge I can see nothing unreasonable or absurd in the supposition that the same inherent and eternal goodness should move Him to put forth the wonder-working energies of his power, and speak from the grave the slumbering millions of the human race, to crown them with glory, immortality and incorruption.

If giving man an existence here, in this lower world, was an object worthy the attention of the Lord of all worlds, how much more shall the higher and nobler work of the resurrection call into exercise the power of that almighty arm that created the heavens and the earth and all things that are therein? I do stoutly maintain, that, on the ground of the Deist himself, reasoning from the acknowledged attributes of the Deity, what he is, and what he has done, every feature of his character, and every step in his government, go in favor of the resurrection. His almighty power can effect it, and it is surely a blessing even more worthy of his goodness than our existence here, which it is acknowledged he gave us. He has implanted a deep and ardent desire in every heart for this boon, and not one solitary reason can be given why he should not open his hand and satisfy that desire, as stated in our text. I do not say that the attributes of God, as exhibited in nature, alone could ever have revealed the doctrine of the resurrection with sufficient clearness and certainty to satisfy the desires of the mind and give man an "an anchor of the soul sure and steadfast." But this I do say, that as far as they bear upon the question, and as far as the dealings of his providence can be heard on the subject, they go in favor of the doctrine; and when once it is revealed, they all rise up with one voice and give it their pure and undying testimony.

Once admit the existence of a God, of almighty power, infinite wisdom and unbounded goodness, who created man and who directs the vast concerns of the universe, and, I will answer for it, all the wisdom of this world cannot disprove the resurrection, or show by any plausible degree of logical reasoning that such an event would be inconsistent with the character of such a being, or with one of the dispensations of his providence with the children of men. On the contrary every trait of his character as exhibited in nature's ample volume, and in his dealings with the children of men, confirms the doctrine in question. I return the argument to the source from whence it came. Your notion of death, as an endless sleep, is absurd and inconsistent. The very idea that a God of infinite power, wisdom and goodness, should sail in requital the unsearchable depths of wisdom, the wonders of his power, and

the plenitude of his goodness, to create man, and endue him with the astonishing powers of mind he possesses, and all for the paltry purpose of living a few years on earth alone, looks to me rather suspicious. True, man would be a gainer in point of happiness by this life alone. But then, the idea that the unsearchable riches of infinite goodness will be exhausted in a few short days and nights, that the broad ocean of God's eternal love will be drained to the bottom so that he himself, will not have another good to grant, is at variance with sound reason and sober sense. I only ask you to look at it for one moment in its proper light, in order to qualify yourselves to judge correctly.

Here is man the frail creature of a moment, constituted by his Maker, a rational being. The forming hand of the Lord has deeply impressed on his mind, an ardent desire of life beyond the tomb. We are told, and all nature stamps the story with the seal of eternal truth, that a God of infinite wisdom, power and goodness, gave him life. On the unending bounty of that God he lives for a few brief years, alternately, in the sunshine of joy and under the clouds of sorrow. The grim tyrant, death, who rides forth on his pale horse, conquering and to conquer, meets him and demands his vital breath.

The trembling victim clings to life with a dying grasp, and his cry ascends to the Lord for a blessing. But no! the heavens above him are brass, the boundless treasures of his Father's goodness are all exhausted, and the Lord of the whole earth has not another good to grant! The stern mandate has gone forth, "cut him down!" and man the noblest work of God, falls beneath the dark waves of oblivion's sluggish stream, and lives no more forever! O tell me not of a God of infinite goodness, with such a doctrine as this before me! Tell me not of a God who "opens his hand and satisfies the desires of every living thing," if this be so! It were idle mockery; and I do not hesitate to declare that my text is as false as the very perjury of devils, if the dead rise not. This brings me to observe,

2. It is contended, that we have no right to presume that God would make a special revelation in order to make this doctrine known, even if it were true.

Here the hearer is requested to bear in mind, that all men have a desire of life and immortality; and the mind thirsts for this doctrine of life and immortality, as truly as the body thirsts for water. And the simple question before us, is, whether God has provided for the satisfaction of this thirst, as stated in the text?

It should be observed here, that this doctrine, from its very nature, if communicated to a man at all, must come through the medium of a special revelation. It is true that the character of God, as it is exhibited in nature and providence, may add a powerful argument in favor of the doctrine when once it is revealed; but, as I said before, it could never have been deduced from natural theology with sufficient clearness and certainty, to answer

any valuable purpose. We say then that a special revelation is the only known medium through which God could open his hand, and satisfy the desire of man, by giving him a hope so joyful and full of glory.

It will be admitted also that God *could*, if he chose, make a communication of this kind; for it would certainly require no greater exercise of power to make a revelation to man's reasoning faculties, than it took to form those faculties themselves. But it is thought unreasonable and vain credulity, to suppose that God would descend so low as to make such communication. I have time only to present you with two arguments in favor of the position that God has revealed the doctrine in question.

1. It is perfectly consistent with his character as a being of benevolence and love.

That such is the real character of the Supreme Being, all nature around us declares. The goodness of the Lord is written on the surrounding glories of creation, in characters too plain to be misunderstood. The heavens above, in all their magnificence and glory, speak forth the eternal goodness of that Being from whose forming hand they came, and the voice, thus breathing from the innumerable multitudes of the heavenly host, is responded in joyous acclamations from happy millions on this beautiful world below.— "The mountains and the hills break forth before you into singing, and all the trees of the fields clap their hands for joy!"— The stars and the fountains of water, the grass in the valleys and the corn upon the mountains, with every flower that opens to the morning dew, and every leaf that flutters in the evening breeze, speak of unearthly goodness in God, which is higher than heaven, deeper than the unfathomable depths of sin and death, and extensive as all the desires of God's wanting children. Apply this doctrine to the subject.

Go, doubting mortal, go ask your mother earth, whether the same God, who causes her to bud and bring forth, that she may satisfy the desires of the body, will not also give the bread of life to satisfy the desires of the mind? Go, ask the sun who shines on the evil and on the good, whether the same God who kindled his mighty fires, that he might cheer this dark world, will not also pour a flood of light on the dark valley of the shadow of death? I need not press this point. Every child can see that the goodness of God, as set forth in the works of creation, affords a strong presumptive argument in favor of the supposition that he would open his hand and satisfy the desires of man by revealing the heart-cheering doctrine of the resurrection from the dead. But I go one step further, and observe,

2. There is not an animal on the face of the whole earth, to whom God has given an appetite, for the satisfaction of which he has not provided means.

The argument I now present in favor of the supposition that God would reveal it

resurrection, is drawn from a uniform and undeviating rule, in God's dealing with his creatures, from which the eye of strictest scrutiny has never detected one hair's breadth of detraction. I have more than once reminded you of the fact that the great Creator himself has deeply impressed on the mind an ardent appetite for this bread of life; and I maintain, if he has not given it to him, then man is an exception from every other living thing: for God has not implanted in one of the brute creation, an appetite for the satisfaction of which he has not bountifully provided.—This I know is a broad assertion. But I think it true to the letter.

Notwithstanding all that is said about this miserable world of ours, it is a happy world after all. On which side soever you turn your eyes, all nature is teeming with joyful existence. Myriads of happy beings salute you on every hand. The tuneful notes of the feathered songsters of the grove—the joyful leaping of the fish in the placid waters—the sportive gambols of the lamb, and the beautiful pinions of the butterfly, are so many testimonies that God is mindful of all the numerous tribes of animals that swarm on this earth, and that he has implanted no desires in their natures for the satisfaction of which he has not most abundantly provided. Varied indeed, and sometimes opposite are the modes of life pursued by the different tribes of animals, and yet each is evidently happy in his sphere. The lion and the tiger are as happy in the deep solitudes of the forest, as the lark that sings in the morning, or the sportive lamb in the flock. Yea, you may assemble before you all the different tribes of animals that exist on the earth, and you cannot put your finger upon one, and say in truth that God has given to this animal an appetite, and has not provided for its satisfaction.

Why then, I ask in the name of reason, should man be an exception? Why may we not say that he satisfies the desires of every living thing?

Around us, below us, and above, nature swarms with animals, all completely happy in their sphere. God hears their cry and gives them food, and all their desires are satisfied. But here is man, without a revelation, hungering, thirsting, famishing and dying, for this bread of life and these waters of salvation. The river of God is full of water, and there is bread enough and to spare, yet God will not feed the dying soul! If this be so, the meanest reptile that grovels in the dust holds the tenure of his existence on better terms than man.—There are animals of ten thousand different kinds, all fed from the inexhaustible riches of God's bounty, and provided in rich abundance with all things that are necessary for the satisfaction of every desire that God has given them. But man, poor man, who bears the image of his Maker, is an exception. God has cursed the whole species with an ardent and everlasting thirst for the waters of life, and no means of satisfaction. Yea, damned the

whole race, to wander in life, the miserable victims of strong desire unsatisfied.—I cannot believe it. Think of this one moment.

Think of that poor brother of yours, stretched upon a bed of languishing, and grappling with the king of terrors, and quivering on the borders of the grave—around his dying couch stand the children of his love, choked with unutterable grief, and tears are streaming from their eyes, as they survey the sunken eye and hollow cheek, or listen to the last dying groan of their beloved parent.

Say, is it insulting the majesty of heaven's Eternal King, to say that he will offer us a cordial, and heal the broken heart in circumstances like these? The eye of the Lord looks down upon the trembling sufferer in tender mercy. Storms and tempests are round about him. Low he lies beneath the dark clouds of sorrow, with death's barbed arrow ranking in the very core of his heart. He groans and sighs for deliverance, and calls on "God the great Supreme," for comfort. One beam of light from the bright halo of his glory would scatter the darkness forever. One drop of water from the river of life, would revive the sinking soul, and cause the song of deliverance to burst forth from the quivering lips of the dying man. Tell me, will God withhold it?

I lodge the solemn appeal in every heart. Will not the same God who "giveth the beast his food and hears the young ravens when they cry," bend from the height of his sanctuary and lend a listening ear, when the cries of his own starving children ascend the mountain of his holiness? My full soul answers, yes. "He opens his hand and satisfies the desires of every living thing." O what heavenly music is in the sound.

Hold fast then, this hope of the Gospel. "Its price is far above rubies, and before it all the glittering diamonds of Golconda, and all the shining gold of Ophir," is filthy trash; and all the hopes of this world are vanity and vexation of spirit. I urge it upon you, for I feel, and I know, that it can wipe the falling tear from the eye of the disconsolate widow, and hush the cries of the mourning orphan. It can bear the joyful cup of consolation to the prisoner in the dark dungeon of despair, and whisper the tender words of peace to the mourner even in sorrow's darkest hours. It can touch the galling manacles of spiritual slavery, and cause the anthem of glory to burst from the captive, sweeter than odors wafted from the mountains of spices, and more calm than the music of angels in the paradise of God. May the Lord Almighty grant, that this hope may cheer you in youth, comfort you in health, support you in sickness, be a staff for your age, and a song on your lips even in the trembling agonies of a dying moment.—

And when these bodies shall lie mouldering beneath the clods of the valley, may weeping friends around us gather great consolation from the hopes of heaven. Amen, and amen.

ROCK HONEY.

"He made him to suck honey out of the rock."—
DEUT. xxxii. 12.

Suck honey from a rock! How could this possibly be done? In South Africa, the bees have the habit of depositing, or plastering their honey on the surface of rocks in cliffs; which, for its protection, they cover with a layer of dark colored wax. This, by exposure to the weather, becomes hard, and of a color which cannot be distinguished from rock itself.—Suppose a person making an incision in this outside coat of wax, by applying his mouth to it, he would easily succeed in sucking out plenty of honey. To a person viewing him from a little distance, and observing some of the honey dropping from his chin, he would seem to be sucking honey from the flinty rock.—Rev. J. Campbell.

A QUESTION.

In the season of gardening a father appropriated a little spot of ground to the use of his son, a little boy, seven years of age. The young gardener formed a bed of it, and sowed therein a variety of seeds. Some time in the summer, as he and his father were in the garden together, the little fellow brought a butterfly to the parent and addressed him in the following manner—"Papa, I have read in one of my little books, how that worms became butterflies; and you know, Papa, that the worms injured my plants a good deal, but as they are all now, I suppose, turned into butterflies, I cannot punish them for it, unless I do it to them in their present state, and as you have always told me I must be just, I wish to know whether it would be so, to punish the butterflies for what the worms did?"

PETER THE HERMIT.

We have been informed, that our orthodox brethren are preaching up the excellence of *Peter the Hermit*, and holding him up as an example worthy of imitation of all good presbyterian priests. This Peter was one of the most artful, ambitious, and aspiring men in the Universe. He aroused up all Europe to arm themselves and go and fight for Jesus Christ in Asia. Such was the martial enthusiasm enkindled by this man, and his black coated satellites, that the vast population of all Europe burned with religious ardor to rush on to the slaughter of the Eastern world, to compel them to serve the "Prince of Peace;" and the holy and spiritual generals, that led the armies of men, women, and children, after wading in the blood of five hundred thousand of all ages and all sexes; went to the sepulchre of Jesus, where they knelt, waived their smoking sabres, and thanked the "Prince of Peace" and Peter the Hermit, for their glorious victory over the enemies of God. This same Peter is worthy to be imitated by the present crusaders against the religion of Jesus, human liberty and the rights of mankind.

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, SEPT. 15, 1832.

HUDSON RIVER ASSOCIATION.

This Association convened in this city on Wednesday, and continued in session two days. We shall give an account of its proceedings, and of the public exercises, next week.

BRUNSWICK.

In this place, where a few months since, there were scarcely five who confessed a belief in a Universal Parent of impartial goodness, there are now a large number of the most respectable citizens of the town, who have united together and intend forming a Universalist Society. The Senior Editor preached there last Sabbath to a full and very attentive audience.

INSTALLATION.

Dr. William Whittaker was installed pastor of the First Universalist Society, in Hudson, N. Y., on Tuesday the 12th of Sept. inst. Sermon by Br. F. J. Sawyer of New-York.

REMOVAL.

Dr. Thomas J. Whitcomb has removed from Hudson to Schoenectady, N. Y. and desires all letters and papers hereafter to be directed to that place.—There has been a Society recently organized in Schoenectady, and the labors of Br. W. are to be divided between that place and vicinity. The field of labor is extensive, and though encouragement may be small at present, we doubt not that our brother will soon have the satisfaction of seeing truth and righteousness advancing with rapid strides under his well directed labors. We earnestly commend both pastor and people to the blessing of him who "taketh the wise in his craftiness," praying that the counsel of the froward against them may be turned to nought, and that the good pleasure of the Lord may prosper in their hands.

—W.

ARGUMENT CONSIDERED.

The doctrine of misery in another world, has long been cherished in the christian church, with an eastern devotion, and defended with a zeal that is truly worthy of a better cause. The views of different denominations relative to the nature, intensity and duration of this misery, are various, and of course supported by different arguments.—While one maintains the doctrine of *endless* misery in an old fashioned bell of fire and brimstone, another contends for some degree of misery, on account of the sense of guilt arising from a recollection of former crimes.

We have taken our pen at this time, for the purpose of giving this last opinion a brief examination. It is contended that when man shall arise from the dead and be transplanted to an immortal and spiritual state of existence, he will retain a memory of his former conduct; and as he reviews the history of his past life, and finds it in many instances stained with crime, he will take shame and confusion to himself, that he has been thus corrupt.

Of course he will be in some sense miserable as long as he retains a recollection of his sins. Upon this argument we remark—

1. It is based upon assumed premises. It has not yet been proved that man will ever retain a recollection of his crimes, in another world. These special points have never been revealed to us. We are aware that preachers have said much upon such subjects, and it has become no uncommon thing for ministers to introduce into their discourses soliloquies and conversations, from the inhabitants of heaven and hell, relative to things that had happened during their lives in this world. These things may answer well enough for dreams and visions—and if a man has such a dream "let him tell a dream"—but we smile when we hear a sober argument advanced, which has no other foundation than a supposition that such dreams are true. Who told us that sinners would reflect on their conduct in this life, and be miserable in consequence thereof? Nobody but the priest. Who told us that they will retain even a consciousness of having existed here? Not the Bible. The argument under consideration cannot then, be called a scriptural one. Nor are the premises on which it is based so manifestly reasonable, as not to admit of a doubt. We do not deny that men in a resurrection state will recollect their former lives, but such recollections are not necessarily involved in the doctrine of an identical existence. We have no recollection of many things that happened to us in childhood, and yet we do not doubt that we are the same person that existed at that time. So also we may not be conscious of having existed at all in this life, and that fact would not affect our personal identity. We mention this simply to show, that the premises from which the argument is drawn, are of such a nature that they should be proved, instead of being taken for granted.

2. The argument proves too much, if indeed it proves any thing. The argument is this—that reflection upon former crimes, will produce misery. Now if this be so, it is easy for every one to perceive that all men must be miserable, for all have sinned. Suppose we were to take a case or two for illustration. If misery in a future state, flows from a remembrance of former sins, how will good old David feel, when he reflects upon that time that he sacrificed one of the most noble and faithful of his officers, for the infamous purpose of enjoying illicit intercourse with his wife? How will Paul, the faithful servant of Christ, feel when he reflects upon the time that he breathed out threatening and slaughter against the church, and held the garments of those who took the life of Stephen? If there is any force or point in the argument for future misery which we are considering, it will prove that David and Paul are yet miserable men, and must remain so until they forget their evil deeds; and with them the whole human race will be involved in misery and woe.

Will it be objected that Paul and David repented, and consequently they may be happy? We answer, that all men must experience a change, as great as Paul and David ever experienced by repentance, when they are made immortal, glorious and heavenly; and if they can be happy, so can all others.

3. The argument is not sound, even if the premises are correct. It does not follow that men must be miserable, when they reflect upon their crimes.

There is no one truth of which we are more fully persuaded, than this expression of the poet—

"All discord, harmony not understood,
All partial evil, universal good."

Now we see through a glass darkly, but when that which is perfect is come, we shall see as we are seen, and know as we are known. Now suppose the time should eventually come, when the veil shall be taken away, and man shall see that all things were wisely ordered by a benevolent Creator, in such a manner as to promote the good of the intelligent universe, a reflection upon the part which they had acted in the drama, would no longer affect them with powerful sensations.

Take the case of Joseph's brethren. When they saw that Joseph, through their instrumentality, had become the saviour of the whole family and of all Egypt, they could no longer be affected with sorrow or misery because they sold him into Egypt. So of Judas. Let him see that he was fulfilling the counsels of heaven and bringing about the salvation of a world from sin and superstition, and he will not be miserable on account of the fact that he betrayed his Master.

One word, and we will close this article. Let those who contend for future misery, on the supposition that men will lament their former wickedness, inform us how Paul and David are to be happy in another world, notwithstanding all their sins, and we will then inform them how all others will be so. Paul and David were both somewhat unhappy at times on account of their sins, as long as they lived in this world; and the same process which would free them from these corroding reflections, will give deliverance to the whole world.

—W.

INQUIRIES ANSWERED.

The last number of the Christian Soldier which has reached us, contains the following article, which we have endeavored to reply to, for the information of the inquirer.

"In the days of old, a ship was wrecked off at sea, and while the rest of the crew were making all possible exertions to save their lives, some on boards, some on planks, and some on bits of broken spars, and whatever else they could find to keep themselves from sinking, Scholasticus caught hold of the Anchor, thinking to save himself on that."

Query.—Was that such a kind of an anchor as the one yclept the "Gospel Anchor," in modern Troy? and are the votaries of the latter possessed of as much wisdom as Scholasticus?

Will the manager of the "Gospel Anchor," please to solve these questions and oblige their well wishers, &c. ULYSSES."

We very cheerfully give Ulysses (which ought to have been spelt Ulyses, if the learned correspondent of the Christian Soldier had had sufficient education to write his own name) all the information we possess on the subject of his inquiries. The anchor which Scholasticus caught hold of, was not such a kind of one as the "Gospel Anchor," in modern Troy, as that was never embarked on board of a ship that was wrecked. There have been several old, crazy, leaky ships, such as Calvinism, Arminianism, and Trinitarianism, which have foundered at sea, through the unskillful management of an ignorant, headstrong old captain, called "Orthodoxy." It is probable that it was in a vessel of this description that Scholasticus was embarked.

We wish that we could give our friend Ulysses some satisfactory intelligence with respect to this same Scholasticus. That he was a very ignorant

man is very certain, from several considerations. If he had had his wife about him, he would never have taken his passage in a ship commanded by such a blundering fellow as "old Captain Orthodoxy." Again, he betrayed an excess of ignorance in not knowing that an *orthodox* Gospel Anchor, would only sink him deeper and deeper in the abyss. From these considerations we have a strong suspicion, that this Scholasticus was, what seamen call a *land-lubber*—more than probable a "SOLDIER," or a *deserter*, who by wearing clothes that did not belong to him, had been received on board of the ship, as a cabin passenger.

"The managers of the Gospel Anchor," have thus endeavored to afford Ulysses a reply to his questions, and if he has any more to propose, they will ever be ready to show him due attention.—L.

"THE IMPARTIALIST."

The first number of a paper of the above name, published at Claremont, N. H., and edited by the Rev. W. S. Balch, has just reached us. It is printed on paper of medium size, and afforded to subscribers at one dollar a year, to which twenty-five cents will be added for every three month's delay. The Editor, in enumerating the reasons for publishing the Impartialist, mentions the fact that it is the only Universalist paper published in the state of New-Hampshire; "and still," he continues, "we believe few states contain a greater proportion of liberal christians than this, and none where there are more societies destitute of the preached word, which are as willing and able to support it. Numerous applications have been made to us from different parts to furnish a preacher, if one could be obtained, if not, to recommend some method by which the doctrine of God's impartial love, and the knowledge of the increase of the Saviour's kingdom, could be circulated among them. We have been urged to undertake the publication of this paper, not only from our own convictions of its necessity, but also by the frequent requests of the brethren in the 'region round about.' And now that we have begun in the good work, it remains for them to say, whether we shall be sustained or not. As yet our patronage is not sufficient to meet the current expenses of the establishment. But we trust our brethren and friends will immediately make exertions to increase our list, and to afford us from time to time, such matter as may be interesting to our readers, and such information as relates to the prosperity of our Zion."

We hope the worthy Editor of the Impartialist, will find all his hopes realized, and that his success will be commensurate with his wishes in extending the good cause in which we are mutually engaged.—L.

[For the Anchor.]

THOUGHTS ON J. M. A.'S REVIEW, CONTINUED.

Movers. Editors.—The creation of the human family from the foundation of the world, was intended for life and action, for happiness and glory, in union with the character, and perfections of God. "Let us make man in our image after our likeness—with dominion over all the earth," was the original design; and every dispensation and every event, have acknowledged, or will acknowledge, this rule and testimony to its ultimate accomplishment.

The Creator ordains and manages all things after the council of his own will: "for he doeth according to his will in the army of heaven, and among the inhabitants of the earth;" there is no possible check, no radical resistance can be made to his sovereign purpose in regard to the ultimate perfection and glory of the earth and its inhabitants.

But this application of men and things in union with God cannot be studied with precision and advantage, unless we attend to the design and arrangement of the sacred volume. It is exclusively here, that subjects with their adjuncts are placed without irregularity or confusion.—The rule, as observed, is—*Union with the character and perfections of God.* Even so far back as the first general dispensation through the intricacies of typical jurisprudence, Moses was admonished to do all things according to the pattern shewed to him in the mount. The prophets and the apostles also, since that dispensation have walked by the same rule, have minded the same things—differing indeed, only in certain exterior arrangements necessarily expedient because of the approximation of the things themselves towards their final perfection and glory.

Had your correspondent J. M. A. regarded this rule in his profession as a Minister of the sanctuary, my former article would have been unnecessary, and the pain of present animadversion and exposure would be removed. But instead of this, I am sorry to remark that by ignorance or negligence of this rule, his greatest objection to the authenticity and usefulness of an essential part of the inspired volume, becomes a matter of mere fabrication and folly.

He writes thus:—"We can all read that the book of Revelation was written by John, but the question we wish solved is this—By what John was it written? Was it John the Baptist, John the Evangelist, John the Presbyter, or some other John? This is the great question in debate."

Thus the perfect and indispensable rule of the inspired volume which is a lamp unto our feet and a light unto our path, is exposed to degradation and rendered doubtful by this professor, because he is unable to ascertain for his own earthly satisfaction the person who wrote this offensive production.

Having in a former letter disposed of this objector's inconsideration in regard to John the Baptist, I now take the liberty to offer a few interrogatories respecting the other assumed authors mentioned by him. And first I would ask—to support the authority of a favorite tenet, should the authenticity of scripture record be rendered doubtful, merely to throw into shades of ambiguity the longevity or any other excellency of the Revelator? What advantage would accrue to the humble christian, to know if the Revelation was written by John who wrote the gospel, or by John who wrote the epistles? Take which of them you will as the author, neither the validity nor the sapidity of the prophecy is increased or diminished by it.

Independent of the Revelation in question, both these inspired men wrote separate and distinct books, as auxiliaries to the perfect rule or system of the Deity, and the writings of both are considered canonical as well as instructive and consolatory. Into what darkness then as alleged by my opponent, have I involved the religious world, by withholding this information? And is it right by such a superficial argument, to attempt to invalidate the book itself? The language of this doubtful writer is—"Was it John the Baptist, or some other John? This is the great question in debate; and alas for the knowledge and information of mankind, U. has left it exactly where he found it." Is not this, to be wise above that which is written? and to darken counsel by words without knowledge?

Before I close this article, I take the liberty to recommend the following positions, for the serious consideration of this writer.

1. To study the design and practice of the scriptures in union with the perfections of God.
2. To regard the Universal System as exclusively founded upon such design and practice.
3. To make the business of the present life subservient to the gospel by faith; namely, to count all things but loss for the excellency of the approaching dispensation; in the ages of which, the foregoing design and practice, will commence and be accomplished over all the earth, in union with God in perfection and glory.

I only beg leave to add, that unless these positions, or the substance of them, constitute the rule for the study of the sacred volume, several of the most glaring inconsistencies will appear in our profession that the mind can possibly conceive.

Greenbush.

G.

[From the Boston Trumpet.]

REV. BERNARD WHITMAN.

This zealous divine delivered an Address at the dedication of the Masonic Temple in this city, on May 30th ult. He seems to have evinced his good feelings towards the denomination of Universalists by dragging them before the public in this address. We notice the circumstance because he has been supposed to be rather more friendly to Universalists and their opinions than the Unitarian clergy in general. How far that supposition will be sustained by the following extract, and by his Village Sermons, our readers will be able to determine.

"There is amongst us a denomination of Christians called Universalists. They believe in no misery or punishment beyond the grave. They are of very recent origin. During the past year individuals of their number are said to have committed suicide. Now there are very many in the community who think that their doctrine of no retribution hereafter, is altogether irrational and unscriptural, and of a dangerous tendency. They firmly believe that this sentiment is subversive of piety

and morality, and all the valuable interests of society. They ardently desire to effect the extinction of the sect."

First, let us correct three errors in this fraction of a paragraph.

1. "They believe in no misery nor punishment beyond the grave." Correction—Some of them believe in misery beyond the grave, and some do not.

2. "They are of very recent origin." Correction—Their sentiments have been known in the church, with little intermission, for eighteen centuries. See the account of the early Christians, Ancient History of Universalism, p. 49, and of the Anabaptists in Germany and England, Richard Coppin, and others, in the Modern History of Universalism.

3. "During the past year individuals of their number are said to have committed suicide." What is this mentioned for? Because it is true? Certainly not. Why then? The reason is obvious, to evince Mr. Whitman's friendship for Universalists. We have heard of only one instance of suicide in the sect, the lamented case at Dedham caused by insanity.

Whether Mr. W. means to insinuate that Universalism "is altogether irrational and unscriptural, and of very dangerous tendency, subversive of piety and morality, and all the valuable interests of society," and whether he ardently "desires to effect the extinction of the sect," we shall not say. The public must judge from his life and writings. But there is something in the manner in which these things are said that is repulsive. We never saw a greater literary oddity than this introduction of the Universalists into a Masonic Address. If it was designed by the author as an opportunity to vent this spleen against that denomination, (which is the most probable supposition to us) we think it is well it took place, for he must before have been very uncomfortable. It shows moreover the effect of his connexion with a certain class of men, to whom of late he seems considerably attached.

[From the Christian Messenger.]

AWFUL IMMORALITY.

In the City of New-York.

We take the following estimate of vice in our city from Dr. Spring's Fast Sermon just published.

"The judgment we deplore has aimed its vengeance at three prominent abominations—SABBATH BREAKING, INTemperance, and DEBAUCHERY. Like some dark and mighty whirlpool, these Lethæan waters have been drawing in from every portion of this fair land, her sons and her daughters, stupefying and debasing them and drowning them in destruction and perdition. It is not surprising that the unsuspicious portion of this community and land have been slow to believe the statements which have exhibited the prevalence of these vices. They are indeed appalling to a degree almost incredible. But facts are stubborn things. Should it be revealed from heaven that every Sabbath-breaker, every drunkard, every impure man and

women in our city, would in twenty days fall a victim to this fearful pestilence. MORE THAN ONE HALF OF OUR POPULATION WOULD BE FOUND AMONG THE DEAD." pp. 36, 37.

We are not prepared to question the learned and reverend Doctor's declaration, although it is "almost incredible." We have one consolation however. This state of things in New-York, this unexampled vice, is not the consequence of Universalism. Of the one hundred and twenty churches in this city, but two are Universalist. In all others, we believe, is incalculated the doctrine that is regarded as the quintessence of all that is moral, and purifying, and holy. In no place in the United States is this doctrine more faithfully preached and yet we see by the confession of one of its greatest advocates, what is practical influences have been.

New-York, notwithstanding this unparalleled wickedness, is still the great source and fountain of all "the honest vigorous efforts at moral reformation." Here are the great benevolent societies. Here Tracts are distributed every month. Here commenced the protracted meetings. Hence also are sent the laborers in the great Missionary enterprise. The old adage, *Charity begins at home*, might certainly be applied in this place. And how long ought it to be before we may expect Missionaries from every heathen land, to convert the greater heathen in our metropolis? We regret that Dr. Spring's declaration is but too true. But, Christian friends, charge not this awful immorality this unheard of licentiousness at the door of Universalism. But ask yourselves if in your zeal you may not have overlooked some of the highest and purest, and most efficient principles of the gospel of Christ—if the fear of hell may not have too generally been substituted for the love of God—and the torments of the world to come, for the more salutary punishments of the present life. Ask yourselves, if there be not a monstrous defect in a system of religion under whose influences appear such general and monstrous results.

CONDITION OF MAINE.

The last Christian Pilot gives some very interesting extracts from a series of letters now publishing in the Christian Mirror, under the title of "Home Missions in Maine." The letters are written by the Rev. R. S. Storrs, one of the Home Missionaries.

"But my dear sir," says he, "if much has been done, I am sure much more remains to be done. Of 400,000 souls in Maine, there are not more than twelve or thirteen thousand that are connected with the Congregational Churches. Allow an equal number to belong to the Methodist, the Baptist and Free-will Baptists, communities respectively, (and I suppose this to be a large allowance,) there is yet but one eighth of your population that profess to let under the influence of christian prin-

ciple. Nine-tenths of your population, if judged by the gospel standard, will probably be found among the impenitent and unbelieving."

We should exclaim with the Roman orator, *O tempora, O mores*. NINE-TENTHS of the whole population of Maine going down to hell!! This is too horrible! In Maine 350,000—in Vermont 208,000—in the city of New-York at least 110,000 who are drunkards, Sabbath-breakers and impure, and how many more who are mere moralists, the Lord only knows. The amount then of the "impenitent and unbelieving," in the state of Maine, Vermont, and the city of New-York alone, will amount to at least 700,000 souls, probably more than three times the number of the inhabitants in both the Society and Sandwich Islands, to which so many missionaries, and at such an expense have been sent!! We say to our religious friends—Look at home, and while thousands and millions of your countrymen are exposed to endless ruin, aggravated almost infinitely by their superior privileges and knowledge, think not of sending the gospel to the heathen of other countries.—#.

UNIVERSALISM EXCITES INTEREST.

It is said that a zealous divine in Essex county, in this Commonwealth, while lecturing his hearers at a certain time on their unsteadiness in attending on his ministrations, warned them not to visit a Universalist meeting in the town where he resided? for, said he "you will get some ideas into your heads that you will never be able to get out." This old gentleman had, in all probability, found that the doctrine of Universalism excited great interest in the human heart: and that the arguments which people heard advanced in its favor, they were not likely to forget. The reason of this is, Universalism is a doctrine that meets the wants of man as a sinner—it is like bread to the hungry, and cold water to the thirsty soul. What excites deep interest people are not apt to forget. Who that felt them will ever lose the recollection of the sensations produced by the declaration of peace in 1814, or the subsequent arrival of Lafayette in our cities? A certain gentleman once remarked that his young children always remembered the distinctive traits of a Universalist sermon, and would talk of it for weeks, and would long for the time to arrive when the preacher would come again.—For these reasons, we think the orthodox clergy are wise when they tell their people not to hear Universalism preached, for it is probable, if they were to hear they would believe.—Boston Trumpet.

In the Church yard at Charleston, Mass. is the following:

Here lies Deacon John Amicary,
Who in God's ways walked perpendicular.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by
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POETRY.

THE MAN OF SORROWS.

BY GRENVILLE MELLER.

"And he arose and rebuked the wind, and said unto the sea, *Peace, be still.*"—Mark iv. 39.

He slept—and round the plunging bark
The billows boom'd and roar'd,
While from the night-clouds wild and dark
The storm relentless pour'd.

He slept—and round his hallow'd head
The undying glory play'd—
And pale and peaceful as the dead
That brow of wonder laid!

Pale as some marble brow it seem'd,
Translucent with command!
As through the glooming storm it beam'd
Amid the lowly band.

He slept—the Saviour of the world,
Beneath the fisher's sail,
While on the rattling tempest hurl'd,
His followers round him wail.

Cowering they gaze upon the main,
In terror on the sky;
Till Faith is turn'd to fear again,
And hope stands plum'd to fly!

Trembling they kneel around the Lord,
In wildering agony—
And send one desolate glance abroad
Over that lashing sea.

They cast them at th' unsandal'd feet
Of that unearthly King,
And farewell hands about him meet,
And tones of horror ring.

They call on Jesus from the deep
Of their extremest woe—
They break—they burst the bands of sleep—
Why should he slumber so!

They rouse him with a wild delight—
Thus breaks the fearful spell;
"Save us—O Lord of life and light—
Save us—Immanuel!"

The Man of sorrows hears their cries,
And round his stately form
While still new kindling glories rise,
He thus commands the storm!

"Peace—peace, be still!"—and lo! the waves
Sink all their battle noise,
Stand still above their ocean graves,
At that immortal voice!

That lifted head—that radiant eye—
How powerful and how bright!
Commanding all that sea and sky
In their unrival'd might!

Just Jesus! o'er my troubled heart
Thus let thy mandate roll,
And thus bid frowning storms depart
The billows of my soul.

FROM THE ARABIC.

Why should I blush that fortune's frown
Dooms me life's humble path to tread;
To live unheeded and unknown;
To sink forgotten to the dead?

'Tis not the good, the wise, the brave,
That surest shine, or brightest rise,
The feather sports upon the wave,
The pearl in ocean's cavern lies.

Each lesser star that studs the sphere,
Sparkles with undiminished light;
Dark and eclipsed alone appear
The Lord of Day, the Queen of Night.

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STEPHEN VAN SCHACK,

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Do. Letters to Hudson.
Do. Essays.

Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.
Universal Damnation and Salvation.

Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.

The Valley of Dry Bones, do.
Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.

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The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

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100 Arguments in favor of Universalism.

Fox Sermon, by H. Bailou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.

Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 23, 1832.

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Gospel



Anchor.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, SEPTEMBER 22, 1832.

NO. 13.

[From the Boston Trumpet.]

ILLUSTRATION OF SCRIPTURE.

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

The salvation mentioned in this passage has very generally been understood to mean a deliverance from sin and misery, and the time for its full accomplishment has been referred to a period beyond death. Some have attempted to prove that the heathen must be irrecoverably lost; because, never having heard of Christ, they can not believe on him, & not having believed on him they cannot be saved by him; and as "there is none other name under heaven given among men whereby we must be saved," they must of course be left to perish without mercy.

But it is by no means certain that the apostle referred to this kind of salvation. The word here translated *saved*, is in many cases rendered "healed," in reference to bodily infirmities; and from the connexion in which it stands, there is good reason to believe that such is its signification in the present instance. If this be the fact then whatever else the passage may mean it does not in the least affect the final salvation of the heathen, or any others.

This is the view taken of the subject by Dr. Whitby, an approved Orthodox commentator. In his note on the text, he illustrates the idea contained in it, by comparing it with other passages of similar kind; in which the word *healed* is used instead of *saved*, although the original is the same.

He says:—"This some interpret thus, there is no other name under heaven, by which health can be given to the diseased, or feet to the lame &c. and this interpretation will not be so strange as at first sight it seems to be, if we consider.

1. That it is very frequent in the gospels to say of them who were cured, that they were *saved*. So the woman saith, Matt. ix. 21. "If I do but touch the hem of his garment, I shall be saved;" answers Christ ver. 22, "thy faith hath saved thee, and the woman was saved from that hour." So the ruler of the synagogue prays Christ to "put his hand upon his daughter that she might be saved," Mark v. 23; and and chap. vi. 56, "as many as touched the hem of his garment were saved." So to blind Bartimeus Christ saith, "thy faith hath saved thee." Mark x. 52, and so to the samaritan leper, Luke xvii. 19.

3. That this opinion had obtained among the Jews, and other nations, that there were some powerful names that could cure diseases; this seems to be insinuated in the question of the Sanhedrim, ver. 7. "in what name have you done this cure?" Josephus speaks of the doing this by the mention of Solomon: The Talmud of doing it be the mention of the separate name: the christians by the name of the God of Abraham &c.

2. If we consider St. Peter's answer, viz. *If the question be by what name this man is saved*, i. e. healed, be it known to you that he is healed through the name of Jesus Christ, nor is there any other name by which we can be saved. (ver. 9, 10.) And from this sense of the words it clearly follows (1.) that no true miracles have been ever done since Christ's ascension by invocation of the names of saints; and (2.) that the disputes of the scholastic from this place concerning the salvation of the Gentiles have been impertinent."

Such is the interpretation which this learned commentator seems to approve, by declaring it to be reasonable, and supported by scripture usage.

He adds:—"If common sense be rather liked, yet it must be acknowledged that God is no respecter of persons, as to their spiritual and eternal interests, but "in every nation, he that feareth God, and worketh righteousness, is accepted of him." Acts x. 34. 35. And that God would have all men diligently to seek, and to come to him with a firm belief that he is a rewarder of them that do so, Heb. xi. 6 and that he hath not suspended that reward on an impossible condition, though he will only give it with respect to what our Lord Jesus has done, or suffered for them: that he hath not left himself without a witness of his goodness to the heathen world, not only by doing good to their bodies without regard to their souls, or by being good only to them as we are to our dogs, by fattening for a day of slaughter. It being, saith Maximus Tyrius, a thought unworthy of God, that he should be liberal in bestowing mean things on us, but penurious as to better."

[From the Religious Inquirer.]

REPENTANCE.

Among the various duties enjoined upon us, is that of repentance. It may be well then that we examine into the meaning of the word, and show the motives that

should be urged. Dr. Johnson in an Essay on this subject presents the following views—"Repentance is the relinquishment of any practice from the conviction that we have offended God." Few writers, perhaps have done more to correct the moral sentiments of mankind than this celebrated author. He was indefatigable in his labours, and his works will last as long as the language in which they were composed. But whilst we would be the last to depreciate the extent of his labours, we do not feel bound to receive his errors. His theology was taken from the popular systems of the day. His great mind was never led to examine the foundation upon which they rested. This is evident from his definition of repentance. It places the Deity in a point of light wholly irreconcilable with infinite perfection and goodness. It supposes him to be offended with the sins of mankind. A variety of reasons may be offered to show the falsity of such a notion. Both Scripture and reason plainly teach that God is immutable. "God is not a man, that he should lie, nor the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" From this passage, it is evident that no change can be effected either in the character or counsels of God. He cannot therefore, be offended at the follies and imperfections of his creatures. If anger ever dwelt in him, it would dwell there forever, "for he is without variableness or shadow of turning."—We believe, therefore, that a better definition of repentance may be given. Repentance is the relinquishment of any practice from the conviction that we have done wrong. Or to present a still more brief definition: "Repentance is reformation." A conviction of guilt must be first produced in the mind before the reformation can take place: then "the wicked will forsake his way and the unrighteous man his thoughts and return unto the Lord, and he will have mercy upon him, and unto God who will abundantly pardon."

But what are the means to be employed to bring men to a state of repentance? Endless misery has been insisted on for ages. It has been thoroughly tried, and found inadequate, or "weighed in the balance and found wanting." Nothing will ever effectually bring the world back from sin to holiness but a display of the benevolence of Deity. Eternal punishment

may terrify, but cannot reform. It rouses the passions, but reaches not the affections. St. Paul says, "the goodness of God leadeth to repentance." Let this theme then, be dwelt upon, and we shall soon behold a reformation in society. Endless misery produces despair & self-immolation. It produces evils infinitely worse than those which it proposes to cure. It is indeed evil itself, in the worst form. What! preach the eternal duration of sin and misery to prevent this crime. This is like adding fuel to the flame or overcoming evil with evil. Add to this, too, the idea generally associated with it, that wickedness is a happier and more prosperous state than virtue, and honesty and we have a doctrine exactly calculated to fill the world with vice and misery. Let the Goodness of God and a state of eternal holiness then be the themes employed to produce repentance, and we shall soon see the fruits of righteousness in society.

[From the Christian Bower.]

QUESTIONS FOR LIMITARIANS.

Messrs. Editors.—Through the medium of your paper I wish to ask my Limitarian friends a few questions. They tell their hearers that the penalty of the law is eternal death; notwithstanding if they repent before they die, it will not be inflicted; although God has said, "there shall not one jot or tittle of his law fail till all be fulfilled." Sin is a transgression of the law, and we are informed by St. John, that if any man says he has no sin he is a liar, and the truth is not in him. This you will see proves too much for the righteous people. St. Paul says, "Sin is a transgression of the law, and where there is no law, there is no transgression." He asks, "is the law then against the promises of God?—God forbid." The prophets say, "the promise is to you and your children, and all that are afar off; even to as many as the Lord our God shall call." In the 43d chapter of Isaiah, you will find he calls ALL; and now if there is no law against the promises, then there is no sin nor transgression. And now what you are sending your hearers to an endless hell for, you are called upon to explain, if you can; if you cannot, then be convinced, that the gospel is the ministration of life, and has nothing to do with the law. If we break the law, we must be judged by the law. If Limitarians reconcile this, I should like to see them do it. I will then ask them some more questions; as it will not do to ask them too many at once—it might irritate them—they might be angry—and then we should be sent to hell. I should then say, Christ is to destroy death and hell,—the devil and all his works. This would make them angry again. I read that Christ is to destroy death the last enemy of man. If man's last enemy is destroyed, who will torment mankind. We read in the old-fashioned book called "the Bible," that "Christ gave himself a ransom for all, to be testified in due time." Will he ransom all? The 13th chapter of

Hosea, 13th verse, answers this question.—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plague! O grave, I will be thy destruction."

[From the Boston Trumpet.]

THE HISTORY OF JONAH.

The account of Jonah, as given in the scriptures, concerning his having been swallowed by a fish, and afterwards thrown out upon the dry land, has been by many carped at and turned into ridicule. Scriptural interpreters, in their explanation of scripture history, have come to two different conclusions, some supposing that Jonah was swallowed actually by a fish, and others that he was thrown upon a raft, or boat, on which he was driven to the land, as the Hebrew word might be applied without difficulty to a boat, wreck, or floating mass of sea weed. But on the supposition that he was swallowed by a fish, it is maintained there is nothing in the account inconsistent with the soundest principles of philosophy. See the subjoined extracts from the Critical and Explanatory Notes appended to the new edition of Ballou's Sermons on Important Doctrinal subjects. We hope at some future opportunity to be able to furnish our readers with some new and interesting matter on this deeply important subject.

"The history of Jonah, though by some carped at and turned into ridicule, contains nothing inconsistent with the soundest philosophy and experience. For,

"1. Though a whale, properly so called, has so small a gullet that it could not possibly swallow a man, yet we ought to consider, that the word *ketos* does not necessarily mean a whale as distinguished from other large fishes, but only a great sea monster, of which there are some, the shark among the rest, very capable of swallowing a man whole, and which have often done so. A very remarkable fish was taken on our own coast, though probably it was not of full size, and therefore could not contain the body of a man. But others of its species very well might. A print and curious description of it, by Mr. J. A. Ferguson, may be seen, *Philosophical Transactions*, vol. viii. p. 170, from which even this small one appears to have been near five feet in length, and of great bulk, and to have been merely, as it were, one vast bag, or great hollow tube, capable of containing any animal of size that was in some small degree inferior to its own. And unquestionably such a kind of fish, and of larger dimensions, may, consistently even with the most correct ideas of any natural historian, be supposed to have occasionally appeared in the Mediterranean as well as on our coasts, where such a one was caught having come up so far as into the British channel and King's Road.

"2. A man may continue in the water, in some instances, without being drowned. Derham tells us, (*Physico-Theology*, 6, 4, cap. 7, note p. 156, 12 mo.) that some

have the *foramen ovale* of the heart remaining open all their lives, though in most it is closed soon after birth; and that such persons as have the *foramen ovale* so left open, could neither be hanged nor drowned; because when the lungs cease to play, the blood will nevertheless continue to circulate, just as it does in a fœtus in the womb. Though Mr. Cheselden doubted of this fact, yet Mr. Cowper the anatomist says, he often found the *foramen* open in adults, and gives some curious instances. Mr. Derham mentions several persons who were many hours and days under water and yet recovered; and one who even retained the sense of hearing in that state. And Dr. Platt, (*History of Staffordshire*, p. 292,) mentions a person who survived and lived, after having been hanged at Oxford, for the space of twenty-four hours before she was cut down. The fact is notorious; and her pardon, reciting this circumstance, is extant on record. See Ray on the Creation, p. 230, who observes, that having the *foramen ovale* of the heart open, enables some animals to be amphibious. Where then, is the absurdity of conceiving, that Jonah might have been a person of this kind, having the *foramen ovale* of his heart continuing open from his birth to the end of his days; in which case he could not be drowned either by being cast into sea, or by being swallowed up by the fish?

"3. Neither could Jonah be injured by the digesting fluid in the fish's stomach; for Mr. Jo. Hunter observes (*Philosophical Transactions*, vol. lxii, p. 449,) "That no animal substance can be digested, by the digesting, fluid existing in animal stomachs while life remains in such animal substances. Animals, (says he) or parts of animals, possessed of the living principle, when taken in the stomach, are not in the least affected by the powers of that viscus, so long as the animal principle remains. Hence it is, that we find animals of various kinds living in the stomach, or even hatched or bred there. But the moment that any of these lose the living principle, they become subject to the digesting powers of the stomach. If it were possible for a man's hand, for example, to be introduced into the stomach of a living animal, and kept for some considerable time, it would be found, that the dissolvent powers of the stomach could have no effect upon it: but if the same hand were separated from the body, and introduced into the same stomach, we should then find, that the stomach would immediately act upon it. Indeed, if this were not the case, we should find, that the stomach itself ought to have been made of indigestible materials; for if the living principle were not capable of preserving animal substances from undergoing that process, the stomach itself would be digested. But we find, on the contrary, that the stomach which at one instant, that is, while possessed of the living principle, was capable of resisting the digestive powers which it contained, the next moment, viz. when deprived of the living principle, is itself capable of being digested, either by the

digestive powers of other stomachs, or by the remains of that power which it had of digesting other things." Consistently with which observations of Mr. Hunter, we find, that smaller fishes have been taken alive out of the stomachs of fishes of prey and (not having been killed by any bite or otherwise) have survived their being devoured, and have swam away well recovered, and very little affected by the digesting fluid. Two instances of this kind are mentioned by Dr. Platt, (*History of Strathfordshire*, p. 245) and others might be added.

There appears, therefore, nothing unphilosophical, or absurd, in supposing that Jonah (having the heart open, or such a construction of his frame as those persons mentioned by Derham had) might be cast into the sea, and be swallowed up whole by a great fish, and yet be neither drowned, nor bitten, nor corrupted, nor digested, nor killed; and it will easily follow, from the dictates of common sense, that in that sense the fish must either die, or be prompted by its feelings to get rid of its load; and this perhaps it might do more readily near the shore, than in the midst of the waters; and in that case, such person would certainly recover again, by degrees, and escape. I acknowledge there must have been a miraculous divine interposition, in causing all the circumstances of the presence of the fish, of the formation of Jonah, and of the nearness of the shore at the time of his being thrown up, to concur rightly to effect his deliverance; and how much farther the miraculous interposition might extend, we cannot, nor ought not to presume to ascertain, but solely to show the fact to be philosophically possible, even according to the experience we are permitted to be acquainted with, is sufficient to remove, and fully to answer the objections of scoffers."

THE EFFECTS OF THE GOSPEL.

[From the Universalist.]

The Gentiles heard the gospel and were glad. This was just what might be expected; for the gospel is "glad tidings," and is calculated to fill the hearts of those who believe it with joy, and peace. Not so with error. The more people listen to *Mat*, the greater is their uneasiness and unhappiness. Sorrow of heart is the legitimate consequence of an erroneous faith. It is error that torments the soul—to that may be imputed the worst sufferings of a sinful world. Or if the preaching of error does in any case afford satisfaction to the human heart, it must be owing to some deep and deplorable corruption of its affections.

It is not denied that the human heart may be so influenced by injudicious training, as to delight in that which would otherwise afflict it most deeply. Habits of thinking may be acquired, which will exert a most pernicious influence upon the judgment. Being creatures of education we may be brought to a condition in which our natural affections will be inactive, and our moral feelings corrupt. We may be

taught to disregard the happiness of others and thus abridge our own. There have, doubtless, been instances not a few, in which persons naturally susceptible of fine impressions and noble feeling, have become so changed from what they were, to what they ought not to be, that their minds have found pleasure in the contemplation of blood, and carnage, and angry gods and malignant demons. And it may be mentioned as an evidence of this, that some have been brought to a condition in which they can complacently anticipate the inexpressible misery of their fellow creatures in a world without end.

But never was there a *natural*, unsophisticated, feeling or benevolent heart, but rejoiced on hearing "good tidings of great joy which shall be unto all people." This is the gospel, and this is one of its good effects. It gladdens, comforts, consoles, renews, and sanctifies the heart. It fills the soul with food and gladness. Let it not therefore be thought that any doctrine originating in the love of God, is, or can be, too good to be true. Let it, rather, be considered as among the proofs of its correctness, that it is calculated to make glad the Zion of God. L. S. E.

[From the Christian Pilot.]

RELIGION NO CROSS.

It has sometimes been supposed that religion is a cross, a thorny path, a sad and cheerless possession, not productive of present happiness, less advantageous than a worldly and selfish spirit. There never was, and never will be a greater mistake. The ways of wisdom are pleasantness and peace. In keeping the commands there is a great reward.

Religion is an inward power attended with pleasure and excitement—sufficient to overbalance outward evils. The religious man may take his cross upon his shoulder, without a cross upon his heart. It is recorded of Peter and other Apostles, when they had been called before the council, and beaten and charged not to speak in the name of Jesus, that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." St. Paul, notwithstanding his many sufferings exhorts, "rejoice in the Lord alway, and again I say rejoice."

"Then said Jesus, if any one will come after me, let him deny himself, and take up his cross and follow me." *Matt. xvi 24*. That is, let him embrace my doctrine and espouse my cause at the risk of his life. Let him, as it were, go constantly about with his cross upon his shoulder, ready to be nailed to it and crucified on it. Let him at the outset take the stand of a martyr or reformer, be strong and fearless, and determined to remain firm in his master's cause forever. Religion is calculated to inspire this magnanimity, to produce this moral strength and intrepidity. It sustains the disciple by its inward glow of philanthropy, by its trust in God, and by its hope, which is an anchor to the soul both sure and steadfast. B.

[From the Christian Intelligencer.]

PRACTICAL RELIGION.

It has been sometimes stated by liberal Christians—those who think more favorably of a practical than a theoretical religion—that Faith is nothing worth, than as it influences its possessor to a performance of the practical duties of life. That a religion which does not exert this influence is a miserable deception, we do most cheerfully accord. St. James never uttered a more pertinent truth, than when he said, "Faith without works is dead."—It is indeed so; and if dead, had better be buried out of sight. For if exhibited above ground, it is but an offence—a disgusting nuisance. There are already, we fear, too many such dead carcasses in the Church, for these choleric times. But to return. It strikes us that Faith is important in more than one grand particular.—If an upright life were all that is important, we know not how Christianity would be a blessing to many unbelievers, or to Mahometans and Pagans:—we mean to the honest and upright ones; for that there are such, we suppose no one would be disposed to disallow. Faith we believe is important not only as it relates to the practice of the duties of life; but also as it furnishes a satisfactory food for the mind and lays the foundation of spiritual health and rich consolations. Take a person in trouble for instance. He has lost all which he holds dear on the earth. Does he not need something to sustain and comfort him? Does he not need cheering and invigorating hopes of the future? If Faith related only to practical duties of this life, Christianity would lose much of its distinctive value. He could find nothing in it to administer consolation to the mind in a season of gloom and in the hour of severity and affliction. The Christian faith enables its possessor to look beyond the trials and duties of this life to a better country in the heavens. It enables him to embrace again the endearing objects of his affections—to anticipate the time when he himself shall be free from the cares and tribulations and sins of this evil world, and be consummately happy in the realms of everlasting light and love. Without this important consideration in religion, Faith would lose half its excellency. Religion, therefore, is valuable, not only as it relates to the duties of this life, but also as it furnishes a sustaining and cheering hope of the future. Under this view, we can readily see wherein consists the superior value of the Christian religion over every other.

HOURS.

The first mention of hours in the sacred writings is in the prophecy of Daniel.—The division of hours was unknown in the time of Moses. The most ancient of the profane poets mention only the morning or evening or mid-day. The Jews computed their hours of the civil day from six in the morning until six in the evening: thus their first hour corresponded with our seven o'clock; their second to our eight,

and so on. The knowledge of this fact illustrates several passages of scripture, particularly the parable of the laborers in the vineyard. It gives a great beauty and force to the declaration of Peter, in reply to the objection that the apostles were "full of new wine." He said, "Hearken to my words, for these are not drunken as ye suppose, seeing it is but the *third* hour of the day," that is, our nine o'clock in the morning, which was one of the hours of prayer.

The Jews reckoned two evenings: the former began at the ninth hour of the natural day, or three o'clock in the afternoon, and the latter at the eleventh hour. The paschal lamb was sacrificed between the evenings, (Exod. xii. 6.) Christ expired at the ninth hour, (or three o'clock,) and was taken down from the cross at the eleventh hour, (or five o'clock.)

It may be proper to remark, however, that the word hour is frequently used with great latitude in the scriptures.—*Religious Inq.*

THE GUINEA AND THE APPLE BLOSSOM.

By some strange chance, a guinea and a piece of apple blossom found themselves lying side by side on a marble slab. The guinea was fresh from the mint, whilst the blossom just gathered, was still spangled with globules of morning dew. Her companion, perceiving her superior beauty, silently acknowledged it; until the bright noon-day sun fading the freshness of her rosy petals, the purse proud and conceited coin vented his disdain in these insulting words—"Poor frail and short lived creature! see how thy beauty fades, thy brightness vanishes; thou who so lately rearedst thy head in all the pride of youth and beauty. What is thy value now? Who cares for thee? Where is the hand that plucketh thee?—Where is the perfume that thou in thy vanity, shed on every passing gale? Useless fragment!—Cast on me thy dying looks, and there behold true worth and strength. Even from the hour when, issuing from my mother earth, I first beheld the light of day, have the grains of which I am composed, been protected and cherished by my benefactor man. It was he who first brought me hither of industry and skill, from out of one of the richest veins of a Peruvian mine! It was he who with infinite care and dexterity, cleansed me and purified me from the contagion of all baser matter and brought me over every stormy sea, to kings and kingdoms, laboring and fighting to receive me! It was he who finally moulding me to his will, gave my fair proportions and my graceful form, and it is he who still struggles to possess me! Think of my strength, my durability, my immortality—and then pale flower, acknowledge, that of earthly think 'tis I alone am truly great!" The blossom inwardly smiled at the conceit of the guinea and raised her downcast and drooping head to reply:—"Cesse, O proud coin!" said she: "to persecute thus my dying moments with thy vain boasts; for know

that, spite of all thy vaunting, I can esteem myself worthier far than thee! what art thou and all thy kind but the cause of every evil that can assail mankind!—From love of thee come all his pride and selfishness, oppression and dishonesty: and to possess thee, base lucre that thou art! does not man forget his Maker, and forfeit even his hopes of future bliss. Call not thyself a blessing to them for thou art his bane, his everlasting curse; whilst I, perfected as I came from the hands of my Creator, have to this hour been unto man an image of his wisdom and his love! I speak not myself alone but of all my beautiful species. Fed by the wholesome juices which rising from our mother earth, circulate in our veins and expand our fibres nourished by sunshine and by gentle showers we reach unto maturity. Our germs increase and ripening under summer suns present at last, to man a wholesome and refreshing fruit. He accepts the usual gift and blesses God! But this and I was not doomed to see, and yet a higher destiny was mine! mine was the glorious privilege of first turning a youthful heart, in grateful adoration, to the knowledge of its Maker! A pious mother plucking me from off my parent branch, displaying to the wondering eye of her fair child the beauty and the use of all my parts: she poured into its astonished ear the history of my being, how that from a little seed the tree was raised, how that from each blossom the fruit would be produced; and pointing to the blue heaven above, she whispered the great name of God! and the child, clasping its little hands, lisped, with lips of gratitude and love, "How very good he is!" The blossom drooped, her leaflets closed around her, and her last breath of odor was wafted away forever.—*Juvenile Souvenir.*

PETTY SUPERSTITIONS.

The guardians of youth have often been told that they cannot be too careful to exclude from their imaginations those marks of ignorance, which render them ridiculous as well as unhappy. But all rules have exceptions. During my early childhood I was sent to reside for several years in a distant country place, nearly as remote from city scenes and associations as the island of Robinson Crusoe. In this humble abode my infant mind soon yielded to the simple fancies of those around, and I learned to regard numerous ordinary occurrences as fraught with a mysterious meaning. Some of these, I confess, were dark and withering. A winding sheet in the candle—a death tick in the ear—the howling of a dog at night—I acknowledge my soul has shrunk from these dreadful omens, but then, what exquisite pleasure I have derived from others of a contrary description! How my heart has brightened up on finding a horse-shoe, for that was always a sign of "good luck;" and many a time when my eyes caught the clear iron half buried in the road, I have seized it with almost a religious veneration, and placed it on the old rail fence, where the

poor laborer, on his return, might see it. Then the shooting stars!—when they flashed their fiery trains across the sky, it was our belief that he who during their progress could express, his wish three times, would certainly have that wish gratified.

There is a small & beautiful winged insect, sharpened in the back like a tortoise, of a golden color, spotted with black. With what gravity, when one of those gorgeous little creatures encountered me in my walks through the cornfields, I have caught it and repeated the old traditional lines:

"Lady-bug, lady-bug, fly away home,
Your house is on fire, your children will burn," &c.

I realized a joy in the vague idea, that by means of this warning, I had saved it from some impending evil, and enlisted in my favor the good graces of superior beings. Crickets, too, were considered as a kind of charm. I remember having once fought a severe battle with a young urchin, just from the city, who wished to crush one on the grass. I thought him rash as Belshazzar, when he stole "those golden vessels richly carved," for his fatal feast. That simple superstition cannot be totally destitute of beauty, which could so soothe me by the low chirp of this insect, hidden in the kitchen hearth, and now that these errors have passed away, I am almost fain to regret them. They are connected with a world of peaceful and pleasant images, with that ancient low house, and its moss-covered roof: with the tall, straight locusts at the door, and their silky leaves; with the green lane, and well-remembered orchard, where we used to feast on the early apples; and with so many friends now scattered and dead, and so many delights which I can never know again, that I yet pause at the voice of a cricket, and smile when I find a horse-shoe; and, when, in a midnight perambulation, the "fallen star" streams across the still bright heavens, I am scarcely recovered from the impulse to wish many and many a vain dream, to which even the spell of the flashing meteor cannot now lend the tinge of reality.—*N. Y. Mirror.*

SPANISH PIETY.

In Spain, plays are performed for the benefit of the virgin and saints, and balls given for the deliverance of souls from purgatory. On an occasion of the above kind, a play-bill was exhibited, couched in the following terms: "To the Empress of Heaven, mother of the eternal world, the leading star of all Spain, the consolation, faithful sentinel, and bulwark of all Spaniards, the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a pleasant comedy, entitled *El Legatorio*."

A powerful preacher.—"Ah, Sir!" exclaimed the elder, in a tone of pathetic recollection, "our late Minister was the man! He was a poorful preacher, for in the short time he delivered the Word among us, he knocked three pulpits to pieces and dang the life out o' five bibles!"

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
 I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, SEPT. 22, 1832.

RELIGIOUS NOTICES.

The Senior Editor will exchange services with Br. Newell of Stephentown, on Sunday next, (tomorrow.) In the morning at 11 o'clock, he will preach at Hancock, in the Baptist Church; and at three in the afternoon, at the select school-house, in Stephentown.

Br. T. J. Whitcomb will preach at Ballston Spa, on the first Sabbath in October next.

SYMPATHY.

"*Jesus wept.*"—Scripture.

One peculiar and striking feature in Christianity, is displayed in the appeals which it makes to the *finer feelings* and tenderest sensibilities of our nature. It comes to us with all that sympathetic affection which marks the conduct of the loving mother towards her afflicted offspring. Instead of reading a cold lecture of moral duties, or philosophizing on the subject, it relieves the burden at once by taking to itself the larger portion.

There are seasons in which sympathy alone can assuage the pangs of the troubled bosom. There are moments when the only relief that you can afford to the weeping mourner, is to mingle your tears with his. Go to the couch on which infant beauty is expiring, and watch that mother, who, with heaving bosom and tearful eye, sees the sweet flower, ere it has expanded into life, withering before the fell destroyer that nips it in the bud. A week, a day, perhaps an hour before, she was contemplating it with all the ardor of a mother's love; and while pillowed on her bosom and cradled in her arms, she was counting on long hours of pleasure in the society of one whom she is now called upon to leave forever in the flesh, and consign beneath the cold sod, there to lie, "a heedless carcase and a nameless thing." How shall we administer consolation to this afflicted parent. Shall we point her to the partner of her sorrow—the sympathizing companion of her grief? Shall we turn her eyes to these other dear objects of her affection, who are still spared to engage her thoughts and afford subjects for her affection? This would be a reasonable course, but its application would be too early.—This solemn hour must not be interrupted by any secondary thoughts—it is sacred to the departed alone. Then seek not to break the cord which is stretched to its utmost tension; the slightest touch, instead of loosening it, may perhaps, snap it asunder forever. Allow a little time to relax this high toned feeling. Suffer the mind a season of rest to recover itself. Silence or an according sympathy is alone suited to this sacred hour. "Weep with those who weep." Philosophy is out of place, and if Christianity did not convey the above sentiment it would be out of place likewise.

How much is there to elicit admiration in that interesting and pathetic scene in which the benevolent author of our religion acted such a prominent part. We refer to the transaction which took place at the tomb of Lazarus. There is no passage in the history of our blessed Redeemer, more touch-

ing than that short verse which we have prefixed to this essay—"Jesus wept." Why did he weep? He well knew that he could and would restore to the afflicted sisters their departed brother; he who was their stay, their support, and their hope. Why then, this exhibition of grief? Surely it was called for by the distressing situation in which these afflicted sisters were plunged, and he wished by sympathy first to take off that keen edge which cut them to the soul. He might have philosophized forever and still have never been able to convey to the surrounding multitude, an adequate idea of the tenderness of that heart which melted at another's woe. But when the gushing tear proclaimed a brother's feeling and a brother's love, what was the impression on the minds of the multitude? It was one that touched every heart—they exclaimed with one accord, "behold how he loved him." O if there is such a thing as a heavenly disposition in mortal man—if there is a portion of divine love residing in the bosom of man, it appears in all its lustre, when it leads him to forego all selfish considerations, and mingle his unaffected tears with the sorrowing children of mortality.—L.

CHRISTIAN FREEDOM.

"Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—JOHN VIII. 32.

Man, in his moral and mental condition, is either a freeman or a slave. The situation in which he is placed will be determined by the prevalence of error or of truth in his mind. If he has embraced truth, he will enjoy liberty and consequent peace.—If he is the victim of error, he will experience all the disadvantages of mental slavery and its concomitant misery. Again, in order to experience freedom, we must know the truth—"Ye shall know the truth, and the truth shall make you free." A condition of doubt, uncertainty or unbelief, cannot therefore, constitute true christian freedom. There is perhaps no feature so prominent in the current religions of the day, as the doubts, fears and uncertainty which accompany the faith of the respective professors of different denominations. They have not a full assurance of hope, but from the cradle to the grave, they are filled with sad forebodings and fearful apprehensions. If you inquire of those who have attained the highest estate of christian experience, whether they feel free from all anxious fears—whether they are enjoying that rest and liberty which removes all anxiety from their own everlasting destiny, as well as that of their neighbors, and they will unequivocally and honestly tell you that they have not. They will confess that the more they think on the subject of religion, the more intensely their mental eye turns to eternity and its unchanging state, the more acute are their feelings; and as the time approaches in which they are to try the unseen world, the more they tremble at the prospect. Now if our Saviour's words may be admitted as affording testimony as to the nature of religious freedom, these people do not know the truth, for if they knew the truth, it would make them free. The word of life would at once dispel all these dreadful anticipations, these gloomy forebodings. We read that "man shall live by every word that proceedeth out of the mouth of God." And what can this word be but "the word of truth, the gospel of your salvation." Our Saviour, speaking of the nourishing and invig-

orating qualities of that doctrine which he was commissioned to teach, compares it to the bread which nourishes and sustains the animal functions of the body. "I am the bread of life;" and again, "the words which I speak unto you, they are spirit and they are life."

If, then, any system is inculcated, the tendency of which is to destroy life, instead of saving it, be assured that it is another gospel. The pure fountain of life cannot send forth sweet and bitter waters. Those, then, who prefer another gospel—one which is their own, and which proclaims condemnation and death, instead of righteousness and life, do not continue in Christ's word. They do not know the truth; and instead of enjoying that liberty wherewith Christ has made them free, they are slaves to the most appalling fears; and while they ignorantly and unfeelingly condemn their neighbors to endless wretchedness, they quake at the thought that that very condition may be their own.

From this testimony of our Saviour's, we are compelled to believe that those who live in doubt, fear and anxiety in relation to their future eternal welfare—those who in the language of the apostle, have received the spirit of bondage to fear, instead of the spirit of adoption, have not known the truth; for if they had known the truth, then should they have been free indeed, and entered into rest.—L.

UNIVERSALIST EXPOSITOR.

We perceive with much satisfaction, that the "Universalist Expositor," a work in whose praise we have often had occasion to speak, but which was suspended for the want of sufficient patronage, has been transferred to the Editors and Proprietors of the "Universalist." This latter publication is issued weekly, and published simultaneously in Boston and Lowell. The price is only one dollar per annum. It is intended that it shall now supply the place of the Expositor, and will be forwarded to those who were subscribers to that publication, in hopes that they will receive it as an acceptable substitute. When we noticed the appearance of the Universalist, we observed that it had enlisted the labors of some of our most talented brethren. The whole of the numbers which have been issued, namely, eighteen, have borne ample testimony to the correctness of this remark; and we sincerely hope that it may meet with a liberal patronage, and be eminently useful to the Universalist community.—L.

Since writing the above, we have received a prospectus for a work to be entitled the "Expositor and Universalist Review," which will be of the same size, character and price of the former publication. The proprietors are Revs. Sebastian Streeter, Hosea Ballou 2d, Thos. Whittemore, and Wait & Dow and G. W. Bazin. We shall insert the prospectus in our next number.—L.

MINUTES

Of the proceedings of the Hudson River Association.

The Ministers and Delegates composing the Hudson River Association, convened according to adjournment, at the house of Br. C. F. Le Fevre, in the city of Troy, N. Y., on Wednesday, Sept. 12th, 1832, and after uniting in prayer with Br. T. J. Sawyer, proceeded to organize the Council, by choosing Br. T. J. SAWYER, Moderator, and Br. R. O. WILLIAMS, Clerk.

1. Appointed Brs. C. F. Le Fevre, J. M. Austin, and J. C. Kemble, a Committee to arrange the order of public services during the session.

2. Received and read certificates of Delegates from different Societies within the limits of this Association.

3. Voted, That Brs. I. D. Williamson, J. C. Newell and T. J. Sawyer, be a Committee to receive and report requests for fellowship and ordination.

4. The Committee of Discipline appointed at the last session of this Association, reported that no case on which they were authorized to act, had appeared before them during the year.

Voted, That the above report be accepted.

5. Appointed Brs. C. F. Le Fevre and T. J. Sawyer, ministers, and S. Van Schaack and A. A. Hill, laymen, Delegates to represent this Association at the next annual session of the New-York State Convention.

Voted, That in case these, or any of them, be unable to attend, substitutes be appointed to supply the deficiency.

Appointed Brs. J. C. Newell and T. J. Whitcomb, ministers, and E. Murdock and J. C. Kemble, laymen, substitutes.

6. Voted, That Brs. C. F. Le Fevre, I. D. Williamson and R. O. Williams, be a Committee of Discipline for the year ensuing.

7. Resolved, That a Committee of three be appointed, to ascertain the Societies which are within the limits of this Association, the names of all the officers and number of persons belonging to such Societies, and publish them; and also to render such aid as they may be able in the formation of new Societies—and that the Chairman of said Committee urge each Society to send delegates to the next meeting of this Association.

Appointed Brs. I. D. Williamson, C. F. Le Fevre and T. J. Sawyer, said Committee. Adjourned.

Thursday morning.—Council met according to adjournment, and united in prayer with Br. Bond.

8. Voted, That it is expedient to appoint a suitable person to deliver a Sermon before the Council of this Association, at its next annual session.

Appointed Br. T. J. Sawyer to deliver said Sermon.

9. Resolved, That an Address be delivered before the Council of this Association, the object of which will be to present a statistical view of the different Societies in fellowship, and to offer such information with respect to the formation of others as may be deemed advantageous.

Appointed the standing Clerk of this Association, (Br. I. D. Williamson,) to deliver said Address.

10. The Committee on fellowship and ordination reported in favor of granting Letters of Fellowship to Brs. Benjamin B. Hallack of New-York, John M. Austin of Troy, and Henry Gifford of Albany, and of conferring Installation upon Br. Clement F. Le Fevre of Troy.

Voted, That the above report be accepted.

11. Resolved, That individuals desirous of receiving the fellowship of this Association, shall be required to present to the Committee appointed for receiving requests for letters of fellowship, a certificate from some accredited preacher in our order, that he has pursued the study of Theology under his direction, for the full period of six months, and that in the opinion of said preacher he is worthy of fellowship, and qualified for the work of the ministry: And further, that he shall be able to pass a

good examination before said Committee, in the principles of the English language, Rhetoric and Logic; and shall deliver before the Council to whom his application shall be made, an Essay on some moral or doctrinal subject.—Provided nevertheless, that so much of this resolution as relates to time spent in study, be not understood as applying to any who have been in fellowship as ministers in any other denomination of christians.

12. Appointed Br. I. D. Williamson to prepare the Minutes of this Association for publication, and accompany them with a Circular.

13. After uniting in prayer with the Moderator, adjourned to meet at Eaton's Corners in Duaneburgh, Schoharie county, on the second Wednesday and Thursday of September, 1833.

T. J. SAWYER, Moderator.

R. O. WILLIAMS, Clerk.

PUBLIC SERVICES.

WEDNESDAY MORNING.

Introductory prayer by Br. J. C. Newell. [Sermon by Br. R. O. Williams, from John viii. 44.]

AFTERNOON.

Introductory prayer by Br. I. D. Williamson.—Sermon by Br. A. Bond, from Ps. cxix. 131.

EVENING.

Introductory prayer by Br. T. J. Whitcomb. Sermon by Br. J. C. Newell, from Habakkuk i. 13.

THURSDAY MORNING.

Introductory prayer by Br. C. F. Le Fevre. Sermon by Br. T. J. Sawyer, from Matt. xxii. 37.

AFTERNOON.

Introductory prayer by Br. R. O. Williams. Sermon by Br. T. J. Whitcomb, from Ps. xl. 4.

EVENING.

Installation Service.

Introductory prayer by Br. C. F. Le Fevre. Sermon by Br. I. D. Williamson, from 1 Tim. iv. 16.—Installing prayer by Br. A. Bond. Charge by Br. J. C. Newell. Right Hand of Fellowship by Br. R. O. Williams. Benediction by Br. C. F. Le Fevre.

NAMES OF DELEGATES.

New-York.—A. Underhill, G. Magwire.
Albany.—S. Van Schaack.
Duaneburgh.—R. Frisbee.
Amsterdam.—David Maker.
Saratoga Springs.—J. W. Cheating.
Troy.—J. C. Kemble, J. Goodell.

MINISTERING BRETHREN.

T. J. Sawyer, New-York.
J. C. Newell, Stephentown.
A. Bond, Bennington, Vt.
R. O. Williams, Amsterdam.
T. J. Whitcomb, Schenectady.
I. D. Williamson, H. Gifford, Albany.
C. F. Le Fevre, J. M. Austin, Troy.

[We are compelled to delay the Circular, until next week.—Eds.]

[From the Religious Inquirer.]

BEAUTY OF UNIVERSALISM.

We presume many will be surprised at the above title. Such has been the state of society that many have been taught to look at Universal Salvation as they would look at some hideous and deformed object. Our opponents never state our doctrine

just as it is. They are aware that there is a beauty and strength in it which when seen and felt will give it illimitable sway. Hence misrepresentation and abuse are the weapons they employ. But we are the best judges of the influence of our own sentiments; and as we think time enough has been spent in showing the deformity of other systems, we had better refer to the beauty of our own.

Our doctrine is consistent with reason. The moment we exercise our reason, we discover that we are obliged to admit that the Almighty had some design in creating mankind. Reason revolts at the idea that this was any other than a good design.—How delightful then, is the scene which presents itself to the mind. The Creator becomes an object of the highest adoration and love. His dealings all wear a merciful aspect. It is a spot where every benevolent mind must dwell with delight.

Our doctrine is consistent with nature. He who looks abroad in the great volume of creation will find life and happiness spread to an innumerable extent. The sun, in the brightness of his glory, diffuses light and joy through all the nations of the earth. He has no favorite to bless.—He regards not in his course the little distinctions which prevail among mankind. He shines not, on the lands of the great, forgetting to pour his beams on the lowly spot of the peasant. He lights up the Indies with a burning glow; he smiles upon the nations of Europe with a milder beam; and he shines upon the hoary path of the Laplander amidst his mountains of eternal snow. 'The cloud, bearing in its bosom, riches and fertility, pours its blessings upon every field, without regarding the name or rank of its owner.' In soaring abroad through regions of space, and imagining all worlds to be filled with life and intelligence, how delightful is the thought that the Deity purposes the final happiness of the whole. The thought is enough to fill the soul with holy rapture. It is beautiful and sublime beyond description. We are lost in ecstasy and admiration. It is like a beautiful picture expressing all the lights and shades of nature so perfectly that the longer we gaze the more beauties we can discover.

Our doctrine is consistent with the Bible. There we find the oath, the promise, and the will of God, all in favor of it.—There it is described with an eloquence that surpasses all that was ever said, or ever can be. It is expressed in the strongest and the most glowing language. 'The Lord is good to all.' He causes his sun to shine upon the evil and the good. 'The Lord visiteth the earth with his goodness; he watereth it with the dew of heaven; he maketh it soft with showers; he blesseth the springing thereof.' When an apostle undertook to express the character of Deity in the fewest words, he said 'God is love.' Hence, every attribute of the Almighty is under the control of infinite love. Therefore, the salvation of the world is as certain as his existence. How delightful then is the

thought that the Lord of the universe desires the happiness of every living thing, that all events are made to yield the greatest possible amount of happiness. How beautiful, how glorious! Once take this view of things, and all is right.

• Wise, Beauteous, Good! O every grace combined,
That charms the eye, or captivates the mind!
Fair as the flowret opening on the morn,
Whose leaves bright drops of liquid pearl adorn!
Sweet as the downy pinion'd gale, that roves
To gather fragrance in the Arabian groves!

[From the Universalist Watchman.]

THE WAY TO MAKE MEN GOOD.

Well, what is the way to make men good? says the reader, as his eye catches the caption to this article. There has been a great variety of experiments tried, and a great many systems of faith invented with the professed object of making men virtuous, and still they are wicked. What shall be done, or how shall we proceed to make them virtuous and good? We will tell you, kind reader. In order to make men virtuous, you have nothing to do but make them substantially happy. So that if you wish to produce an improvement in the moral character of men, you have nothing to do but to be diligent and constant in your exertions to make them contented and happy.

Did any man ever commit a crime when he was happy? We believe not. Ask the poor drunkard, why he went to that fountain of death, and he will tell you he was unhappy and sought for pleasure there.—Ask the thief, why he laid hands unlawfully on his neighbor's goods, and he will tell you that he was miserable, and sought for happiness. Now if these men had in their minds those principles which would have made them contented and happy, that drunkard had been a sober man, and the wretch who groans in a dungeon had been a good citizen and an honest man.

Give a man bread enough, and he will not steal bread. Give him money enough, and he will not steal money. It is so here. Satisfy a man's desire with the bread, and the water of life, and he will have no occasion or wish to go after the stagnant water of sin, or the filthy husks of iniquity.—The observation of our readers will satisfy them all, that, when men are contented and happy, the breast is tender and disposed to every good word and work, but when anxious cares torment the breast, evil and tormenting emotions render us uneasy and miserable; it is there that the tempest is found, and we plunge in sin of a crimson hue. Reader, the way is open before you, and if you wish to see men practice the virtues that adorn and beautify human nature, be diligent in striving to make all around you contented and happy. Hush their anxious fears of the future, and lead them down to the cool waters of that river, the streams whereof make glad the city of our God.

Then, and not till then, will the human breast be renovated, and good works be practiced, by the living children of humanity. This is "the way to make men good."

[From the Magazine and Advocate.]

\$1,200 DONATION.

FROM THE CHOLERA TO THE AMERICAN TRACT SOCIETY.

Start not at this announcement—the Cholera has given the Tract Society occasion to make 1,200 dollars clear gain by pretended charity. They have issued a tract, on the Cholera, addressed to the prepared and the unprepared. Of that tract, 166,000 copies have been published, and nearly all already put in circulation. These tracts are sold at 1000 pages for a dollar. Suppose the tract to contain, as we believe it does, 12 pages, this would give 1,392,000 pages, equal at wholesale, to 1,992 dollars for the edition now already published. Did this publication cost as much? Let us examine.

Two copies could be printed on one sheet of medium paper—174 reams would then suffice for the whole number—say 175 reams. Their paper is generally of but a middling quality, and purchased in large quantities, could be had for less, probably, than \$3.50 per ream—say that sum. With their power presses, the press work can be done at about half price—but allow the common prices of press work, 49 cents per token. We presume their workmen would be satisfied with less than common prices, if report says true. Their stereotyped plates for the work would cost them about \$8.00—say \$12. Having made such liberal allowances—more liberal, we venture to assert, than they ever allow—we shall allow nothing for the expences of stitching, &c. which would be but a mere trifle. Let us now see how stands the account.

175 reams of paper,	\$612 50
350 tokens press work,	140 00
Plates,	12 00

Total, \$764 50

This, deducted from the total of the sales, \$1992, would leave for the *Charitable American Tract Society*, a neat gain of \$1,227 50, made by a single tract on the Cholera! How many more copies the Society may yet publish, remains to be seen. Should public money hold out, and beggars have impudence enough to solicit it, probably a few hundred thousand more may swell their profits to nearly \$3,000, on this single tract. Indeed when we take into consideration their wholesale mode of doing business, and their power presses, we feel satisfied that already they have made a clear gain of \$1,500, instead of merely \$1,200. G.

AMERICAN TRACT SOCIETY.

We have frequently asserted that this Mammoth Association was making money by its pretended charities. Some of our friends feared we were in an error, in that assertion—but we are not—we have duly calculated its truth. This Society does not give away its tracts—it leaves that to the members of the town or village societies. It is but lately that its Auxiliary Society in this city had to pay the parent Institution \$1,500—it had to pay—it could get

no more tracts until it *did* pay. The parent Society has issued three or four hundred different tracts, at least—each averaging about 12 pages—and each tract averaging about 20,000 copies. They have issued and sold, at least, 5000 copies of each tract—we believe we might say ten or twenty thousand of each. We include in this number, all the different issues made from year to year. As these different issues are from the same plate—unaccompanied by any extra expense—we are justified in setting them down as one edition. Such being the case, we fearlessly assert that they made on every tract they have published, at least an average sum of 150 dollars, or \$60,000, besides the regular profits of the Printer—for we have made the calculation just as if the work were done in a common printing office in the city of New-York. These things being so, we ask the people how they will reconcile the beggary and pretended poverty of this society with common honesty? A clear gain of from 100 to 1,200 dollars on every tract! Please remember this for their next beggar who tells you of their poverty.—ib.

NO DANGER OF HELL.

A certain bigotted Partialist, who values himself on quoting as Scripture, "If ye die in your sins, where I am ye cannot come," one day in conversation with Mr. B., a person of liberal sentiments, asserted the omnipresence of the Deity. He observed that God fills immensity and is virtually present in every place. Mr. B. inquired if God was in hell? "Yes," was the reply, "for we read, (Psalms cxxxix: 8,) 'If I make my bed in hell, behold thou art there.'" "Then," exclaimed Mr. B., "sinners will never be in any danger of going to hell, for you say 'where God and Christ are, they cannot come.'" What could the Partialist reply?—ib.

HEATHEN TRADITION.

During the captivity of the Jews, they imbibed many of the heathenish notions & incorporated them with the Mosaic code, and thus rendered their own law void.—Among these traditions was that of endless misery. This tradition has been handed down from sire to son, until it became a fundamental doctrine of the Church, called *Christian*. Almost every punishment found in the law, all of which are temporal, have been explained to have reference to a future state of existence, and the clergy have used all their ingenuity in attempting to portray the miseries of the damned in a future world. The covenant, or the law, Paul says, was "a schoolmaster to bring us to Christ," who is a "Mediator of a better covenant, established upon better promises." Our doctors of divinity have doctor'd this law so much, and mingled with it so many of their own nostrums, that it has weakened its influence. An endless hell was never designed by God as a schoolmaster to bring men to Christ. The clergy are indebted to the heathen for this master. It is too severe, it frightens, but never "persuades men."

POETRY.

THE INVOCATION.

BY MRS. HEMANS.

Answer me, burning stars of night !
Where is the spirit gone,
That passed the reach of human sight,
Even as a breeze hath flown ?
—And the stars answered me—“ We roll
In light, and power, on high ;
But of the never dying soul,
Ask things that cannot die ! ”

O many toned and chainless wind !
Thou art a wanderer free !
Tell me if thou its place canst find,
Far over mount and sea ?
—And the wind murmured in reply—
“ The blue deep I have crossed,
And met its bark and billows high,
But not what thou hast lost.”

Ye clouds, that gorgeously repose
Around the setting sun ;
Answer ! have ye a home for those
Whose earthly race has run ?
—The bright clouds answered—“ We depart,
We vanish from the sky :
Ask what is deathless in thy heart,
For that which cannot die ! ”

Speak then, thou voice of God within,
Thou of the deep low tone !
Answer me through life's restless din,
Where is the spirit flown ?
—And the voice answered—“ Be thou still,
Enough to know is given ;
Clouds, winds, and stars, their task fulfil,
Thine is to trust in Heaven.”

THE WILDERNESS.

There is a wilderness more dark
Than groves of fir on Haros's shore,
And in that cheerless region, hark,
What serpents hiss, what monsters roar !

Is it not in the untrodden isles
Of vast Superior's stormy lake,
Where social comfort never smiles,
Nor sunbeams pierce the tangled brake.

Nor is it the deepest shade
Of India's tiger haunted wood
Nor western forests, unsurvey'd
Where crouching panthers thirst for blood.

'Tis in the dark uncultured soil,
By Education unrefined :
[Where hissing Malice, Vices foul,
And all the hateful passions growl,
The frightful wilderness of Mind.

BEAUTIFUL EXTRACT.

BY H. F. WILLIS.

Oh if there is one law above the rest
Written in wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unreasoned temper of a Child—
If there is any thing that keeps the mind
Open to angel visits, and repels
The Ministry of Ill—'tis human love !

God has made nothing worthy of contempt.
The smilest pebble in the well of truth
Has its peculiar meaning, and will stand
When man's best monuments wear fast away.
The law of Heaven is love, and though its name
Has been usurped by passion, and profaned
To its unholy uses through all time,
Still the eternal principle is pure :
And in these deep affections that we feel
Omnipotent within us, we but see
The lavish measures in which love is given.
And in the yearning tenderness of a child
For every bird that sings above its head,
And every creature feeding on the hill,
And every tree and flower, and running brook,
We see how every thing was made to love,
And how they err who in a world like this
Find any thing to hate but human pride.

BOOKS.

STEPHEN VAN SCHAAK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale :

ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The Valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

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Troy, N. Y. May 26, 1832.

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THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.

Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, SEPTEMBER 29, 1882.

NO. 14.

[From the Magazine and Advocate.]

PARTIALIST LOVE.

"For if you love them which love you, what reward have ye? Do not even the publicans the same?" Matt. v. 46.

Mankind are strangely inclined to love and favor those of their own party, creed, sect, name or denomination. This was the case in the days of our Lord, as well as at the present time. Party distinctions had arrived to that state of feeling prior to the coming of the Messiah, that many "trusted in themselves that were righteous and despised others." Hence the admonition of the Saviour, so necessary, "Ye have heard that it has been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies." But if it be a fact that our heavenly Father designs to render a portion of his offspring endlessly miserable, that number must be his enemies; and if they are his enemies, he hates them; otherwise he must delight in the objects of his love, which would be in its self inconsistent.—How unjust then would be the requirement of the Saviour, "love your enemies." But if they are God's enemies and he hates them, can man be required to love them; to love those whom God hates? This would be requiring man to be more perfect more merciful, than his Maker. But the Saviour says, "the disciple is not above his master, but every one that is perfect shall be as his master."

The doctrine of partial love and partial salvation seem to have been reprobated by our Lord Jesus. We clearly discover this in his sermon on the mount. He there taught universal or impartial love, and assigned, as a reason, the fact, that God our heavenly Father, was universally good and loving. Now if we love only those who think as we think—if we love only those who love us—if our love is thus limited, what thanks have we? We are not the children of our heavenly Father, for he is impartially good and merciful. The great reason why our love should not be confined to a favored few of our own choice, loving ourselves and those of our own creed, and despising others, is, because this is not the character of our heavenly Father. If we would be like our Father in heaven, we must obey the injunction of our Lord, "Love your enemies; bless those who curse you, do good to those who hate you, and pray for

those who despitefully use and persecute you, that ye may be the children of (or like unto) your Father who is in heaven; for he is kind unto the unthankful and the evil; be ye therefore merciful, as your Father also is merciful." These precepts were strongly enforced by the Saviour. Love to God and love to man, "On these two commands (says Jesus) hang all the law and the prophets." This is the sum of all religion, and all christianity. The essence of pure, unadulterated christianity, is summed up in the Golden Rule, "All things that ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." We should not only love God, and those of our own faith or denomination, but our love should extend to all, universally, even our enemies.

Our Presbyterian brethren seem determined to count us as enemies. If they will be our enemies, let us not hate them, but render them good for evil. We have tried their religion by our Saviour's golden rule, and have found them wanting. They have a large and commodious meeting house in this village, (Elbridge.) The Universalists have none. We have solicited the use of their house for the accommodation of the Cayuga Association, which is to be held in the said village on the first Wednesday and Thursday in September, but they have utterly refused.—Now, although there are Universalists who are proprietors in this same Presbyterian house—although we wished to occupy it only when it was unoccupied by them—and although we offered to leave the house in as good condition as we find it, and also to pay for the use of it, still they refuse to grant our request. But we ought not to hate and curse them. If we would be like our Father who is in heaven, we should, like him, do good to them. We should pray for them, though they despitefully use and persecute us. If they think they are "doing God service," by trampling under foot our Saviour's golden rule, to do unto others, as we would others should do unto us, let us not hate and persecute, but pity and love them.—Let us conform more and more to the precepts of Jesus, and to our profession of faith. When we bear in mind our faith, that God loves them, and designs to confer on them immortal felicity—when we take into consideration that we, with them and all the ransomed family of men shall worship and praise the same God throughout eternity, can we hate them? Can we

curse them, with these sentiments in view? No, we cannot. Let us not only love those who love us, but let us love all and "do good to all as we have opportunity."

We have given our Presbyterian brethren an opportunity of manifesting their liberality and christian feeling, by granting us the use of their house, but they have shut up their bowels of love and compassion. Can they now say, in sincerity of heart, "We have done by the Universalist society, just as we would they should do by us, in like circumstances"? Bearing in mind, the standard of christian perfection, our Saviour's golden rule, and his injunction to love our enemies, we think they cannot. But say they, "We do not consider Universalists, christians." Well, if it be so, that we are not, does this render the injunction of our Lord Jesus, to "love your enemies," void; does it destroy your obligations to do good to those who hate you, if indeed, Universalists do hate you? Are you less bound to "do good to all men as you have opportunity." Are these precepts of Jesus and Paul useless in your estimation? You cannot pretend this, and maintain Bible religion. But perhaps you will descend to your last resort, and say, Universalists are heretics—they will defile the house, and we cannot bid them "God speed." This is taking for granted, that ye are infallible—ye are right—all others are wrong. This is Popery. There is too much of it in our land. There has been too much of it in all ages. Mankind are too prone to claim to themselves exclusive privileges and party distinctions. It is the fruit of pride, vanity and self-righteousness. The Saviour knew this. Hence the necessity of enforcing universal charity. Do our Presbyterian neighbors remember the parable uttered by the Saviour concerning certain characters who "trusted in themselves, that they were righteous, and despised others?" Perhaps ye would do well to examine it once more. There appears to be one christian grace lacking on the part of the Elbridge Presbyterians. It is simply charity; without which the apostle Paul said he was nothing but sounding brass or a tinkling cymbal. They only lack "charity, which is the bond of perfectness." "Above all things, (says Paul,) put on charity, which is the bond of perfectness." But perhaps they think if they have charity for their own denomination, it is enough. But our Lord Jesus, whom they profess to love, tells a different story. "If ye love

them that love you, what reward have ye? do not even the publicans the same?" The love of the Saviour was never confined to a certain sect, nor did he inculcate a spirit so contracted in others. His religion was of a more enlarged and liberal stamp, as is evident from the fact that he "gave himself a ransom for all." Let the Presbyterians of Elbridge, and especially the trustees of that society, "think on these things." A. C.

REVIVALS OF RELIGION.

As there has been much said, first and last, on the subject of religious revivals, we have thought that a few remarks, designed as an expression of our own sentiments concerning them, might not be unacceptable to our readers. We have thought also, that we might render the cause of truth a trifling service, by calling in question and considering a prevailing error, which, by some of our enemies, is charged to our account, and which, by some of our friends, is thought to demand a passing notice. The error, to which we allude, is this,—that as a religious denomination we are unfavorable to revivals of religion. The question is often asked, by way of reproach, and by way of triumph, "Who ever heard of a revival of religion among professors of Universalism?" But we hope to show our readers, in this article, that the charge of being unfriendly to religious revivals, lies not against the order to which we belong. We shall endeavor to make this point appear as plain as possible, and then leave it with the candid to decide the question, as the evidence in the case may be.

In relation to revivals of religion, then, we would distinctly state, in the outset, that we are not opposed to them; but that we regard them as being highly important, and shall endeavor to promote them with all the powers we possess.—But here, in the view of prevailing opinion on the subject we must stop to inquire. What are we to understand by a revival of religion? And here again, another question presents itself to the mind. It is this. How are we to understand the one just proposed, unless we previously understand what religion is? It is very often the case, we imagine, that people are exceedingly zealous in promoting what they call revivals of religion, without asking themselves the question, What is religion? We need not tell our readers how often we are exhorted, by those who differ from us in matters of faith, to get religion. "First of all things," say they "get religion." And we say so too: we cheerfully concur with them in sentiment, as far as they thus go; we take delight, even in repeating the exhortation, "First of all things get religion." But here, again, the question presses itself upon the mind with accumulated force, What is religion? And this question the scriptures answer, thus plainly. "Pure religion, and undefiled before God, is this—to visit the fatherless and widows in their affliction, and keep ourselves unspotted from the world."—This is the language of inspiration; and

if this is religion, above all things, let a disposition to practice it be obtained; and not only so, but till it be carried into every department of life, let it be manifested on all occasions and under all circumstances, and till it be made the distinguishing characteristic of human conduct. Of this kind of religion, then, we would say, once for all, that we are its friends, and we hope that we may ever be its firm and decided advocates. We hope it will never be said of us in truth, that we are opposed to religion, as the scriptures thus set it forth.

No, if religion is what the scriptures thus represent it to be, if it consist in deeds of kindness and benevolence, in visiting those who are afflicted and in distress, and especially, if it consist in keeping ourselves unspotted from the world, we are not opposed to religion, nor unfriendly to religious revivals. We certainly feel anxious to make men better; to make them live together in peace and harmony, as brethren of one great family, aspiring after the same immortality; to make them all forsake the evil of their ways, and turn unto the only living and true God, whose infinite and unchanging grace, teaches all to deny ungodliness and worldly lusts, to live soberly, and righteously in this present world. We should be exceedingly glad to have their minds well informed on the subject of religion; to see them act, as if they were influenced by its several principles, to hear them talk as if they regarded it as something practical rather than speculative; to witness such evidence in their lives as would confirm the sincerity of their profession. In such revivals of religion as this, we should all heartily rejoice. But if on the other hand, a man under the pretence of becoming religious, should become superstitious, bigoted, contracted in his views, censorious, given to bitter revilings, tenacious of sectarian opinions, disposed to set up walls of division, inclined to persecute those who differ from him in sentiment, we may well look upon such an event with fearfulness and horror. These, however, almost invariably, are the fruits of those feverish excitements which have usually been called 'revivals of religion.' We take our stand therefore, against these excitements; and not, as some accuse us of doing, against a revival of pure and undefiled religion. We frankly confess our decided and determined hostility to those high wrought excitements, those indescribable scenes of confusion, which have been denominated by those who are anxious to promote them, *religious revivals*. But, in our serious opinion, a more inappropriate name could not have been given them. Religion comes not amidst the noise and tumult of excited passions; it comes not in the whirlwind of sectarian zeal, nor in the torrent of senseless and impetuous declamation; but it comes in the still small voice of reason, puts forth its mightiest energies in a calm intelligent mind, and is guided by a sound discriminating judgment. It is like a deep broad river, rolling its mighty tide in profound

silence, yet enriching and fertilizing the humble valley, through which it passes; unconsciously dispensing its blessings to all within the reach of its influence and power. Religion, therefore, of this kind and character, we are desirous of promoting; and we ardently hope to see it revive in the midst of these years. Our heart's desire and prayer to God is, that it may increase, and continue to increase, until all shall feel its salutary influences, witness its beneficent effects, and be governed by its benevolent principles.

From the foregoing remarks our readers will perceive, that we are not opposed to a revival of religion, in the proper sense of that expression. We are indeed opposed to those excitements and excesses, which have borne the name of religious revivals; and this because, we believe them to be produced by improper means, and productive of very alarming consequences.—In another paper, perhaps the next, we may point out the means through the instrumentality of which they are produced. It may also fall in our way to show in a subsequent article, how revivals of revivals of religion were produced in the days of our Saviour, and in the apostolic time. Meanwhile, let the impression be deeply made on the minds of our readers, that we are not only friends to religious revivals, but that we shall do all in our power to make men, not speculatively, but practically, religious.—*Universalist*.

[From the Magazine and Advocate.]

PRESBYTERIAN ABOMINATION.

Messrs. EDITORS—The following is a brief and true statement of facts which have been developed and brought to light within the last three weeks, in this place, and if the affair is not settled otherwise, will be proven in a court of justice.

Three years ago, a poor but respectable widow, residing in this town, possessed of a large family of children dependent on her, finding her means inadequate to maintain and rear them useful members of society, parted with a favorite and promising daughter, at the age of twelve years, and, by the recommendation of their mutual friends, resigned her, at this susceptible age, when moral, correct and virtuous principles ought to be inculcated, to the charge and protection of Elder J. A. S—, of the Presbyterian church, apparently a man of good and upright character, and a regular communicant at the sacred table of his God. Elder S. pledged his inviolate faith to the disconsolate mother, that he would watch with a fatherly care, (he having no children of his own) over the welfare of her child, and instil into her young mind the principles of christianity of which he was the outward professor, and form, nurture, and establish those habits of virtuous rectitude, the seeds of which she had early implanted in the breast of her daughter.

O, how did this monster in human form preserve his pledged faith, and fulfil those sacred duties devolving on him, not only as a christian, but as an honorable man! The tale is too foul and damning, to man-

It will shrink aghast at its bare recital! Could I dip my pen in the burning billows of that interminable hell, in which he is such a firm believer, the tale I write would make his unmanly and brazen soul too hot to be contained in the abused form of humanity he wears about with him!

About eighteen months ago he commenced his hellish schemes for the ruin and destruction of his charge, and which he has too well consummated by being possessed of advantages with which he might have seduced an angel. His first artifice was to gain her affections by kind treatment and presents, and instilling into her young mind principles that would aid him in the attainment of his infamous designs! Having thus gained her innocent and confiding affections, and prepared her mind for the completion of his scheme; he cast off the character of a father and assumed that of a lover, swearing that he loved and adored her alone; and when by such base artifices, he gained a perfect ascendancy in her confidence, and had disarmed her of all her moral principles, doubts, and fears, that might have served to repel his insidious attacks, in an evil moment, hyena-like, he rushed upon his unresisting prey, deprived it of all the world estimates—subjected her to a loss which must forever render her an outcast in society, and ultimately cause her to sink in sorrow and degradation into a premature and untimely grave!

The writer of this article has, weekly, seen this base, cold, heartless and hypocritical villain, kneeling with his deluded victim at the shrine of his dishonored God! Was it to offer up petitions for the welfare of the fatherless orphan at his side, and under his protection? Or, was he whispering his foul, polluted, and impious passions in her ears? Or, was he imploring the aid of his Devil, to draw forth, instigate, and heighten all the ardent passions of her soul, that he might pamper his unholy desires at his pleasure? Let the reader judge.

Her feelings and affections—her moral sense of rectitude and chastity—the peace of her mind—the happiness of her whole life—the eternal welfare of her soul—the fond hopes of an aged mother and relatives—the peace of mind and happiness of an amiable and affectionate wife—the regard of his numerous and honorable connexions—were all disregarded, trampled upon, and dashed withering to the earth, by the ruthless hand of this pestilential seducer of innocence. But he will not find the proaches of an injured and insulted community stingless. The shaft that he has stricken home to the heart of the aged and wretched mother of his debauched victim, will yet return poisoned to his craven heart, there to rankle until he has some idea of what he has inflicted. His money and his standing in life will not clear his conscience, nor save him from condign punishment, nor wipe from his blackened forehead the foul blot of shame.

HERMES.

Marietta, Pa. Aug. 21, 1882.

THE CONTRAST.

We extract the following picture of a Preacher, contrasted with a Divine of modern stamp, from an article in the "Philanthropist," entitled the Priest and Infidel. Who that can retrace his observations on society for 20 or 30 years back, will not acknowledge the justice of the sketch.—*Gospel Messenger*.

"Young man, listen. I am not what I was. I was—well, let it pass. That sapling is tall, straight, vigorous and healthy. It promises to be the pride of the forest.—Its sap may be drained, its leaf will fade, its branches wither. I had an early blight of feeling—I had a barrenness of soul.—The passions had raged, burned and scarred the heart. * * * * *

"Years wore away, and I continued the same withered and desolate being.—I was the mere wreck of humanity, rotting on life's tideless ocean. I continued to travel—where I cared not—wherefore, I asked not. One evening, one like this, after having wandered my solitary way through a dark and hideous forest, I suddenly burst upon one of the loveliest villages which I had ever seen. It lay along the margin of a small but beautiful river, which glided along in a serpentine course under a fringe of willow, and flowering herbage, as far as the eye could reach.—The village stood partly on an elevated ground, commanding a fine prospect of the plains which spread out on the opposite side of the river, for some three or four miles, skirted by hills, now gradually rising into mountains, at length losing themselves in the clouds. The village might contain some three or four hundred houses, built mostly after the same model. All bore the marks of neatness, convenience, but none of extravagance. * * *

At a short distance, on an eminence which overlooked most of the village, half buried by a grove of young pines, near a fine waterfall, where nature seemed to have collected the beautiful, the wild, the grand, and the solemn, stood the village church, with its tall steeple pointing to a fairer and better world for the good.

"The bell chimed to vespers, as I came in sight of the little paradise which lay spread out in loveliness before me. Perhaps it was long since I had heard the bell of a village church. The home of my fathers, the home of my childhood, the pew in which I had so often set and listened to the gracious words of our parish minister, came to my heart, and I knew not but a sigh escaped me, though I had foresworn to feel.

"In my early life I was of a religious turn. Every Sunday unless prevented by sickness, after I was old enough, to accompany my mother to the house of worship, had I listened to the words of the holy man. There was something about him to interest. * * *

"He was never known to speak a harsh word; he loved his fellow beings, and labored to win the erring back to the paths of virtue. He seldom played with Jove's

thunderbolts. He seemed only to delight in recommending the paternal goodness and the undying love of the Great Spirit. What was his peculiar belief no one knew—no one thought of asking. He taught us that the best disquisition on faith was the example of a holy life; and that we should call that man brother, embrace him as such, whose walk was adorned by the practice of goodness. He discouraged contentions about words, and strife about unintelligible dogmas, which might indeed ruffle the temper and impair our mutual love, but could not very well secure peace on earth, or win heaven for our souls hereafter. His sermons were usually off-hand performances, but they were warm with benevolence; they glowed with a holy temper, and fitted us for heaven, as much by what they made us feel, as by what they taught us to believe.—Indeed he seldom touched upon the belief, he always avoided controverted points and steered so clear of metaphysics, and mystery, that the child heard him with interest.

"While he lived he had no quarrel respecting religious faith or connexion. He assured us that the Christian had a mild temper, benevolent feelings, and was anxious to embrace every man as a brother, every woman as a sister; he told us our common Father loved all his children, that he was pleased to see them all love each other, to see them all good, interchanging the kindest feelings and the best offices of social life, and studying to endear the hearts of all to each other, and to melt all into one great family, where no discordant note shall be heard. He has long since paid the debt of nature—I wept over his grave. I cannot believe he is lost. True, his successor said he was a heretic, and offered to prove him so by more than five hundred passages of Scripture; but to me his memory is sacred. I hope he is in heaven. While he was our pastor, it is true we did not boast of our piety and humility; we said but little about the topics which sectarians discuss; but we were peaceful, we loved each other, and blessed the Great Spirit for his tender care of us.

"Another minister came, not like the one we had lost. This was a dark looking man—a tall, spare, half a skeleton like being. He condemned the preaching which had made our village happy for more than half a century; he assured us that the good man for whom our tears were yet fresh was an instrument of Satan to lull men asleep, to prepare them for the everlasting fire of hell. The truth, we were assured was now preached. We had stirring discourses, the terrors, the thunders of Almighty wrath came thick and heavy; men's hearts trembled; we anxiously enquired how we might escape the awful vengeance suspended over our heads. The true religious faith, we are told now prevailed, but times were sadly changed. For peace we had war; for good will we had angry dispute; for happiness we had sectarian jealousies. We talked a great deal more about religion.

but we seemed less friendly and less contented. As we increased in orthodoxy, we became ill tempered, and quarrelsome, as we made our calling and election sure. I grieved, for the pleasant times were gone. We had meetings every evening in the week. Our women became so zealous for God, that they forgot the duties of wives and mothers. Men did little else than wrangle and anathematize each other. Well, as all was a mystery to me, I became disgusted, loathed the name of religion, and from that time, when I was about twenty years of age, till approaching the village before me, I had not entered a church.

"The chime to vespers—it recalled happier days and holier feelings; The scene before me, the aged matron, the village maiden, the grandaunt on his crutch, man in his prime, the youth with buoyant feelings and bounding step, the child with its sweet smile and guileless heart—all wending their way to offer up the evening thanksgiving to the great Father of all—it waked my cold and callous heart, and made me hasten my steps to join the devotions of the happy villagers."

ADVANTAGES ATTENDING A BELIEF OF THE TRUTH.

No query is so often suggested as this, what advantage is there in believing your doctrine; if true, are we not as well off without it as with it? By no means, you are miserable without while a belief in it would fill you with joy.

If the doctrine of endless misery is false it should be abandoned; for already is it the scourge of society, and the bane of brotherly love. The power of man is insufficient to describe its evils, and the tongue of an angel would falter to tell half the trouble and despair it has created.

If you would see much of its defects, in a short time wend your way to protracted meetings, and there behold the beings assembled, before one whom they think has more terror and cruelty than a Moloch—look at those gloomy and distracted countenances, hear their heavy groans, half stifled sobs; see yonder that unhappy mother who a few days ago laid beneath the clouds of the valley the cold remains of a lovely daughter—see her agony when she hears the messenger of wrath set forth the situation of her daughter, now in hell. When you have well surveyed these things, reflect if the main spring of misery, which is endless woe, be false, is it not an advantage to know it? Then how can you be so unwise as to say you loose nothing by disbelieving our doctrine if true?

If two criminals who are to be condemned to die, should have read to them their pardon, would you contend their was no advantage in believing the pardon? It is true, their belief would neither make the pardon true or false, yet their happiness and peace would be connected with their belief of it.

But there is an advantage found in a belief of universal goodness, not to be found

in any thing else. In health it gives new zest to our enjoyment, it makes us grateful for all of Gods favors, and leads us with thankful hearts to praise him who gives us all things richly to enjoy. In sickness, a belief in divine goodness, makes even the bed of disease and the couch of languishing, soft and easy. We know that God is good, we are sensible that he afflicts us not in vain, and the thought that he knows our wants, and will do what is best for us, is calculated to make us happy.

In the hour of death we find peace in the belief of this sentiment—if death takes from our fireside those we love, we know that the kind friend who lent these favors has called them to himself. If we, ourselves, are called to pass the Jordan of death, the belief that a friend who preserved us here, will not forsake us then, must impart peace. In vain you look to the creeds of men for enjoyment and peace; they contain no solace that will heal your wounds. For peace, worth enjoying, you must receive the Gospel—this gives you enjoyment that is permanent; this gives you a hope like an anchor.

We have said the systems of men give no peace. Try them!—try election and reprobation—believe if you can that you are elected—still the thought that your wife, your child, your brother, sister, or some near friend is not included, is not elected, will disturb your peace. But ask the man who believes and preaches this sentiment, if he has peace from believing it; he will tell you the more he reflects upon it the more unhappy he is. Try the ground of human agency—those who rest their eternal hopes upon this brittle thread, will tell you that before they can be saved, they must perform a great work, they have done nothing towards it yet.

BIRD'S EGGS.

An egg is one of the most surprising productions in the world. Suppose an egg were put into the hand of a person who never had known or heard of such a thing and the question were put to him to what good purpose could it be applied? He would of course, ascertain what were its contents, and what would he find them to be? A glairy, colorless liquid of an orange or yellow surrounding another liquid of an orange or yellow color. You might let him make thousands of conjectures, but could it ever enter his mind that such a substance would produce a sparrow, a thrush, a swan, or an eagle? But give him a hint on the subject—give him an egg and let him know that it will bring forth a dove. After this advance in a knowledge of the thing put him in possession of another egg. He may see of course, that its color and size are different from the one that produced the dove, but the contents are exactly similar: so far, at least, as human perception can ascertain; and what would then be his conjecture? Could his imagination ever conjure up even in the brightest moments of inspired genius, the idea of a peacock, in all its

glory of dazzling colours, in the product of a little glairy fluid contained in a capsule of chalk, and in no wise different, so far as we can perceive, from a barn door fowl. Has not the hand of divinity here written almost without a metaphor, in letters of gold, the wonders of his creative power? Look at a single feather of the peacock, consider that its shining metallic birds, its superlative beautiful eye and all the wonder it exhibits of iridescent, rich, and changeable hues, according to the angle in which it lies to the light; that its form, its flexibility its strength, lightness, and all its wonders, (for in the eye of intelligence every part of it is a wonder) had their origin in a little mucilage: and then consider whether, in looking on such an object, we should be content with thinking no more about it, than simply it is a peacock's feather. Yet this is too much the practice.—Above us and below, on the right side and on the left, in every element in every situation, the works of Almighty Power are present, and all abounding in instruction of the highest kind, and the reason they made not the impressions they should upon us, is chiefly owing to the extraordinary anomaly, that natural history forms no necessary part of the education of young or old. But if a single feather be so wonderful production of young or old. But if a single feather be so wonderful a production, what are we to think of the entire bird? Those who are acquainted with the animal economy, have little idea of the mysterious operations which are constantly in action in a being possessed of life. The circulation of the blood, the progress of respiration, digestion, chylification, absorption, nutrition, the contraction of the muscles to perform motion; the distribution of the nerves for conveying sensation, the organs of the senses, the brain and all its inscrutable connection with intelligence instinct and perception, these, and many other things in the animal economy, are so wonderful, that could they be attended to they must excite astonishment in the coldest bosom, and yet all these are the produce of an egg.—*Drummond's Letter to a Young Naturalist.*

SADNESS.

There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul, in the busy bustle of life, in the social circle, in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the lion hearted. At one time it is caused by the fitting of a single thought across the mind. A sound will come booming over the ocean of memory, gloomy and solemn as the death knell, overshadowing all the bright hopes and sunny feelings of the heart. Who can describe it, and yet who has not felt its bewildering influence? Still it is a delicious sort of sorrow; and like a cloud dimming the sunshine on the river, although casting a momentary shade of gloom, it enhances the beauty of returning brightness.

THE GOSPEL ANCHOR.

OLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, SEPT. 29, 1832.

RELIGIOUS NOTICE.

Rev. J. C. Newell, will preach in Sandlake Village on Sunday next, (to-morrow) morning and afternoon, at the usual hours.

WHAT IS THE MATTER?

No revivals in this city, what can the matter be? Are there no more "precious immortal souls" out of the ark of safety? Or are the clergy waiting for a grand council to determine what is to be done? Br. Kirk, since we have taken it upon ourselves to stir up your pure mind by way of remembrance when we see you forgetful of duty, we must again warn you to be up and doing. You have not yet converted half of the citizens of Albany, and here you are asleep. Come, come, friend Kirk, this will not answer. You profess to believe that thousands of souls around you are going down to the dreary pit of endless woe. You profess to believe also, that your exertions can be the means of saving them, and it is not long since we heard you remark that there would be a revival all the time if Christians would do their duty. Upget you then and do your duty, lest the blood of souls be found upon the skirts of your garments. If your flock will not do their duty, lash them with hell and damnation, frighten them with the devil until they come into the harness. If you are not up and doing people will begin to think you are hypocritical in your professions, and we would be extremely sorry to have so good a friend as thou art exposed to groundless suspicion. Be diligent then, and if you really believe you can save immortal souls, be up and doing for your time is short.

Seriously however, our good limitation brethren, are nearly asleep upon the subject of revivals, and we cannot but regard this fact as evidence that there is a woeful lack of sincerity in their professions. When a man tells us that he believes that his friends and fellows all around him are tumbling into hell, and that his exertions can save them from a doom so awful, if he is possessed of one spark of mercy or humanity, and yet will sit still and do nothing, we do not hesitate to pronounce his profession of faith in an endless hell as hollow as the offering of Cain. "Show us your faith without works, and we will show you our faith by our works."—W.

NOTICE TO UNIVERSALISTS.

We invite the particular attention of our friends to the requests contained in the Circular Letter of the Hudson River Association, published in our paper of to-day. The committee of correspondence consists of Rev. C. F. Le Fevre of Troy, T. J. Sawyer of New York, and I. D. Williamson of Albany. They will enter upon the duties of their appointment, with a determination, as far as possible to attain the ends contemplated in their charge.

They earnestly request their brethren to lend a helping hand. The junior editor as chairman of said committee, respectfully invites clerks of Universalist Societies to give him a statement of their situation and prospects, and Universalists in

places where no society exists, to give him such information in relation to the spread and state of our cause among them as may be deemed interesting and useful. We have frequently received requests to send a preacher to destitute places and have been unable to do so. We hope in future to be able to supply the wants of our friends in some measure. We recommend to those who are friendly to our cause in the vicinity of Troy and Albany, and indeed throughout the limits of our association, to meet together, and see how much of the time they will be able to employ a preacher; make known their wishes to either of the committee, and they will use their best endeavors to procure some one to dispense to them the bread of life. While we are on this subject, we would inform our friends in the vicinity of Troy and Albany, that Br. L. C. Marvin is now in Albany, and contemplates remaining there during the fall and winter. His health at present, however, will not permit him to preach; he is convalescent, and we hope and trust will soon be able to enter the field in which he has ably and successfully labored. We give this notice with a hope that those who are desirous of obtaining a few Sabbaths preaching, will avail themselves of the opportunity, by making known their wishes to either of the editors of the Anchor as soon as may be, and we will endeavor to comply with them.

W.

CONVERSION OF A SOCIETY.

The Boston Trumpet informs us that the Second Congregational Society in N. Bridgewater, Mass. has changed its character within the year past. It was originally Unitarian. The Rev. Mr. Goldsbury, their clergyman, obtained his dismissal a few months since and is now settled in Hardwick, Mass. The Universalists have had stated preaching in their meeting house during the summer. Formerly individuals came one by one into the belief of the truth; now whole Societies come together and embrace it.—P.

DEDICATION.

A new meeting house, lately erected by the Universalists in Framingham, Mass. was dedicated to the service of the Most High God by appropriate public religious services on the 13th inst. A large concourse of people attended the ceremonies.

The services were performed as follows: Reading of the Scriptures by the Rev. L. R. Paige. Introductory prayer by the Rev. Thos. Whitmore. Dedictory prayer by Rev. Hosea Ballou of Boston. Ode, written for the occasion by Rev. T. J. Greenwood of Boston, sung by the choir. Sermon by the Rev. T. J. Greenwood, from Psalms xxxvi: 7, 8—versea. Address to the Society by Rev. Hosea Ballou, 2d.

The Ode was written to be sung in the popular tune, Missionary Hymn. We copy one of the stanzas, because we are not only pleased with the sentiments, but also with soft flowing diction

"And when time's shadowy pinions,
Shall cease their circling flight,
And we to death's dominions,
Shall yield their mortal sight,
May He, who rose victorious
O'er death and hades, come
And bear us to our glorious,
Our everlasting home."

P.

NO REVIVAL.

There appears to be an alarming spiritual drowth in Troy at the present. We hear of no revivals in any of the churches. When the cholera approached us, the orthodox laid aside their standing engine of fear, hell-fire, and attempted to frighten their hearers into religion with the fear of the cholera. But the people took more heed to diet than to doctrine. The cholera has gone and the clergy are about to use the old scarecrow again.—P.

Dr. Beecher of Boston, has been appointed President of Lane Seminary in Ohio, and will enter on the duties of the office early in November.

SCHENECTADY.

We are pleased to learn that a respectable number of persons in Schenectady have united and engaged Rev. Br. Whitcomb, late of Hudson, to minister unto them the great truths of the great salvation.

CIRCULAR LETTER.

The Hudson River Association of Universalists, having been permitted to hold a happy and harmonious session, send salutations of peace and good will to their brethren of like precious faith; and desire to call their attention to the things which pertain to the advancement of that holy cause in which we are mutually engaged.

Brethren—You will perceive by a reference to our minutes, that several regulations were passed upon subjects which have hitherto claimed but little attention from our Ecclesiastical Councils. We were unanimously of the opinion that several evils existed with us as a denomination, which ought to be corrected. In the first place we do not know our own strength.

In most of the towns within our territorial limits, and we presume we might safely say, in every one, there are men of talents, character, and influence, who are believers in the faith of Abraham, and yet their voices are not heard in our councils, nor are they known as Universalists beyond the limits of their respective towns. This we regard as an evil which should be remedied. There is nothing to be desired more by Universalists, than to bring our opponents from their lurking places to the open field of manly discussion, that error and truth may come fairly in collision. This under present circumstances cannot be done.

Our enemies effort to despise us as a handful of men, under the erroneous impression that there are but few Universalists in the country. Now if our forces could be as well marshalled as theirs are, and every man who believes in the restitution of all things, be brought fairly into the field, there would be an exceeding great multitude, an army of living men, which would cause the tactics of alarm to be sounded in the camp of the enemy, and bring him forth to the contest. The result need not be predicted.

Again, there is little interest felt in our societies, upon the subject of representing themselves in our Ecclesiastical Councils. Every society in fellowship with this Association has a right, and is in duty bound, to send two delegates, who are entitled to a voice in our deliberations. Ministers in fellowship with this association are by virtue of their office, members of the council, but the constitution is so formed that there may always be at least two laymen to one minister in council. Yet

at our last meeting several societies were without a representation, and a majority of the council were clergymen. Brethren, these things ought not to be. There is a soliloquy in your conduct here.—Universalists profess to be zealous of their rights, and cautious of clerical influence; and yet it happens that the very men who profess to be the most zealous of clerical usurpation, will fold their arms in sleep, and trust almost the entire management of all our business in the hands of their clergy.

To correct as far as possible these evils, it was deemed expedient to appoint a committee of correspondence, charged particularly with the duty of communicating with all the societies in fellowship with this Association, for the purpose of urging upon them the importance of being represented at the next session of this body.

The committee were further instructed to correspond with individuals in places where no society exists, urging them to organize societies and send delegates to our next session. Another object contemplated in the appointment of this committee was to create a source to which destitute societies might apply for a preacher, and for proper instruction relative to the legal form and mode of organizing a religious society. The result of the labors of this committee is to be laid before the Association in an address in council, by their chairman.

The committee ask your aid brethren, in their endeavors to carry into effect the objects contemplated in their appointment. Let the clerk of every society, within the territorial limits of this Association, send to the writer of this epistle, Rev. T. J. Sawyer of New York, or Rev. C. E. La Fave of Troy, an account of the situation and prosperity of their societies. Let them state particularly the time their society was formed, the number of members it then contained, its present number, and the names of its officers, &c. This would put into the hands of the committee a full history of the Association from its commencement, and enable them to lay before the council a complete statement of its present standing. As the personal acquaintance of the committee is of course limited, let Universalists in places where no society exists, address a line to either of the committee, stating the probable number of Universalists in their respective towns, whether any preaching is wanted, and how much? and the committee will endeavor to supply their wants. If this could be done a mass of statistical information would be collected which could not fail of being interesting and highly useful. We beseech you brethren, lend us your aid in the work before us.

You will perceive also that the subject of qualifications of candidates for the ministry received a share of our attention. This subject was discussed at length, and acted upon with due deliberation. All were of the opinion that he who is appointed to feed the people with knowledge and understanding should first of all know and understand himself, and that the Association should be certified that he does thus know and understand before he receives fellowship as a teacher. Heretofore committees have been appointed at each session to receive requests of letters of fellowship, and their reports have been uniformly supplied. This committee, however, has had no rule of the Association to guide them in making a report, and thus a weight of responsibility is thrown upon them which few are willing to take upon themselves. In requiring

certain qualifications in candidates for the ministry much caution was necessary. We felt it a duty however, to make a beginning which should ultimately in good. While on the one hand, we would not willingly establish a rule which should keep any out of the ministry who ought to be in it, we felt on the other, that there could be but little hope of elevating the standard of clerical knowledge until the work was commenced, and some rule established. We therefore, thought proper to require certain qualifications, and a specified time spent in the study of theology; and the delivery of an original essay before the council. These requisitions are small to be sure, but they will answer for a beginning, and we would wish all our Associations would establish similar rules. No man with a proper sense of the cause will consider the sacrifice of time too great, and we hope the time is not far distant when a more rigid test will be required. Brethren we commend these things to your serious consideration,

We enjoyed at Troy a season of refreshing from the presence of the Lord. We have cause of mutual congratulation in the good prosperity which attends our cause, and with truly fraternal feelings we commend you to God, to make his benediction upon you, and his life-giving power attend you, laboring for the upbuilding of Zion. By order,

I. D. WILLIAMSON.

SANDLAKE.

A correspondent in Sandlake, writes as follows:

"Dear Sirs—The cause of Universal Salvation is prospering in this place. We have already had two Universalist sermons, much to the gratification of the people, and I trust we soon shall have preaching monthly, by the Rev. Mr. Newell who is very popular in this place. We have lately had six days meeting in this town, but without producing any serious effects on the minds of the people, for they only duped a few timid females. But on the whole, it was a weak move, and seems to be the last struggle of orthodoxy for the uppermost seat in the synagogue."

We rejoice that there is more courage enough in Sandlake to meet the self-styled saints and combat them with the weapons of reason and truth. To our brethren in that place we say go on; the cause is righteous and must prevail.

SWEET HOME.

BY THE REV. JOHN H. MAPPITT.

This world with its glory, and all we hold dear,
Now shining in beauty must soon disappear;
But a moment they glitter, then fade to the eye,
Like meteors of night, that dash over the sky:

Home—home—sweet, sweet Home!
There's no place like Home.

Though pleasures' rich clusters temptingly glow;
In the frost of the grave, no flowers shall grow;
And homes that we once had deserted become,
And fond ones we cherish shall sleep in the tomb.

Home—home—sweet, sweet Home!
There's no place like Home.

Then give me a home; far up in the skies,
Where hope never withers—where love never dies:
The home of the Christian, where pilgrims are blest
And the exiles of earth forever shall rest!

Home—home—sweet, sweet home!
There's no place like Home.

SMITH ON DIVINE GOVERNMENT.

This excellent work has recently been republished in Boston. A supply has been received for sale at the Bookstore of Kemble & Hill of this city.

FIRST VOLUME OF THE ANCHOR.

Copies of the First Volume of the Anchor, neatly bound may be obtained at the office of the Anchor, at the Bookstore of Kemble & Hill, No. 3 Washington Square, Troy, and of Mr. Stephen Van Schaak, South Market-st. Albany.

A TALE OF HORROR.

Amongst the first of those who left the city of Philadelphia, on the breaking out of the yellow fever there in the year 1793, was the family of Mr. ———. He was not naturally a man of timid disposition, he had done his duty as an officer in the latter part of the war of the revolution, and had faced death and the enemies of his country with an unshrinking heart; but when the sword of the invincible angel of destruction commenced its work in the city, his courage, or his principles, alas! were found sadly wanting; and he was, as we have said among the first of those who fled. His family at home, consisted of a wife and two children; besides these, they had a son, about eighteen years of age of whom they were dotingly fond and who at that time, was out on a voyage to Europe, as mate of a vessel. With the most precipitate haste Mr. ———, shut up his shop and dismissing all in his employ, picked up the greater part of his moveables, and had them taken to a small house hired for the purpose, at ———, a little village about 14 miles from the city, on the banks of the Delaware. Here he determined to remain till the plague should have entirely subsided, and resolved to have no communication whatever with the city, or with anyone coming from it. He had been in his new place of residence about a week when he was one night aroused by a loud knocking at the door of his cottage. He rose from his bed and opening an upper window, inquired who was knocking there at so late an hour? The person whose voice assured him that it was a man of color, and in years, replied, that he came to ask shelter for a poor man taken sick on the road, who was lying in a very bad state, not above two hundred yards from the house. Mr. ——— of course very prudently refused to receive the man, as possibly it might be a case of the fever. The poor black fellow, rendered importunate by his humane feelings notwithstanding the denials and prompt denial of Mr. ———, renewed his pleadings yet more earnestly. He had, he said brought the young man about two miles, he had left him by the road side, in nearly a dying state. In relating the story to the narrator dwelt with the most painful particularity on the conduct of the poor negro. Nothing, he said, could surpass the earnest eloquence of the old man. He had denied his request more than once or twice; yet still he would urge his prayer by every argument he could think of, which might touch the feelings. Though the berry old man mused, he no see follow

creature die like dog in ditch; me carry him die two mile on my back, for Gods sake dear massa, gib the poor fellow shelter to die in, if it be but some straw in the old barn; oh massa, God's sake let me bring him up de lane, to the old barn. I no trouble you dear massa, but my poor place two farther miles off; and me too much old to carry de poor fellow dat toder two mile."

Mr. H——was, of course, inexorable. The next morning rose as was his custom, and with his wife and children, strolled out across the meadow fronting the house. But, how shall I describe their horror, when close by the end of the path in the lane, they beheld a corpse!—It was the corpse of their absent son!—U. S. Tel.

A FRAGMENT.

"Where are my people? Where are my children? The frost came, the leaf is on the wind. The red man is alone. The bones of his warriors whiten on the battle field. Give back his hunting grounds. Restore his villages burned; his wife and children murdered. Keep your civilization."

"But you would not reject our religion? We have the book of life. The Great Spirit has told us his will, you can read it and be saved," said I.

There was a proud curl on the chief's lip, the fire kindled in his eye, as he replied;—"The white man is forgetful. The Great Spirit has given him a book. He has written his will on the red man's heart."

"But you are in nature's darkness, you know nothing of a crucified Redeemer—you know nothing of the way of salvation—you must learn the religion of Jesus before you can be saved."

White man, I have travelled amongst your people. You quarrel. You fight about your religion. You read the word of the Great Spirit many ways. When the red man sees you agree amongst yourselves, he will listen."

"But ours is a religion of peace and love. It teaches us we are all brothers—that we should love each other."

"Where are my people? They were driven from the graves of their fathers by your religion of peace and love. White man, when the red man sees you love each other, he will listen. When he sees you offer the mat to the weary hunter, he will ask your religion."

"Still you will not deny that our churches, our altars, our regular worship, are desirable."

"See that boundless forest! that is the red man's church. See that stream! that leads the red man to the Great Spirit. There bounds the fish—in that forest the deer, the buffalo, the elk. He is thankful. That is the red man's worship."

"What say you to our teachers of religion?"

"Who teaches the fawn to seek its dam? The unfledged bird to nestle under the wings of its mother? The lessons of the black coats make the white people false.

The Great Spirit is good. He loves all his children. To you he has given various acts—you need them. He knew your hearts were deceitful—he has written his law for you on paper. Read it—be good. The red man wants no teacher. He has the Great Spirit's law in his heart. His path is straight. The Great Spirit loves him—and he is thankful."

"Do you never pray to the Great Spirit?"

"The Great Spirit loves the red man—he will do him no harm. The red man is thankful."

"Do you know what will become of you when you die?"

"Ottawa will go to his fathers. They are happy hunting grounds for those who listen to the Great Spirit. White man, enough. You mean the red man good. You have your ways—he has his. Be satisfied. The red man is sore. Your people have taken his land—killed his wife and children. Ottawa is alone. When he forgets his wrongs he will listen to the black coat. Return to your home. The Great Spirit made your hearts true. When he writes his law in your heart you will know it well; you will call red man brother. Farewell."

ATHEISM.

Miserable is the blindness of the mental eye—terrible is the darkness which shrouds the soul in a mysterious gloom. Better would it be to live in all worldly pain with a blessed futurity awaiting your approach, like sweet happiness and love, prepared for the weary wanderer over the ocean of darkness and storm, than feel the consciousness of present being, bewildered with the withering idea that that being must end. Better that we were drenched in long ages of agony, triumphing over the gloomy desolation of the heart, if it may only end at last, than to think that the joyous soul can be hurled from its blessed and beautiful career of hope and life, into that eternal lethargy, that dreamless slumber—that annihilation of thought, feeling, and affection, never again to be awakened into that delicious existence. Such an idea to an aspiring mind, would come over all its young affections as blasting the as poisonous air of Ahrimanes upon the flowers which withered at its touch. The idea is revolting to reason. To be no where in all the wide interminable extent of this vast creation—while the sun's bright ray yet shines as it was wont to—and the moon yet wheels in her beautiful circle, serene and undecaying midst the storms of time—while all the universe keeps on the same regular, undeviating and silent revolution—turning and returning from year to year, and age to age; and yet to be apart from all these things, to hold no hope, no joy, nor sympathy in their unchanging and noiseless perfection. The sense of life eternal; the joy of virtue and innocence: the young budding hopes of future bliss, the great and absorbing love; the adoration of beautiful woman; all cut off in their dream-like being, and that most brilliant and wonderful creation

of God, the soul of his creature, just as it was opening to the warmth of its faculties, to the energies of its inconceivable nature, to be hurled into the deep and tremendous nothingness which wrenches down the young spirit in the blackest night forever and forever.

THE PRAYER OF FAITH.

What are we to think of the prayers and faith of those religionists who pray (with all apparent earnestness and fervor) for the conversion and salvation of all mankind and then, in the very next breath, call it a damnable heresy to believe in it—to believe their prayers will be answered.—Evan. Mag.

New Haven, Ct.—The Universalists in New Haven intend building a Church in Church Street, and have purchased a site for the purpose; 90 feet front, and 135 feet rear. They intend to prepare the building now standing on the spot, as a temporary place of public worship for the winter.

Connecticut State Convention.—The Connecticut State Convention of Universalists will meet in Berlin, Conn. on the second Wednesday and Thursday in October next.

Northern Association.—This body will meet at St. Albans, on the first Wednesday and Thursday of October next.

Love is a sweeter, surer, and stronger principle of obedience than fear. The Law indeed is a hammer to break the heart, but the Gospel is a key to open hearts. A soul assured of God's love, how will it twine about a precept; suck sweetness out of a command, catch at an opportunity, long for a duty! How doth it go like a bee from flower to flower, from duty to duty, from ordinance to ordinance, and extract the very quintessence of all. Such a soul will send back the streams of its affections into the Ocean. But such as are frightened into obedience by fear would soon abuse such love: Love returns love and the love of God alone constrains to genuine obedience.

LETTERS AND REMITTANCES

Received at this Office.

P. M. North Chatham—P. M. Albany—J. J. Scho-dack Landing—L. E. Wilton—R. J. Cummington, Mass.—J. T. A. Ann Arbor, M. T.—N. T. D. Wil-mington, \$1.50—E. M. F. Cicero, \$3.00—S. B. W. Middlebury, Vt.—J. D. South Adams, Mass. \$0.75 P. M. Hartford, Conn.—M. B. N. Schodack Centre—J. T. R. Schodack, \$1.12—B. W. M. New Wind-sor, \$1.50—P. M. Amsterdam—J. H. D. Sandlake, \$1.—J. B. Brookfield, Conn.—P. P. New York—J. C. N. Stephentown—J. M. Sherbrook, U. C. \$8.00—J. W. Arlington, Vt. \$1.50.

SERMONS.

A LARGE assortment of the most popular "Un-iversalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by Bennington, Vt. Sept. 27. A. BOND.

POETRY.

[For the Anchor.]

ODE ON THE RESURRECTION AND ASCENSION OF CHRIST.

Zion rejoice and hail thy king!
Triumphant from the tomb,
Let Heaven and Earth hosannas sing,
The hour of hope is come.
Rejoice—Rejoice—Rejoice!
Let us chant forth his praise
And adore all his ways.
Flames Israel's star
Through the darkness of night,
All clouds to dispel
And "direct the upright."

Hell and the Grave in vain
Their combined powers oppose,
The Saviour burst his bands
And gloriously arose.
Now rapture flies,
Celestial choirs
Soft music flows
In solemn notes
And every happy soul aspires,
All uniting in sweet measure
Sound his praise with ceaseless pleasure.
Thrones, Dominions, Princes, Powers,
Strike the lyre in Eden's bowers,
"Never ending, still beginning,
Ever Hymning never cloying,
Free from death and fear of sinning,
Blessed visions o'er enjoying.

Though for our crimes our mortal part
Returns to kindred dust,
Since "He" the Lord, our Saviour rose,
So "we" his followers must,
Ascending to the skies
Immortal he flies,
O'er hell and o'er satan victorious,
Captivity leading,
With laurels unfading—
He rises triumphantly glorious:—
Ascending on the west,
Is now supremely blest,
And with glory surrounded—
His foes all confounded—
He sits on the father's right hand
In mercy relenting
To sinners repenting,
Endowed with eternal command.

To him—to him now wing thy flight—
To him—who sits enthroned in light
Drink deep of bliss at Horeb's fount
What rapture this with Him to mount—
To seek those things which are above
To live and triumph in his love!
Upon his head
All honor rest
And every age and every clime,
Pronounce him ever blest."

Albany, Sept. 1832.

IDOLS.

What is an idol? Every breast
Has idols of its own;
Sometimes of gold and silver bright,
Sometimes of wood and stone.

And there are idols—sins I mean—
Which young and old adore;

A God of mercy! in thy love
Destroy them ever more.

If there be aught the world contains,
Which I love more than Thee
That sinful love within my heart
Idolatry must be.

Then take that sinful love away,
And place thy love within;
And break down every image there
That bears the shape of sin.

O give me with a contrite mind,
To bend before thy throne;
And offer humble prayer and praise
Through Jesus Christ alone.

Deeply inscribed upon my heart
Let thy commandments be;
That there may live within my breast,
No other God but Thee

NEW BOOKS.

S MITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, OCTOBER 6, 1832.

NO. 16.

A DISCOURSE,

Preached at the Dedication of the Universalist Meeting House, Exeter, N. H. August 12th 1832.

By THOMAS F. KING.

"I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates; O Jerusalem." Psalms cxlii, 1, 2.

To say that man is a devotional being, is but to repeat what history and observation have abundantly confirmed. And it is a truth equally as apparent to the enlightened christian philosopher, that the religious propensity so universally developed in human nature, has been productive of much disquietude and misery.—This as a matter of course, has resulted from a perversion of the propensity just named. In its having sought its gratification on unworthy objects, wholly unsuited to the nature of man as an intellectual and moral being.

The heathen nations, deprived of the light of revelation, have invariably formed unto themselves gods in the likeness of their depraved passions, and the character of the worship which they have rendered to these idols, has perpetuated their mental slavery with all its associated evils.

Previous to the call of the patriarch Abraham, idolatry was universally practiced by all nations. All had forgotten the gracious Author of their being—the earth bore not on its bosom an altar consecrated to his worship. Not a human tongue was heard to laud his praise, nor was there a human heart which beat high with the pulsations of gratitude at the recollection of his beneficence. The whole earth presented a scene of wide spread moral desolation, to which no human foresight could have assigned a limit, and which might have been perpetuated indefinitely, had not the Sovereign Ruler of events, interposed in behalf of our revolted race. The call of Abraham, who is justly denominated the father of the faithful, marked a new and most important era in the history of man, whose influence will extend to the remotest generations. By taking this distinguished individual and his posterity into a convenient union with himself, and by constituting them as the depositories of his will, he prepared the way for the successful establishment of the legal dispensation, and to this establishment, the post-diluvian world is indebted to the first dawning of spiritual

light. It erected a successful barrier to roll back the tide of superstition and idolatry, and it offered a powerful aid in the development of the religious character of the Israelites.

You are aware, no doubt, that according to the positive enactments of the Levitical economy, Jerusalem was the place appointed for the worship of the Most High, as well before as after the building of the temple by king Solomon. To this city the tribes of Israel were accustomed to repair three times a year to offer up their adorations to the God of the whole earth.

To a pious Jew the recurrence of those periods was hailed with peculiar satisfaction. There were many delightful associations connected with the place whither he would then direct his steps. There the ark of the covenant, which God had made with his fathers, was deposited—there the Shehina, or the divine presence was gloriously displayed, from between the Cherubims over the mercy seat, and there he would participate the friendship of kindred spirits.

It is by no means an improbable conjecture that such sentiments and feelings would animate the bosom of a devout Israelite while journeying to the place where his countrymen were wont to offer their united thanksgiving to the Maker and Governor of the Universe.

It is expressed with the beautiful simplicity by the Psalmist in our text and its immediate connexion. "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sake I will now say, Because of the house of the Lord our God, I will seek thy good."

Let it be distinctly remembered, however, that the appointment of one particular place for the worship of Almighty God, was an arrangement peculiar to the Jewish dispensation, and was never designed to be of universal obligation. Indeed a moment's reflection is sufficient to convince us that this would be utterly impracticable. The law which made this

duty obligatory upon the Jews, was abrogated by our Lord and Saviour Jesus Christ, as you can learn from what he said to the woman of Samaria, recorded in the 4th chapter of John's Gospel. To those who are acquainted with their Bibles, it would scarcely be necessary to observe that the Samaritans had corrupted the Mosaic institutions and changed the place of worship from Jerusalem to Mount Gerizim. These facts were the occasion of the most unrelenting hostility between the two nations. It appears from the account of the evangelical historian, that our Lord in travelling through Samaria entered a city called Sychar, and being somewhat weary with his journey, set himself down to rest on a well which was greatly valued by the Samaritans, as having been once the property of the patriarch Jacob. While seated on this well which was consecrated by so many sacred recollections, a female approached for the purpose of drawing water, of whom our Lord solicited a favor of a drink. This solicitation excited the surprise of the woman of Samaria, knowing as she did the inveterate prejudices which subsisted between the Jews and the Samaritans, and she therefore asks, "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? (for the Jews have no dealings with the Samaritans.)"

Our gracious Master availed himself of this opportunity to apprise her of the dignity of his character, as the anointed Messiah, by saying, "if thou knewest the gift of God, and who it is that saith unto thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then, hast thou that living water? Art thou greater than our father Jacob which gave us the well, and drank whereof himself, and his children, and his cattle? Jesus answered and said unto her, whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

The answer which the woman returned to these remarks of our Lord, shows that her views of the import of his language were exceedingly gross, for she said "Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith

unto her, Go, call thy husband and come hither. The woman answered and said, I have no husband. Jesus said unto her, thou hast well said, I have no husband, for thou hast had five husbands: and he whom thou now hast is not thy husband, in that thou saidst thou truly."

This unexpected familiarity with her private history, seemed to fix her attention and to inspire her mind with a conviction that she was honored with the notice of a most extraordinary personage.

"Sir," said she, "I perceive that thou art a prophet. Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, ye worship ye know not what we know what we worship for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him, God is a Spirit, and they that worship him must worship him in spirit and in truth."

Thus my hearers, you perceive from this luminous statement of the Savior, that under the gospel dispensation which he came to establish, every place in the house of God, where the children of men assemble with pure heart to celebrate his praise, or to invoke his blessing—whether it be in a private dwelling—in a magnificent temple, or under the wide canopy of heaven. God looks at the heart, and as he fills immensity with his presence, he is accessible at all times and in every place, to those who seek him in sincerity.

Let no one suppose that these remarks are designed in the remotest degree to undervalue the public worship of the Most High. No, the blessings which are directly and indirectly associated with public worship, when conducted according to the spirit of the christian institutions, are so manifold, and withal so palpable, that I should be recreant to the clearest dictates of my understanding and conscience, were I to utter a syllable calculated to beget in your minds an indifference to this subject. Every sentiment of my soul—every feeling of my heart responds to the language of the Royal Psalmist "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem."

Will it be going too far, for us to affirm, that the public worship of God is a duty which is founded upon the nature and condition of the human race, and a duty which is especially binding upon those who live in this happy country, where every man is free to worship according to that mode which his own judgment tells him is most accordant to sound reason, and the holy scriptures?

Who in this enlightened day, will assume the fearful responsibility of saying, that there should be no public expression of our sense of dependance upon God—no public recognition of his temporal and spiritual mercies, and no public alter from

which our common supplications may ascend to the throne of the heavenly grace? Surely no man will do this, who values as he ought the moral health of the community, or whose mind is impressed with suitable reverence for the Author of his being.

I am aware, my hearers, while making these remarks, of the extreme suspicion with which every argument offered by a clergyman designed to enforce this duty upon his auditors, is apt to be regarded by certain men whose minds are under the blighting influence of scepticism. The most conclusive arguments and proofs which the christian minister can offer and urge upon the consideration of his fellow men, in reference to this duty, are immediately referred to his selfishness. They think of his profession, and content themselves by saying with a sneer that his living depends upon their success. They go upon the liberal principle that moral honesty is incompatible with the clerical profession—that because some have abused the influence which very naturally attaches to the sacred office, therefore, all are reckless of truth, and honor, and human happiness. Every man's arguments on all subjects should be estimated according to their intrinsic worth: for it should be recollected that truth is truth by whomsoever it may be proclaimed.

What then are the arguments in support of the proposition, that the public worship of God is a duty which we are all bound to discharge, when our circumstances interpose no barrier to its regular performance? Every argument on this interesting subject centres in one point, viz: man's entire and constant dependance on his Maker. From the commencement of his existence to its termination, he is the object of a watchful and benignant providence. His very being and all that appertains to it—the faculties of his mind—his moral capacities and enjoyments, together with all the pleasures of sense and appetite, are gifts bestowed on him by the sovereign goodness of his God. And let me appeal to your understandings and your hearts, and ask you, if he be not bound by these considerations to acknowledge by appropriate acts of devotion, his sense of obligation to the liberal donor of these favors? Is there a man within the sound of my voice who is yet free from the madness and folly of Atheism, that will deliberately deny the relevancy of this reasoning? It is my respected hearers, the benefits, which God has conferred on our race that lay the foundation of his claims to our gratitude, and demonstrate with the clearness and certainty of mathematical precision the reasonableness of the service he requires.

The higher faculties of our nature, such as are most free from the impulse of bewildering passions, concur with the mandates of revelation in urging us to "serve the Lord with gladness—to come before his presence with singing—to enter into his gates with thanksgiving and into his courts with praise—to be thankful unto him and bless his name."

Besides, it should be recollected, that in doing all this, he confers no benefit upon his Maker, indeed such an idea can find no place in the creed of a rational christian. No, in the highest and holiest exercises of our piety whether in the public sanctuary or in the retirement of our closets, so far from benefitting God, we are directly benefitting ourselves—we are pursuing the very course which he has directed—and which he has promised to bless to the increase of our spiritual knowledge, and the consequent enlargement of our happiness as his intellectual and moral offspring.

I advance these opinions the more confidently because I believe they eminently accord with enlightened christian experience. So far as relates to this point I care not by what creed a man may worship—whether he call himself a Catholic or a Protestant, if his heart has ever been deeply penetrated with sentiments of gratitude to God, he knows that his exercise of the affections is accompanied with the purest enjoyment of which his nature is susceptible. And if he be a candid man, he will acknowledge without the least hesitancy that these exercises have a most intimate and abiding connexion with his growth in the graces and virtues of the christian character. The absolute independence of Jehovah will not permit us to indulge the idea, that any services in which we can engage, can add to his essential happiness—it is enough for us to know that they exert an important influence on our own character and happiness; sufficiently to operate as an effectual motive to persevere therein.

I am not contending merely for the external act of presenting ourselves regularly every Sabbath in the public sanctuary. It is quite possible for us to do this without deriving any profit thereby, either to our understandings or our hearts. We may do this because it is a custom of the place where we reside. We may do this either to exhibit or acquaint ourselves of the fashions of the day. It is to be feared that such unworthy motives exert too great an influence in filling some of our houses of public worship. But can it kindle a holy joy in the christian's bosom to know that multitudes, Sabbath after Sabbath, flock to the house of prayer for purposes like these?

As a christian minister I would ever contend with affectionate zeal, for the exercise of personal devotion in the sanctuary of our God, on the ground that holiness becometh the house of the Lord forever.

I have now arrived at the stage of my discourse in which it seems proper to notice particularly the occasion which hath brought so goodly a number of us together. You will believe me brethren, when I assure you, that the services in which we are now engaged, cause a peculiar joy to thrill through my heart. It is an occasion to which many of you have long looked for with little interest, and I trust it is one to which many of you will look back, with equal pleasure. This next

commodious edifice, the fruit of your well directed and persevering exertions, in the cause of liberal christianity, is now to be dedicated to the appropriate purposes for which it was erected.

In the presence, therefore, of the Supreme Architect of heaven and the earth, who inhabiteth eternity, and in view of our accountableness to him for the employment of all our powers, and privileges and blessings, we solemnly, and in profound reverence to his character, dedicate, and set apart this building to his service, while we humbly invoke his acceptance of the offering. May this pulpit henceforth become an altar from which our united hearts shall send forth the incense of grateful love, in the name of one Mediator between God and man. We dedicate this pulpit to the defence of the being, the character and government of God. To the illustration of that plan of divine mercy developed in the gospel of Jesus Christ, and to the constant inculcation of those moral and religious duties which grow out of our relations to God and our fellow men.

We dedicate this pulpit to the unyielding—though liberal support of the great doctrine of the Universal Restoration, believing as we do, that it embraces the crowning excellence of the gospel. This, my brethren, is a doctrine which can, and which ought to be maintained in the very spirit of kindness. It throws a sacredness around the character of Jehovah, and it attaches an importance to the mission, which no candid man can claim for other and different views of these subjects. How exciting—how rapturous are the moral associations connected with this doctrine! All that is sublime in conception, or valuable in hope, is comprehended in its principles. Yea, you may give your imaginations its utmost flight—you may bid it fly with the rapidity of lightning and bid it explore the almost boundless regions of possibility, and on its return it can report to you no greater good than what is implied in universal restoration.

God knows that we are sincere, when we say in his holy presence, *we love his doctrine*. And why should we not love it?—Are not the principles involved in it the most honorable to the Deity, considered as a Father, and a righteous moral governor, of any that have ever been propagated under the sanction of the christian name? We but echo the sentiments of your understandings and your hearts, when we answer yes? There is not a benevolent man on earth but what loves this doctrine, at least in theory. Nor is there a false christian living, but what ardently prays it may, at last prove true. It is, therefore, with the most joyful emotions that we devote this pulpit to the enlightened defence of the glad tidings of great joy, which shall be unto all people.

The seats within this sacred enclosure, we dedicate to the occupancy of devout worshippers of the true Supreme Jehovah who shall with every returning Sabbath,

repair hither with their wives and little ones to partipate in the delightful service of social worship.

To the brethren composing the Society which will henceforth, assemble for religious purposes, in this house of prayer, I must be permitted personally, to offer my congratulation, as well as to present the congratulations of my brethren in the ministry of reconciliation. This event marks a new era in your existence as a Society. You are are now in a rapid state of preparation for the stated ministrations of the word: suffer me, therefore, to exhort you not to neglect the assembling of yourselves together.

The subjects which will be, from time to time offered for your consideration from this consecrated desk, are of the highest importance, both in reference to your condition here, and hereafter. Here, we humbly hope the doctrine of God our Saviour will drop as the rain, and that his speech will distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.

There is a sanctifying influence ever attendant upon the public worship of the Most High, when that worship is faithfully conducted. We meet in the house of prayer on one undistinguished level. The artificial distinctions which are necessarily created by a state of civil society, are all left at the threshold of the sanctuary—and we enter as children of one common father.

In this house you will be taught the great love wherewith God has loved us even when we were dead in trespasses and sin, and that this love was manifested in the ministry, death and resurrection of Jesus Christ. Here, you will be taught the superintending providence of God—that his kindness and care extend over all his works, numbering even the very hairs of our head—that he adapts his dispensation to the character of his moral offspring so that a wholesome discipline is exercised over all, which will result in universal holiness. But above all you will be taught here, that life and immortality are brought to light by the gospel—and that all the perplexing cares and sorrows which are incident to our mortal pilgrimage, are not worthy to be compared with the glory which shall be revealed in the consummation of God's benevolent design.

Will you not repair hither with grateful hearts, and feast yourselves on this spiritual food which the Lord hath prepared before the face of all people? Your prosperity as a religious Society will depend upon the faithfulness with which you discharge the obligations that are connected with your profession of faith in Christ as the universal Saviour.

God grant that you become as lights—*as shining lights in this benighted world*, and that by the power of your example, you put to silence the glib sayings of wicked men; and that you thus constrain all who witness your christian walk and conversation, to glorify our Father which is in heaven. Amen.

[From the Christian Pilot.]

A GLANCE AT UNIVERSALISTS.

Messrs. Editors.—Having occasion a few days ago to pass through Bowdoinham village, which is pleasantly situated on the Cuthance river, in the County of Kennebec, and finding that the place was thronged with carriages, and well dressed people, many of whom appeared to be strangers, I thought I would make a little call and ascertain the course of such a gathering of people. On inquiry, I learned that a class of Christians, called Universalists, were holding an Association, and that there were quite a number of the preachers of that order in the neighborhood. Wishing to become better acquainted with the doctrine, sentiments and standing of this sect, which I was informed was "every where spoken against," and not being under any necessity of going immediately away from the place, I thought I would tarry until the next day and embrace the opportunity thus afforded to attend a *Universalist meeting*. Accordingly, when I saw the people gathering around the door of the meeting house, I deliberately prepared myself and walked to the place of worship. This I found to be a very neat and convenient house for such a village. As I entered, I was met by a gentleman, who with great complacency and politeness, conducted me to a seat. My situation now gave me a fine opportunity to view both the congregation and the preachers. The former manifested every indication of being a respectable class of the community; the latter, to the number of about a dozen, had every appearance of sincerity, united with a good share of intelligence. Thus situated I began to think myself in no mean place, and to feel anxious for the services to commence. At this moment the choir in the gallery commenced the performance of an admirable piece of sacred music, & evinced that they were skilful in their art. As soon as this performance ended the preacher arose in the desk, and in a very impressive manner commenced the worship of God. I listened with fixed attention, for my prejudices against this denomination of professed Christians, were in a great measure banished from my heart, by my own reflections upon what I had already seen; and I felt like giving this man a candid hearing. The preacher proceeded—He read his text, which was, I think, from the writings of St. Paul. He introduced his subject in an interesting manner proceeded to lay out his work like a workman that needeth not to be ashamed; he succeeded without any apparent effort to chain the attention of the congregation to his subject and deeply to interest them in every thing he said. And during the delivery of the sermon, which occupied, perhaps forty-five minutes, I could scarcely perceive so much as the moving of a hand or foot. The services concluded, I left the house, and soon after proceeded on my journey. But what I had seen and heard had made so deep an impression on my mind to be soon forgotten, and as I

rode leisurely along in my carriage, viewing, on every hand the blessings of a kind and indulgent providence, the following reflections crowded upon my mind. 1st. The Universalists, as a denomination, with whom I have just enjoyed an opportunity of becoming better acquainted than heretofore, appear to be an intelligent and sincere people, not suffering by comparison with any other denomination of professed Christians among us.

2d. They appear to be the happiest people of whom I have any knowledge, I have seen no sad countenances, have heard no deep sighs, nor heaving groans, of a troubled and unreconciled heart among them.

3d. They appear desirous of cultivating benevolence and charity towards all mankind, of breaking up superstition and bigotry, those great evils in the world,—of saving their fellow men from scepticism and infidelity, and of spreading the pure principles of Christianity throughout the world.

4th. What pure and benevolent bosom—what friend of the human race can feel a disposition to persecute and slander this people? And why have they so long been pointed at by the finger of contempt, and held up to the world as the enemies of God, and the curse of society?

CHARITY.

RELIGIOUS CEREMONY IN AFRICA.

Just after sunrise, two Mohammedans arrived at our house with an invitation for us to accompany them to the spot selected for the performance of their religious rites and observances. This being a novelty, we embraced the proposal with pleasure, and followed the men to the distance of about a mile from our house. Here we observed a number of their countrymen sitting in detached groups, actively employed in the duties of lustration and ablution. It was a bare space of ground, edged with trees, and covered with sand. The Mussulmen were obliged to bring water with them in calabashes. Seated in a convenient situation, underneath the spreading branches of a myrtle tree without being seen, we could observe all their actions. But a number of boys soon intruded themselves upon our privacy, and, to say the truth, we were more amused by the artlessness and playfulness of their manners than with all mummery of the Mohommedan worshippers. Groups of people were continually arriving at the spot, and were welcomed to it by an occasional flourish of music from a native clarionet, &c. They were clad in all their finery, their apparel being as gaudy as it was various. The coup d'œil presented by no means an interesting spectacle. Loose robes, with caps and turbans, striped and plain, red, blue, and black, were not unpleasantly contrasted with the original native costume of figured cotton, thrown loosely over the shoulders, and immense rush hats, Manchester cloths, of the most glaring patterns, were conspicuous among the crowd; but these were cast in the shade by scarfs of green silk, ornamented

with leaves and flowers of gold, and aprons covered with silver spangles. Very young children appeared bending under the weight of clothes and ornaments whilst boys of maturer years carried a variety of offensive weapons. The Turkish solimtar, the French sabre, the Portuguese dagger, confined in a silver case, all gleamed brightly and heavy cutlasses, with native knives, were likewise exhibited, half devoured with cankered rust. Clumsy muskets and fowling pieces, as well as Arab pistols were also handled with delight by the joyful Mussulmen. In number, the religionists were about an hundred and fifty. Not long after our arrival, they formed themselves into six lines, and having laid aside many of their superfluous ornaments, and a portion of their clothing, they put on the most sedate countenances, and commenced their devotional exercises in a spirit, of seriousness and apparent fervor, worthy a better place and a more admirable creed. In the exterior forms of their religion, at least, the Mussulmen here are complete adepts, as this spectacle has convinced us; and the little we have seen of them has led us to form a very favorable opinion of their general temperance and sobriety.

The ceremony was no sooner concluded than muskets, carbines, and pistols were discharged on all sides; the clarionet again struck up a note of joy, and was supported by long Arab drums, strings of bells, and a solitary kettle drum. The musicians, like the ancient minstrels of Europe, were encouraged by trifling presents from the more charitable of the multitude. All seemed cheerful and happy; and on leaving them, several, out of compliment, I suppose, discharged their pieces at our heels; and were evidently delighted with themselves with us, and the whole world. In the path, we met a fellow approaching the scene of innocent dissipation, clothed most fantastically in a flannel dress, and riding on the what we were informed was a wooden horse. He was surrounded by natives who were laughing most extravagantly at the unnatural capering of the thing, and admiring the ingenuity of its contrivance. The figure itself was entirely concealed with cloth, which rendered it impossible to discover by what agency it moved. Some years ago, I saw a monster something similar to it with a company of mountebanks, in the West of England, which, among its other properties, used to swallow children; and in all probability, this "wooden horse," is constructed on a similar principle. Its head was covered with red cloth; and a pair of sheep's ears answered the purpose for which they were intended tolerably well. Yet on the whole, though it was easy to perceive that a horse was intended to be represented by it, the figure was clumsily enough executed. As soon as this party had joined the individuals assembled near the place of worship, a startling shriek of laughter testified the tumultuous joy of the wondering people. The sun shone out

on the happy groups of fancifully dressed persons, whose showy, various colored garments, and sooty skin, contrasted with the picturesque and lovely appearance of scenery, produced an unspeakably charming effect. The foliage exhibited every variety and tint of green, from the sombre shade of the melancholy yew, to the lively verdure of the poplar and young oak. For myself, I was delighted with the agreeable ramble, and imagined that I could distinguish, from the notes of the songsters of the grove the swelling strains the English skylark and thrush, with the more gentle warbling of the finch and linnet. It was, indeed, a brilliant, morning, teeming with life and beauty; and recalling to my memory a thousand affecting associations of sanguine boyhood, when I was thoughtless and happy. The barbarians around me were all cheerful and full of joy. I have heard that, like sorrow, joy is contagious, and I believe is, for it inspired me with similar gentle feeling.

[From the Claremont, N. H. Impartialist.]

Universalism is in a very flourishing condition in Windham Co. Vt. There are but 3 or 4 towns where there are not regular organized Societies, most of which employ preaching a part the time.

Five years ago, to-morrow, we went to Newfane where a society had been formed a year before. This, we believe, was the only Society then in existence in that section. There was no preaching at that time and had been but little at any time previous. Br. Brooks and some others had scattered about the good seed, which, though much choked with tares, was not extinct. It has taken deep root and has sprung up, and bids fair to bring forth an abundant harvest.

There are now laboring in that county, a part or all the time, no less than five preachers, besides occasional preaching by those who live out of its limits: viz. Br. W. S. Ballou, H. F. Ballou, A. Bugbee, F. Loring and A. L. Pettee.

The great change that has been effected in so short time in the religious views and feelings of the people, has been done without any particular excitement. The truth has been exhibited fearlessly and candidly with very little reference to others' opinions. The practical duties of the gospel have been strictly enjoined, and there seems to be a good spirit among them, the spirit of union and brotherly love, of forbearance, patience, humility. They are no "forgetful hearers but doers of the law." God grant, they may go on, in prosperity and perseverance, neither fail nor be discouraged till all around them rejoice in the truth, and in the faith once delivered to the saints.

The Atlas states, that a gentleman in Boston, has lately given five thousand dollars to Yale College, and five thousand to Harvard University.

The frame of a new Universalist Meeting house has recently been raised in Danvers Mass. South parish. No great spirits were drank on the occasion.

THE GOSPEL ANCHOR.

OLEM. F. I. E. FEVRE, }
L. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, OCT. 6, 1832.

TO CORRESPONDENTS.

Br. J. C. N's 16th letter to the Rev. E. A. B. has been received. It shall appear next week.

AN APOLOGY.

The Senior Editor begs to offer an apology to our friends in Hancock and Stephentown, for the disappointment which they incurred from his failure in fulfilling his engagement. The circumstances are briefly these:—The editor had gone to attend the general convention of Universalists, which met at Concord, N. H. He was informed at the office in this city that he could get there in two days.—Accordingly he left Troy on Monday morning at one o'clock, but having crossed the mountain, he found no direct communication to Concord, and having made a considerable circuit, he did not arrive there till Wednesday evening at six o'clock.—This was his disappointment. But the mischief did not end here. After the close of the convention on Thursday, there was no stage by which he could reach any place, through which the stages from Boston to Troy, through Hancock, were to pass, in time to arrive there on the Sunday following, and consequently it was impossible to meet his agreement, but it was occasioned by a combination of circumstances over which he had no control.

PIOUS LIES.

We have received a communication from a respectable citizen of Sandlake, requesting information relative to some "tough stories" which were related in that town during a recent protracted meeting. Our correspondent informs us that a certain gentleman from Albany, whose name we will suppress, though we have it in our possession, made the following statement in a harangue with which he entertained the people: "He had witnessed (he said) the death of about six hundred persons by the cholera in Albany, two thirds of them had lived Universalists and died in helpless despair." Well done, thou pink of perfection! One good saint visited six hundred persons dying of cholera! and all this in the city of Albany!!

Now the truth is, that only a little more than four hundred deaths have occurred of cholera, since its first appearance among us, and how in the name of wonder our men should happen to see six hundred out of four, we cannot conceive. However, we suppose this man was a trinitarian, and who can see how three times one, are one, there may be no difficulty in this case. There is a Universalist society in this city, and we are happy to inform our friends, that notwithstanding, four hundred Universalists have died, our church is well filled on the Sabbath, and had not our friends informed us, we certainly should not have dreamed that so many of our associates were dead. But sincerely, the man who made the above statement, is a black-hearted liar and the truth is not in him. The Universalist society in this place has lost but one of its members, Mr. David Tinker, whose death was noticed in the Anchor, and a member of our society, Mr. W. was a young man of distinguished reputation

and died in the triumph of that faith which he cherished and adorned in life. Long will his memory be cherished and his name held in affectionate remembrance by all who knew him. One other Universalist, a female, but not a member of our society, are all the deaths of which we have any knowledge among believers in our faith. She also did rejoice in hope. We pity the miserable fanatic, who to support a sinking cause will resort to bare faced falsehood and slander.

"O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness. When wilt thou cease to pervert the right ways of the Lord."—W.

SIN NOT ETERNAL.

The opinion has long been held by professing christians that sin will exist as long as eternity.—This opinion is in our day most strenuously insisted upon by those Unitarians who have modified the ancient hell of fire and brimstone into a state where men are to be tormented, not for the sins of this life but for those which they will commit. On this ground Dr. Beecher, of Boston, maintained that there was hell enough in this world—scouted the idea of endless punishment for the sins of this life, and roundly asserted "that eternal misery would tread close upon the heels of eternal transgression." Now this is clear upon the point in question, and teaches plainly that this learned Dr. believes in the eternal duration of sin. He will say nothing of that Scripture which positively assures us that "sin shall be finished, transgression ended and everlasting righteousness brought in." He will rather pass this in silence and observe, that nothing can endure eternally which is calculated in its own operations to destroy itself. That such is the fact in relation to sin, is evident from the language of the prophet. "Thine own wickedness shall correct and reprove thee, and thy backslidings shall correct thee." Here the principle is plainly laid down that sin and wickedness reprove and correct the sinner. It is evidently then, calculated to destroy itself. It is joined with misery extreme, by the hand of God himself, and no man can put them asunder. The misery, the correction, and reproof which sin administers to the sinner, are directly calculated to reform and correct him. Hence the operation of sin works its own destruction. It is therefore, utterly impossible that sin can exist eternally. Its legitimate tendency is to correct and reform. It contains in itself the seeds of dissolution, and if left to itself would as certainly work its own utter destruction, as a fire will go out after the wood is consumed.

Will some of our Doctors of Divinity, tell us how that can exist in successful operation through all eternity which is constantly tending to its own destruction.—W.

STRANGE GODS.

Put away therefore the strange gods from among you, was the command or exhortation of Joshua to the children of Israel: we are of the opinion that this advice is as much needed in our day as it could have been in the days of Joshua. There are strange gods among the people now which receive their devotion. We mention only the God that is called Trinity. This god we are told consists of three persons, all equal in power and glory. The Father, Son and Holy Ghost. The Father is God, the Son is God and the Holy Ghost is God

and yet there are not three Gods but one God. Now kind reader whatever you may think of the subject, we tell you candidly that this trine, this three one God, is the most strange and mysterious God we ever heard of; and our advice is, that ye put him away, and worship the one only living and true GOD, the LORD of the whole earth. Thereby good shall come unto you.—W.

ILLUSTRATION OF SCRIPTURE.

1 Kings, xxi: 4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee.

Verse 8. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook.

The reader is aware that the person who is here said to have been fed by the ravens, was Elijah the prophet, who hid himself in the brook Cherith during a famine which raged in his land. The circumstance here related of Elijah having been fed so long by such an unclean and ravenous bird as a raven, has been the occasion of some scoffing and merriment on the part of those who reject the Scriptures. They have imagined with some sarcasm, whence it was that this bird could obtain bread and flesh for the support of the prophet in his solitude! The following extract from Horne's excellent Introduction to the critical study of the Holy Scriptures appears satisfactory upon the point. By the way, "Horne's Introduction" is a work which should find a place in the library of every Biblical student, and especially every preacher of the gospel. Having noted what had been said by unbelievers on the subject in hand he proceeds: "Had these writers, however, consulted the original word of this passage, and also other places where the same word occurs, they would have found that "Orebim" (the word translated raven) signifies Arabian. Such is the meaning of the word in 2 Chor. xxi: 16, and in Neh. iv: 7, where our version correctly renders it Arabians. Now we learn from the *Bereshith Rabbah* (a rabbinical commentary on the book of Genesis) that there anciently was a town in the vicinity of Bertheban, (where the prophet concealed himself) and we are further informed by Jerome a learned writer of the fourth century, that the "Orebim" or the inhabitants of a town on the confines of the Arabs, gave nourishment to Elijah. This testimony of Jerome is of great value, because he spent several years in the Holy Land, in order that he might acquire the most correct notion possible of the languages and the geography of the country, as well as of the customs and habits of the people, in order to enable him to understand, explain and translate the languages of the Holy Scriptures. Although the common printed editions of the Latin Vulgate read "Corvi," crows or ravens, yet in 2 Chor. xxi: 16, and Neh. iv: 7, Jerome properly renders the same word (Arbin or Arabian) Arabians.

What adds farther weight to these testimonies is the fact, that the Arabic version considers the word as meaning a people, Arabian, and not ravens or fowls of any kind. We may also add that the celebrated Jewish commentator, Jarchi, gives the same interpretation. " " " It is therefore most likely, that some of the inhabitants of Oreb or Oreb, furnished the prophet with food, being specially and divinely directed so to do."

If the above criticism is correct it completely and fully obviates the difficulty which is supposed to

be presented in this passage. We only remark that many of the most formidable objections to the sacred volume are founded upon an almost entire ignorance or mistaken idea of its contents.—W.

CHENANGO ASSOCIATION.

This body met at South Bainbridge, Chenango county, on the 29th of August ult. Rev. Job Potter was appointed Moderator, and Rev. Alfred Peck, Clerk. Four new societies were received into Fellowship. Ordination was conferred on Brs. George Rogers and Charles Brown. Sermons were delivered on the occasion by the following brethren in the order in which they are named.—J. Chase, jr. W. Bullard, Geo. Rogers, Alfred Peck and Job Potter. The circular was written by Br. John Messenger, jr. The association adjourned to meet at Brooklyn, Susquehanna county, Pa. In the minutes of the council we perceive a resolution recommending the first Sunday in Nov. next, as a day of public thanksgiving. We believe it to be a good thing always to give thanks unto the Lord for his mercies are great, but we are equally opposed to appointing the head, or sounding a trumpet before us, when we fast, pray, or give thanks.—W.

GENERAL CONVENTION.

The General Convention of Universalists of the New England States, assembled at Concord, N. H. on the 19th ult. The senior editor attended as delegate for the state of New York. An account of this convention and the proceedings will appear in our next number.—L.

COMMUNICATION.

[For the Anchor.]

"But the revolutions of eternity may witness good deeds performed by us which shall throw our best actions here into the shade, and almost obliterate them, and a sense of divine forgiveness and the redemptive influence of repentance and future diligence, may under the recollection of past misdeeds more and more indistinct and finally erase them so far as they are attended by painful sensations from the mind forever."

The above paragraph originally appeared in the Christian Intelligencer as the conclusion of an article entitled, "The philosophy of future punishment and reward."—The labors of the author are directed to show that through the medium of our recollections, we shall experience the sensations of pain and pleasure according to the moral nature of our conduct here. It is not my purpose in this article to call up and examine the question whether men will be punished and rewarded hereafter for the deeds done in this life; for although I can see no ground for assuming the affirmative, and therefore do not believe it; yet, as some are conscientious in its support, believing that it will be disciplinary, and consequently limited. I do not feel willing to have it a bone of contention, or an instrument of division. Nevertheless, when men talk about philosophy, I like to see them use it.

The writer of the article upon which I am commenting, after taking for granted

what I am willing to allow—that God will bestow upon all men a future immortality—proceeds to assume what he had better prove, that the recollection of the deeds of this life will form an important ingredient in their moral condition when raised immortal and incorruptible. But is this philosophy? If in the future state we remember that we have before existed, can it be proved? does it necessarily follow that our recollections will be a source of torment to us? Do we experience pain now on account of the misdeeds of childhood? Are we generally considered accountable at the age of forty, for what we did under the age of ten? I think not. St. Paul says, when he was a child, he spoke as a child, but when he became a man he put away childish things. He does not imply that the recollection of childish things, occasioned unpleasant sensations, neither do I think that such consequences can be fairly argued from such facts. Nor does it appear reasonable in the light of the foregoing queries, to suppose that those who are made equal unto the angels of God of heaven, will be the subjects of pain and pleasure, from the recollection that they were once childish, and spoke as a child.

But there is one thing, admitting the doctrine in question true, which is worthy of serious reflection. If, as is contended, our memories will be brightened in the future state, I see nothing to prevent them giving us pain to all eternity. I never saw an argument advanced in favor of future limited punishment, but what to my mind went equally strong in favor of endless punishment. And it does appear to me that the article under consideration will prove this if it proves any thing. I would, therefore, seriously ask the writer whether he supposes men will ever forget their bad deeds? If so, when? If not, they must be forever miserable. I know he says that the revolutions of eternity, &c. may erase the recollections of past deeds; but I am desirous to know if they will. I close with one question, viz: What greater revolution have we an account of than that which takes place when the dead shall be raised incorruptible? THALMA.

THE INFIDEL.

It is an awful commentary upon the doctrines of Infidelity that its most strenuous supporters have either miserably falsified their sentiments in the moment of trial, or terminated their existence in obscurity and utter wretchedness.—The gifted author of the "Age of Reason" passed the last years of his life in a manner which the meanest slave that ever trembled beneath the lash of the task master, could have no cause to envy. Rousseau, might indeed be pointed out; as, in some degree, an exception; but it is well known that the enthusiastic philosopher was a miserable and disappointed man. He met death it is true with calmness. But he had no pure and beautiful hopes beyond the perishing things of the natural world. He loved the works of God for their exceeding beauty, not for their mag-

nificence of an overruling intelligence. Life had become a burthen to him; but his spirit recoiled at the dampness and the silence of the sepulchre—the cold unbroken sleep, and the slow wasting away of mortality. He perished, a worshipper of that beauty, which but faintly shadows forth the unimaginable glory of its Creator. At the closing hour of day, when the broad West was glowing like the gates of Paradise, and the vine hung hills of his beautiful land were bathed in the rich light of sunset, the philosopher departed. The last glance of his glazing eye, was to him an everlasting farewell to existence, the last homage of a godlike intellect to holiness and beauty. The blackness of darkness was before him; the valley of the shadow of death was to him unescapable and eternal!—the better land beyond it was shrouded from his vision.—Whittier.

Have you walked abroad into the fields? Have you surveyed the expanse of water? Have you examined the earth in its structure—its form—its surface—its mountains and valleys—its springs and rivers—its mineral and medicinal waters—its plains, wide and extensive?—Have you attentively considered the structure and uses of vegetables and flowers?—Have you become familiar with Natural History—with the varieties of animals, birds, insects and reptiles? Have you duly reflected upon the uses and phenomena of the atmosphere? Upon the changes of the seasons, and the vicissitudes of day and night? Have you raised your wondering eyes to the heavens—have you considered the magnitude of the planets—their distance from us—the velocity and regularity of their motions—the awful magnitude of worlds on worlds—the vastness of systems on systems? Have you done all this? And do you tell me that the result of your investigation is, that there may and may not be a God? No—If you have improved your opportunities, or exercised your powers of mind with any degree of faithfulness, the fact that there is a God has been riveted in your minds; and you cannot, if you would, get rid of it. If you have thought at all, you have felt the conviction, that your out-going and in coming have been beneath the eye of Omniscience! you have gazed with admiration upon the works of him whose ways are past finding out; and your efforts to throw off a sense of accountability have been constantly unavailing.

KNOW THY SELF.

"The proper foundation of personal improvement is a knowledge of ourselves. We cannot supply defects of character, nor correct errors and sins, until we are apprized of their existence, and acquainted with their extent. We are without motives to the amendment. No one would think of seeking directions; who had not felt, or who had not felt that he was liable to lose his way; nor would any man submit to the prescriptions of a phy-

scian, who was unconscious of pain and disease.—Common sense, philosophy, religion, with one voice, advise us to begin the improvement of ourselves, by forming a thorough acquaintance with our own characters, the state of our souls, and the course of this life."

ANOTHER LABOURER.

*Extract of a Letter, dated,
New Haven, Sept. 24th, 1832.*

BR. SPEAR.—I have the pleasure of informing you that Br. Henry Boyer, of Reading, Pa. who has been preparing for the ministry in New Haven for some time past, commenced his labours last Sunday. He preached in this city and to very general acceptance. He is a young man of good talents, and bids fair to be useful in the great cause of a world's Salvation. He is ready to supply any calls that may be made for preaching in the vicinity.

Yours in the gospel,

T. F.

NEW SOCIETIES.

A Universalist Society was formed in Wardsboro' Vt. on the 4th. of July last. Br. W. S. Ballou preaches there a portion of the time.

Another society was formed in Halifax on the 4th inst. to which Br. H. F. Ballou ministers in word and doctrine.

THE FEMALE HEART.

There is nothing under heaven so delicious as the possession of pure, fresh, immutable affections. The most felicitous moments of a man's life, the most ecstatic of all his emotions and sympathies, is that in which he receives an arrow of affection from the idol of his heart. The springs of feeling when in their youthful purity, are fountains of unsealed and gushing tenderness: the spell that once draws them forth is the myotic light of future years and undying memory. Nothing in life is so pure and devoted as a woman's love. It matters not whether it be for a husband, or child, or sister, or brother, it is the same pure unquenchable flame—the same constant and immaculate glow of feeling, whose undeniable touchstone is trial. Do but give her one token of love, one kind word, one gentle look, even if it be amid desolation and death—the feelings of that faithful heart will gush forth in a torrent, and in despite of earthly bonds of matrimony &c. More priceless than the gems of Golconda is the female heart; more devoted the idolatry of Mecca; is woman's love.—There is no sordid view, or gratifying self-interest in the feeling. It is a principle and a characteristic of her nature, a faculty and infatuation which absorbs and concentrates all the power of her soul, and all the depths of her being. I would rather be the idol of one purified and unpractised heart, than the monarch of empires. I would rather possess than imitate and impenetrable devotion of one high souled and enthusiastic girl, than the hypocritical fawnings of a courtier.

PARENTAL EXAMPLE.

As we were passing along the Navy-Yard wall, just over Chelsea Bridge, a short time since, we met a woman in a most brutal state of intoxication, having an infant in her arms, and a boy some six years old by her side. The infant resting upon her arms, in such a manner that its head came near being dashed against the rough rocks of the wall at every lunge—and this catastrophe was only prevented by the little boy's keeping between his parent and the wall, and warding off with all his might. Had the boy been unwary, infanticide would inevitably have been the consequence.—*Lynn Weekly Messenger.*

ANECDOTE.

Frederick III. of Prussia, received a petition from one of his districts, praying that a certain clergyman be suspended from preaching, because he held that the punishment of the wicked would come to an end. The king took his pen, and wrote the following answer:—"I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity, if they choose it; but I do positively forbid their quarrelling with their neighbors, who are not willing to keep their company so long."

Look at the broken clouds as they successively float over our heads. How fast they fly!—The clouds of yesterday have given place to the clouds of to-day and are now forgotten.—Serpens the generations of mankind—They all successively find a lodgement in the tomb. Our fathers and mothers are gone our brothers and sisters our wives and our children and our friends—where are they? Some of them are already gone to the world of spirits—we are going.

MIRACLE OF WHITFIELD.

In the year 1740, Rev. George Whitfield on a visit at Saybrook, Connecticut, attempted to bring down the walls of the fort, there standing, as Joshua brought down those of Jerico, to convince the gaping multitude of his divine mission. He walked round seven times round the fort with prayer and ram's horns blowing—he called on the angel of Joshua to come and do as he had done at the walls of Jerico; but the angel was deaf, or on a journey, or asleep, and therefore the walls remained. Hereupon George cried aloud—"This town is accursed for not receiving the messenger of the Lord, therefore the angel is departed, and the walls shall stand as the monument of a sinful people." He shook off the dust of his feet against them, and departed, and went to Lyme.—*History of Connecticut*, p. 49.

When the news of Philip's death was brought to Athens, Phocian would suffer any sacrifices or rejoicings to be made on that account. "Nothing," said he, "could show greater meanness of spirit than expression of joy on the death of an enemy."

A PIOUS HYPOCRITE.

At a recent Court of Oyer and Terminer held in Ontario county N. Y. Paul B. Torrey, was tried for the murder of his child. He had been for some time endeavoring to "get religion," and in the frenzy invariably produced by such means he inflicted wounds upon the head of his child with a knife, because he did not kneel down while the father asked a blessing at the table! and committed other outrages upon the body of the little sufferer, which produced death. The wretch was found guilty of manslaughter in the second degree and sentenced to seven years imprisonment in the State Prison.

A modern definition of an important and fashionable word. *A Protracted Meeting.* A clerical, cunningly devised trap, made use of by aspiring and intriguing men, for the purpose of catching men, women and children, by the *wholesale*, that their purposes may be brought about the sooner; a trap baited with the most poisonous and nauseous trash imaginable, and it is a well established fact, that nearly all that enter into this sink of superstition, ignorance and intrigue, never return with their former blessings of health, happiness, cheerfulness and benevolence,—but foolishly barter them away, for the numbing and sickening drugs of ignorance, superstition and misery, if not despair, and in thousands of instances, subject insanity.

When the Caravan of wild animals was exhibited at Salisbury N. H. a few days since, a youth of about 6 years, on being asked what he had seen, replied, "O I have seen a whole lot of animals, and a great orthodox." (*Rhinoceros.*)

Experience demonstrates that none walk more exactly and closely with God, than such as are most assured of his love. If we look into heaven, there we may see the glorious angels and glorified saints, who have not only a full assurance, but a full possession of the love of their God. And yet where has God more universal and cheerful obedience than from these? Hence we pray, *Thy will be done on earth as it is in heaven.*—*S. Clarke.*

Inviolable fidelity, good humor, and complacency of temper, outlive all the charms of a fine face, and make the decays of it invisible.

If the best man's faults were written on his forehead, he would draw his hat over his eyes.

A committee appointed for the purpose in Philadelphia, have published a narrative report of the ravages of the cholera in the Archst. prison of that city. The scenes of one day in that prison, are represented to have been of unparalleled fearfulness in the history of disease and death. Before night not less than seventy persons, who were living when the morning dawned, were conveyed to the grave.

POETRY.

THE CONTRAST.

See you this picture? Such the once bright look
Of that worn aged woman, bending low
O'er the large pages of that Holiest Book,
With dull fixed eye, and pale lips moving slow.

What earnest find you in that ruined shrine
Of weary, wasted, poor humanity,
Of the full loveliness so like divine
Of form and face, she wore in days gone by?

To this the figure, wrought in truest mould,
Whose natural graces owned such pow'r to move!
Is this the brow—the glance—whose mirror told
Naught dwelt within but joy, and truth, and love!

And more than all, is this the mind that drew
Thought, fancy, feeling, from the meanest thing?
And in its own mystery of enchantment threw
O'er other hearts, till echoed every string!

This is strange contrast—but how such things are
Bewilder not thy watchful wondering heart;
For I will show you contrast deeper far,
And more enduring—yet thou wilt not start.

Amid the spirits of departed worth,
Who now in sainted glory lifted high,
Look down upon the busy fields of earth,
From their effulgent chambers in the sky.

methinks already, throned in light, I see
That feeble matron's soul to heaven upborne—
A floating seraph, blessed, pure and free,
A golden cloudlet, on a summer's morn!

And even when dazzling in her life's best hour,
Bloom on her cheek, and beauty on her brow,
Oh! was she not a weak and worthless flower
Compared with all she is in glory now?

That form, so peerless once, was but of clay;
That heart, tho' warm, was mortal in its feeling:
But radiant now in heaven's eternal day,
Each moment as it flies is aye revealing.

More and more clear the spirit's perfect mind;
Whose holy eye our noblest darings here
Views but in sorrow, and compassion kind,
And o'er their stain, lets fall an Angel's tear!

Oh! endless mystery of Almighty Power!
That from the acorn rears the giant tree,
And grants to faith for a triumphant dower,
The crown that never fades—of Immortality.

MARRIAGES.

In Albany, Sept. 25th, by Rev. I. D. Williamson,
Mr. Charles Sears, to Miss Gretude Van Derzee.
By the same, Mr. Thomas Jones to Miss Lucretia Morris.

In Newbury District, S. C. on the 6th ult. by the
Rev. Elijah Lynch, Rev. Allen Fuller, formerly of
Middleborough, Mass. to Mrs. Tabitha Worthington, all of Newbury.

In Athens, Maine, on the 21st ultimo, by Rev.
Zenas Thompson, Rev. Elbridge Wellington, Pastor
of the Universalist Society in Norway, to Miss
Mary Ann McKecknie, of Athens.

NEW WORKS.

THE following works just received, may be
had of STEPHEN VAN SCHAAK, No. 392
South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T.
Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streetor's Hymns, new edition,
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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, OCTOBER 13, 1832.

NO. 16.

[For the Anchor.]

LETTER X.

TO REV. EDWARDS A. BEACH,

*Pastor of the first Presbyterian Church in
Stephentown, N. Y.*

"Rebuke a wise man and he will love thee."

Sir—I feel assured that you will rejoice with me, that I now come to the discussion of the twelfth and last sign of the "world's people." It is true, that my task has been arduous; but still I do not regret that I engaged in the work, for it has been a profitable exercise for my inexperienced pen. Moreover, my understanding has been somewhat enlightened by meditating upon this momentous theme. Now that I have had occasion to reflect more seriously upon this subject, I am more fully convinced than ever, that there are men, in our day, who profess every identical feature of the old Scribes and Pharisees; and who embrace precisely the same doctrine, founded upon the same principles, and who manifest the same spirit and pursue the same measures.—We have twelve signs, by which they are already designated; therefore there remains no doubt in my mind, that there are such men, even in this enlightened age, and that they are the "world's people."

Twelfth and last sign.—The "world's people" in the days of yore, shut up the kingdom of Heaven against men. The lovely and faithful Jesus, who was prompt to detect and expose error, and to rebuke the hypocrite, said unto them, "Woe unto you, Scribes and Pharisees, hypocrites, for you shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Mat. 23: 23) Hence you perceive, sir, that by closing the door of heaven against their neighbors, they shut themselves out. And I infer from this text, that our Saviour considered it wrong to shut up the kingdom of heaven against men. If this be a just inference, it follows that he who throws a stumbling block in the way of men, commits an error in so doing. Therefore, the partial doctrine which excludes a large portion of the human family from participating the joys of heaven, must be false, both in theory and practice. Yes, and as cruel as the grave!

But how did the Pharisees shut up the kingdom of heaven against men? Did they prevent them from entering into hap-

piness in another state of existence? No, for this they could not do. Can men enter the kingdom of heaven in this world?—Yes, for we learn from what Jesus said to the Scribes and Pharisees, that there were some who were about to enter, but were prevented by those arch hypocrites. "The kingdom of heaven," "the kingdom of God," "life eternal," and "the Gospel," I consider synonymous terms. When a man fully and clearly understands "the gospel of Christ," which brings "glad tidings of great joy which shall be unto all people," and heartily embraces it, he enters "into the kingdom of heaven—he enters 'into rest'—he is 'free indeed.'" In the Scripture sense of the phrase, he is free from sin, free from error, which holds man in the cruel bondage of sin, condemnation and death; he is free from all fear which hath torment. In a word, he is free indeed. And while he continues steadfast and immovable in this doctrine—while he holds fast the profession of his faith without wavering, he can never experience an unhappy moment about his own eternal destiny, or that of his neighbor.

But I must prove all this. Jesus said unto the Scribes and Pharisees, "verily I say unto you, that the publicans and harlots go into the kingdom of God before you." (Matt. 21: 31) But why did they enter before the scribes and Pharisees? Because they believed on John the Baptist, who came preaching, "and saying, repent ye, for the kingdom of God is at hand." "After that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying the time is fulfilled and the kingdom of God is at hand; repent ye, and believe the Gospel." (Mark 1: 14, 25) What was preached? What was believed? and what did believers enter into? Answer, the Gospel. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16: 16) "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." From these passages it is perfectly evident that as soon as a man comes into the knowledge of the truth as it is in Jesus, he enters into the kingdom of God, and receives everlasting life. The Son says, "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come in, to condemnation, but is passed from death unto life." (John 5: 24) Thus, sir, you

see that men may enter the kingdom of heaven in this world, and into the enjoyment of eternal life. Flesh and blood cannot enter this kingdom. Why not? because it is a spiritual kingdom; it is not of this world; that is, it is not like the kingdom of this world, it is not liable to change, nor pass away. The word of truth is life and spirit. It is the bread of life—a continual feast; it satisfies every want; it is a balm for every wound; a cordial that calms the turbulent passions of the flesh and humbles all fear, doubt and anxiety; for it gives the believer perfect confidence in God. It is like a pure fountain within him, "springing up into everlasting life." Paul says, "the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." And he also says, "we which have believed, do enter into rest." But there is no rest, day nor night to them that are without; for they are in utter darkness," where there is "weeping and gnashing of teeth." Taking this view of the subject, it is easy to understand how the Scribes and Pharisees shut up the kingdom of heaven against men. They made an ostentatious display of their profound learning, their holy mysteries & their godliness. Consequently their influence over the common people was extensive and powerful. The common people looked up to those arch deceivers as patterns of piety, and as oracles of wisdom and learning; and of course, whatever these men said, passed for law and gospel.—And, on the other hand, in the eyes of the world the lovely Son of God was mean of birth, and his immediate followers were fishermen and unlearned men.—Moreover, they taught an impartial doctrine; a doctrine that brought down the king upon the level with the beggar—that made both heirs of God. This was too revolting for the pride of those who loved "to be called of men, Rabbi, Rabbi." We are informed that the common people heard Christ gladly. And of course, the Scribes and Pharisees would use their own influence, and every means in their power to prevent the people from believing on him. Thus they shut up the kingdom of heaven against men. Turn to the 12th chap. of Matthew sir, and you will find a case to the point. We are informed that there were great multitudes around Christ when he healed a man who was possessed with a devil, or in other words, healed a man who was blind and dumb.

And after he had opened the eyes of the man, and gave utterance to his tongue, the people were all "amazed, and said, is not this the son of David?" or is not this "the Christ," the "son of God," and "the Saviour of the world?" Now, here was a great many men who were about to enter the kingdom of heaven, but were prevented by the blasphemy of the Pharisees. Had the multitude believed on Christ, their soul-saving trade would have been ruined. They saw that their craft was in danger, and that something must be done. What could they do? They could not deny the miracle, it for was wrought before their eyes. No, this would not do. But they would easily fix upon an expedient; for they were very wise and learned in the things of this world, and well versed in the doctrines of the devil. Therefore, when they saw that the people were all amazed at the miracle wrought by Christ, and heard them say, "is not this the son of David?" "They said, this fellow doth not cast out devils, but by Belzebub the prince of devils." Thus they deceived the common people, and prevented them from believing on Christ, by persuading them that he was an imposter: and thus they shut up the kingdom of heaven against men. Not only so, but the doctrines which they embraced and taught, shut themselves out, and every body else. They neither went in themselves nor suffered others.

Now sir, to whom will this sign apply in this enlightened age? Will it apply to the common people, or to Universalists? Do they shut up the kingdom of heaven against men? No, for you are always railing against them because they throw open the kingdom of heaven to all men. You call Universalism a dangerous doctrine, because it teaches that God "will have all men to be saved, and come unto the knowledge of the truth." You exclaim loudly of its licentious tendency, because it teaches, "that God was in Christ reconciling the world unto himself, not imputing their transgression unto them," and that all shall know the Lord from the least unto the greatest; whom to know is life eternal. You denounce it as a devilish doctrine, when it has no fellowship with devils. Universalists have not departed so far from the faith as to give any "heed to seducing spirits and doctrines of devils." You call their doctrine a damnable heresy, when it daunnes no one; but on the contrary it saves all. You deny Universalists the name of christian, when they believe that Jesus is "the Christ," "the son of God" and "the Saviour of the world," that he "gave himself a ransom for all," that he tasted "death for every man," that "he is the propitiation for our sins, not for ours only, but also for the sins of the whole world."

Sir, it is impossible for you to apply this sign to Universalists; for they do not shut up the kingdom of heaven against men in any sense whatever. They have entered the "new Jerusalem," and beheld "the new heavens and the new earth." "Old things are passed away," behold all things

are become new." They throw open the pearly gates, trusting in a pure and perfect God of love to receive all in due time, washed and made white in the blood of the lamb of God, which taketh away the sins of the world. He who once enters the gates of heaven, has no disposition to shut it up against any human being. No, he ardently desires, he prays without ceasing, he strives with all his might to bring the children of darkness out of their cruel bondage into the glorious light and liberty of the son of God. He dreads not the cry of heresy—he heeds not the finger of scorn; but takes for a sword the spirit of Christ; and like a bold soldier of the cross, he goes "forth conquering, and to conquer." Nothing can offend him, nor successfully oppose him, for he leans upon the almighty arm of the eternal God. Thus he goes on his way rejoicing, trusting in the faithful God of his salvation.

It is so perfectly evident sir, that the above sign applies to the teachers of the partial systems of men, that it seems necessary to be particular in the application. The very spirit of your partial and cruel doctrine shuts up the kingdom of heaven against men. Yes, every feature of it forbids thousands and millions to enter. But to clap the climax of your folly, you shut yourselves out of heaven. For the doctrine that sinks your wicked neighbor into the lowest hell, carries you along with them; for as a denomination, you are not a whit better than your neighbors. "Phisician heal thyself," and when thou art without sin, I will suffer thee to stone me. The unnumbered measures and unheard-of schemes which you have in operation to drag people into your church, shuts them out of heaven. You threaten, hire, or persuade, as the case may require, all over whom you have any authority or influence, not to hear the impartial gospel of Christ preached, lest they should believe "the glad tidings of the kingdom of God." You persuade people that there is pleasure in sin, while the righteous have a thorny road to heaven, and that the sinner may escape all punishment, if he will but repent before he dies. You deal so much in holy mysteries, and the special operation of the holy spirit upon your hearts and understandings, that some of your converts, not being able to deceive their own hearts, and persuade themselves that they have experienced these things, are driven to despair, and thus they fall victims to your cruel doctrine. Your doctrine denies the infinite attributes of God, and makes him a changeful, an angry, a partial and an infinitely cruel tyrant; and thus you keep people ignorant of God, and of course from the enjoyment of eternal life. You deny that Christ is the Saviour of all men, that he effectually tasted death for every man, and thus and in many other ways you shut up the kingdom of heaven against men. And thus, too, I must apply to you, the twelfth and last sign of the "world's people."

Sir, I have now chewed and digested your "cud" as well as I could. Whether I have done the work faithfully, remains

for the impartial reader to determine. I am a plain man and have used "great plainness of speech." Perhaps you may think I have been severe. But it is the province of Universalists to fearlessly "declare the whole council of God; to tell the whole truth, wound or heal, kill or cure." I have endeavored to speak the simple truth, and if the truth is severe, then have I been severe. When a man states any thing more than the plain truth, he needlessly puts himself in the power of his opponent; and thus defeats his own design. I assure you sir, had I been addressing the best friend in the world, I should have urged home the truth with the same plainness and energy. If you suppose that I have aimed every blow directly and particularly at you, you have mistaken my design; for I have aimed at the leaders of your denomination generally. You have yet to learn that an understanding, a sincere and hearty universalist can with one hand aim a deadly blow at your system, and with the other save your life. And although you may now suppose that I have been outrageously severe, yet, when the veil of error shall have been removed from your heart, you will think otherwise. And I do assure you sir, that my house, my arms, and my heart are open to receive you at any time, as a brother and a son of God. If you doubt my sincerity, put me to the test.

Finally, sir, let us strive to enter heaven ourselves, and leave it open for all men; firmly trusting in the unchangeable God of love to receive them.

And now, may the God of all wisdom, fill you with the knowledge of his will, and all spiritual understanding, and give you wisdom to discern truth from error and in spite you with a firm and unshaken resolution to proclaim it to the world, and give you peace and joy in believing:

Yours, &c.

JOHN C. NEWELL.

[From the Sentinel and Star in the West.]

PROFANE SWEARING.

We have often given it as our opinion that the origin of profane swearing may be traced to the pulpit; and the following original anecdote is in full proof of the correctness of that opinion;

A friend of ours whose moral deportment is unexceptionably good, and who, consequently, abhors the practice of profane swearing, related to us the following circumstances.—He has a little son, about four years old—about a year since the child one day was heard to use the words *hell, devil, damn, damnation, &c.* The father, overhearing him, gave him a caution by forming him that they were bad words, and that he must not make use of them any more. The little fellow, in obedience to his father's command, quit them. Some months afterwards a methodist "revival" broke out in the place, when the father and mother, with this little son, attended meeting. After the sermon was ended, and the "sons of thunder" and lightning quaked, and poured forth a flood of terrible

course, mixed with hell-fire, God will damn you, devil, damnation, &c. This language alarmed our little hero who immediately looked to his father and said "Papa! papa! that man is swearing!!—he says God damn! he says hell!—there then he said devil!!" The father endeavored to quiet the child, and with some difficulty succeeded. Some days afterwards the child was heard to come over the same language made use of by this exhorter. His father again reproved him; but he replied—"Papa, the preacher said so, and is it any harm to talk as the preachers do?"

THE MOTHER.

"What were heaven to a childless mother?"

Sermon by T. Fisk, on Isaiah xlix. 15.

It was my lot to be brought up, under the guidance of a mother, who was of the Calvinist persuasion. She was thorough Calvinist in head, but little of a Calvinist in heart. Blessed be the God of mercy and goodness, there are but few who are such. And if it is grievous thing to find in this world of ours, too many who are worse in practice than in principle, it is a pleasing thing to know that there are many whose principles are worse than their practice. Look at the tender hearted, the gentle Cowper, whose bosom would have bled at the thought of inflicting unnecessary pain on the meanest thing in sentient creation. Whose sympathy and benevolence were ever awake to commiserate with, and, if in his power, to succour the distressed. Yet that man of humanity was a believer in the horrid dogmas of Calvin, and in the unutterably horrible doctrine of eternal punishment. Yes! he would have inflicted pain on a worm, for one moment, believed, that his God was capable of inflicting, on a majority of mankind, the torments of eternity. He whose disposition was so forgiving, that he would not let the sun go down on his wrath—who thought it would be sinful to do so;—he could believe in a God, whose anger will neither die nor be diminished through countless ages, whose wrath towards a portion of his can never be placated, his vengeance never satisfied! Reader! there are thousands of Cowpers in the world, in spite of the doctrines of him, who offered to the molech of his imagination, an appropriate sacrifice, in the person of the gentle and good Servetus! My parent, even whilst a Calvinist in profession, was one of them, and I only brought forward the picture of Cowper, as that of a character well known, for his virtue and humanity—that I might point to it and say—such was such is—my beloved parent. She is no longer however, a Calvinist, even in principle, and it is the purpose of my present sketch to relate the circumstances, which unveiled to her the horrors of that creed, and led her to renounce it, for one less revolting to the feelings of a parent.

It was known, I believe, to most that the doctrine of original sin with all its horrible infernal consequences, is a portion of the pure Calvinistic creed. It may

indeed, and had been modified, by many of its casuistical professors, so as to exclude from the possibility of damnation all those who have not arrived at years of discretion, or the consciousness of right and wrong: but the principle, argue as they will, must lead to the awful position, that there are "Infants in hell not a span long." The divine justice which can destine myriads of adults irremediably to that portion, cannot be violated by a similar doom for a portion of the infant race. Few indeed, will now venture to state the abominable doctrine, plainly and in so many words, the echo in the hearts of of their hearers, would, if they did so, be, "Blasphemy! Blasphemy!" But, the time was and not many years ago, when men dared to preach boldly, and congregations would listen passively, to such doctrines. It was considered a mark of theological courage, and unshrinking piety, in a preacher to be their literal advocate. Amongst other heroic expounders of such "glad tidings of great joy," the pastor, under whose ministry my mother had long been sitting, was pre-eminent. He was a man of a strong but coarse mind of much firmness, I believe, but certainly, of very little feeling, he was a shrewd reasoner—a well read theologian, and a practiced controversialist—but he was not, he never had been a father. Such was the pastor of the church of which my mother was a member.

It happened to my dear parents, that they had frequently to endure that bitterest bitter in the cup of "connubial bliss,"—the loss of children. Out of seven they reared but two. The child to whose loss, the subject of my sketch has especial reference, was at the time of his death, a most interesting infant of two years. All children are interesting to the parent, and perhaps the only thing which gave to the child in question, a pre-eminence of attachment, was, that he was snatched from them at a most interesting period of existence. The others died at a very young age. No warning symptoms bade them prepare for the calamity at hand, up to the time of its last sickness. The beautiful blossom of their hopes, was daily unfolding its attractions and charms to the eye, of parental fondness, the jealous eye, of a parents anxious vigilance could perceive nothing indicating of earthly blight or fading. They had lain up for their souls a treasure for many days. But the wise decree of Providence had ordered otherwise, his commission had been issued to the grim minister of his merciful purposes, that the tender budding plant shall be removed from the cold and stormy climes of time, to the genial soil and cloudless skies of a happy eternity. It was done. The child died.

There is but one Comfort for those who mourn the Departed. It is Religion.—There is but one consolation—the assurance that we shall meet again. Philosophy bids us not to mourn, because our grief is needless, inasmuch as we shall shortly be re-united with those for whom our tears are bitterly flowing. My father

sought the solace of Philosophy, and I doubt not, proved its inefficiency. My mother had recourse to Religion—what she thought such—and narrowly escaped the lunatic asylum.

On the Sabbath following the burial of my infant brother, she took her wonted station in the assembly of worship, her spirit yearning for the consolation of those blessed assurances of future felicity in which the innocent and the righteous shall participate, and sin, sorrow, and parting, be no more known forever. Alas, for the wretched mourner, the faithful evangelist on that day ascended the mount of cursing. He had chosen a subject which led him to expatiate, on the innate depravity of man on the original sin of infants and the incompatibility of a nature of sin with a future state of happiness in the presence of a pure and sinless God. His tongue was ready, his imagination vivid, and his heart forbade him not. He first pictured in awful terms the horrors of the deep and fiery gulph. Having consigned mature and aged sinners, to the regions of eternal misery, by thousands; he next took up in his holy hands the tainted babe of reprobation; he held it forth, as it were at arm's length, over the flaming gulph; he pointed the spots of its natural and unwashed leprosy; he called on the merciful God and on his angels to witness the justice he was about to execute; he called the fiends of hell to receive their own and dropped this guiltless babe, into the bottomless abyss of torments. My poor parent fixed her ears and her eyes, as she has frequently since related, on the preacher from the commencement of this portion of his discourse. She thought she had never heard him speak, never seen him look so like a fiend before. Malice seemed to her, evident in his looks, and had the sound of one breathing forth the most diabolical revenge. His action too was so appropriate, his description so graphic. The whole was a picture, gleaming in vivid colors before her eyes. She saw the gulph—the smoke—the flames. She saw the child, he seemed to hold forth as he leaned over the pulpit. It was her own lost darling; and she beheld it fall into the gulph of perdition. Her soul sickened at the sight. It was with difficulty she could find firmness enough to leave her pew, and the church, and reach her home. It was in vain my poor father questioned her as to the cause which seemed to have added tenfold horrors to her former grief. She could not speak till a flood of tears, had relieved her swollen bosom of its grief. "It cannot be true," were the first words she uttered, but the conviction that "it is not true," was a blessing she did not realize for many months. Alternate fits of intense grief, and the deepest despondency, in the meantime, preyed on her wasting frame. Her intellects frequently, for a time, waded under the influence of her harrowed feelings, and fearful apprehensions, whilst her body shrunk away almost to a shadow of her former self. "If children may be lost—why not my child?" was the ceaseless torment of

her mind through a long series of wretched days, and sleepless nights. The assurance of her Calvinist friends, and of the man who had done mischief, that there was no reason to suppose her child was amongst the number of the reprobated, did not suffice for the feelings of a fond mother. To know that such a thing was, in the most remote degree possible, was enough to ruin her peace, enough to make earth hateful, and heaven itself undesirable. Such, as I have stated, was the condition of my poor mother's mind, for several months—at times suffering the most acute misery,—at others, bordering on insanity. At length a comforter came, in the person of a venerable member of the Wesley and Methodist connexion, he first soothed her mind, by the kindly acts of sympathy, and then relieved it of its burthen altogether, by convincing her that such a doctrine is not true—but is as repugnant to the word of God as it is to the feelings of humanity. Blessed is the memory to me for that act. It gave back a sorrowing husband, a happy and affectionate wife, to her children a fond mother. From that time she has been a member of the Wesleyan connexion a sect whose creed does justice to the will but not to the power of God to save all mankind and which repudiates with just abhorrence the perdition of the infant race of Adam.

Years of absence have passed, beloved parent, and the waters of seperation have rolled between us. We may meet on earth no more. Blessed is the sure and certain hope to my soul, which depend, not on chance or time, that we shall meet in heaven. May that hope comfort thee, be thy staff and consolation, through, the latter days of joy and pilgrimage, may it be a ministering angel beside thy couch of death.

[From the Sentinel and Star in the West.]

A gentleman of our village, of undoubted veracity, some weeks since, had occasion to visit one of the missionary establishments on the Wabash. Among other things, he states that in a large company he observed a young squaw, with a papoose too white to be a whole breed. This was remarked by some one in the squaw's hearing, when she replied, "HALF SQUAW, HALF MISSIONARY!" Of the truth of this, there is no doubt.

GRATITUDE IN A SLAVE.

A lady residing at Mauritius, many years ago, emancipated a slave whose good conduct and fidelity she wished to reward—being in affluent circumstances, she gave him his freedom, a sum which enabled him to establish himself in business, and become rich enough to purchase a small estate in the country, whither he retired with his family. Years passed away, and while he was accumulating money, his former mistress was sinking into poverty, misfortune had overtaken her, and she found herself in old age, poor, solitary, neglected, and in want of the

common comforts of life. This man heard of her unhappy condition, and immediately came to the town and sought her out in her humble abode, with the utmost respect he expressed his concern at finding his honored lady in so reduced a state and implored her to come to his estate and allow him the gratification of providing for her future comfort. The lady was much affected at these feelings evinced by her old servant, but declined his offer: he could not, however, it prevailed to relinquish his design. "My good Mistress, he said oblige me by accepting my services;—when you were rich, you were kind to me, you gave me freedom and money, with which through God's blessing I have enabled to make myself, comfortable in life, and now I only do my duty in asking you to share my property when you are in need." His urgent entreaties at length prevailed and the lady was conveyed in his palanquin, to the comfortable and well furnished apartment assigned to her by his grateful care, his wife and daughters received her with the utmost respect, and always showed by their conduct, that they considered themselves her servants. Deserted by those who had professed themselves her friends while she was in affluence, this good lady passed the remainder of her days in comfort and in ease, amidst those who had once been her dependants.—*Recollections of seven years residence at Mauritius.*

PRAYER.

"I will therefore, that men pray every where, lifting up holy hands, without wrath and doubting." 1. Tim. 2, 3.

Prayer is an important and interesting duty, and should always be performed with holy reverence, and humble confidence towards God, and in a spirit of charity and good will towards our fellow men. This is implied in the Apostolic direction. In relation to God, we should pray with humble filial confidence, believing that if our petitions are agreeable to his will, they will at least in substance be granted. If we pray for ourselves, that God "will never leave us nor forsake us;" that we may not be "tempted above that we are able," "that we may obtain mercy, and find grace to help in time of need;" and that God will be the strength of our heart, and our portion forever." In the use of such petitions, we may as the Apostle directs, "come boldly to the throne of grace," and we may lift up holy hands without doubting.

If we pray for our brethren and fellow creatures, even for all men, as directed in the beginning of this chapter. This, also, we are assured is good and acceptable in the sight of our Saviour, and in praying for the salvation of all men, there should be and there need be no doubting; for the Apostle declares God will have all men to be saved and come under the knowledge of the truth." And in view of this will, and determination of God concerning the salvation of all men, proceeding from his infinite and impartial benevolence

surely, we may well be excited to pray, and lift up holy hands, without wrath also; without any feelings of enmity, or ill will, in a spirit of forgiveness, tenderness, and universal kindness and charity. A question occurs. How can persons pray in the true spirit of charity, which "hopeth all things," without hoping for the salvation of all men, or how can they pray for the salvation of all men without doubting, when they have no faith that God intends to save, or that he ever will save all men, but will punish a large portion of them to all eternity.

To preach that God will not save all men and to pray to God for the salvation of all men appears to us like a contradiction. Reader, how does it appear to thee?—*Christian Pilot.*

DEDICATION.

The Meeting house lately erected by the Universalist Society in North Salem, N. Y. was solemnly dedicated to the service of the one only true and living God on Wednesday, the 19th ult. Invocation of the divine blessing, and Sermon from John iv. 23, by Br. T. J. Sawyer of New-York. Reading select portions of Scripture and consecrating prayer by Br. T. J. Whitcomb, of Schenectady. A discourse was also delivered in the afternoon by Br. Whitcomb, text Psalm xl. 4, and a Lecture was preached in the evening by Br. Rogers, of Brookline, Pa.

The services throughout were well attended, and listened to with deep interest. The society in this place deserve much praise for their persevering exertions in the cause of truth. A very neat and commodious house of sufficient dimensions is now their exclusive property, and they only need an able minister of the gospel to break them the bread of life, in order to their permanent upbuilding. May the Lord soon direct amongst them a well qualified pastor, who shall go in and out before this people, and lead them in the paths of life and peace. Our cause in this section of the country is evidently on a rapid increase, and ministers of the word only, men of good hearts and sound heads are necessary to secure a lasting prosperity.

OLD COLONY ASSOCIATION.

The "Old Colony Association of Universalists" will hold their annual session at Hyannis, Mass. on the third Wednesday, (17th) of October.

Politeness has been defined to be artificial good nature but we may affirm, with much greater propriety, that good nature is natural politeness.

A poor widow named Kean, at Broughton, Hants, [England] lately hung herself through religious melancholy. She had for a long time laboured under the delusion that God had told her there was no hope for her soul, and she must be damned. She was found suspended to a beam in her bed-room.—*N. Y. Old Countryman.*

THE GOSPEL ANCHOR.

CLERM. F. LE FEVRE, }
L. D. WILLIAMSON, } Editors.

TROY, SATURDAY, OCT. 13, 1832.

VISIT TO THE EAST.

The senior editor after having attended the general convention at Concord, N. H. and finding it impracticable to arrive home the following Sabbath in time for services, extended his tour to Boston. Such a visit he had long anticipated with pleasure, and he can truly say that his anticipations were more than realized in the enjoyment he received in the society of the worthy brethren in that city. The prosperity of our cause in Boston and its vicinity—the largeness of the congregations—the elegance of the buildings—the general state of liberal feeling throughout the country, all conspired to refresh the spirits and inspire new zeal in laboring in the great cause of mental emancipation. When any of our brethren are troubled with hypochondria—when they feel discouraged at the slow progress truth makes in this part of the world, where the community is weighed down with a load of ignorance, superstition, fanaticism, priestcraft and folly, we would prescribe for them a journey to the east. We feel persuaded that a change from the foggy atmosphere of bigotry, to the intellectual air of eastern liberality and intelligence would soon produce an effectual cure. L.

GENERAL CONVENTION.

The General convention of Universalists of the New England states assembled at Concord N. H. on Wednesday the 19th Sept. Though there is no meeting house in Concord belonging to the Universalists, the place was selected from its central situation. The Baptist society afforded their meeting house, a large and convenient building, for the public services, for which instance of liberality they are entitled to the warmest thanks from the Universalist public, and we must add, that the other societies in the place tendered the use of their buildings. These instances of liberality and christian courtesy struck us the more forcibly, from the contrast they presented to the state of society exhibited in the region in which we reside. Here they seem to think that the best way to put down Universalism is "to shut it out of doors." We hope the day is not far distant, when the exclusive system will be abolished and our opposers understand, that keeping themselves in the dark will not prevent the sun from shining.

On calling to order by the moderator, Br. Hosea Ballou, was chosen Moderator, and Brs. T. F. King and Hosea Ballou 2d. Clerks. The business transacted will be laid before the public in the official publication of the minutes, which we shall furnish in our next number, not having as yet received a copy of the same.

It was found that a larger number of clergyman had assembled, than at any previous period. There were 40—viz. from Vermont, 7; from New Hampshire, 11; from Maine, 6; and from Massachusetts, 24. A large number of delegates, consisting of the lay fathers of the denomination attended from the various parts of the country.

The most prominent subject in the deliberations of the council, was the expediency of forming a U.

States convention. On this point much animation, consistent with the most perfect good feeling was manifested. It was contended on the one hand, that such a measure was highly expedient, that it would serve as a bond of union, bring the clergy and delegates to a more intimate acquaintance with each other, and extend a knowledge of the state of the cause, by concentrating information from different parts of the Union. On the other hand it was objected, that such a convention as was contemplated was scarcely practicable. The expense and loss of time which the delegates of the state conventions must necessarily incur, who lived at a remote distance from where the general convention was held, would prevent their coming together. As to information with respect to the cause, the numerous periodicals of our order gave sufficient information on this subject.

There were six public services in the church, in which sermons were delivered by clergymen in the following order:—S. Cobb, S. Streeter, M. Rayner, T. Jones, H. Ballou, and C. F. Le Fevre.—The whole of these services were very fully attended.

The convention adjourned to meet at Strafford, Vt the third Wednesday and Thursday in Sept. 1833. We subjoin the names of the clergy present, with their respective places of residence. L.

VERMONT.

William Bell, *Woodstock*.
Winslow W. Wright, *Weston*.
Ezekiel Vose, *St. Johnsbury*.
J. Annear, *Waterford*.
Freeman Loring, *Dummerston*.
Joseph Wright, *St. Albans*.
Warren Skinner, *Cavendish*.

NEW HAMPSHIRE.

Thomas F. King, *Portsmouth*.
John Moore, *Lebanon*.
William S. Beach, *Claremont*.
John G. Adams, *Exeter*.
F. A. Hodsdon, *Piscataquog Village*.
Josiah Gilman, *Guilford*.
Joseph P. Atkinson, *Great Falls*.
Wm. A. Stickney, *Ossipee*.
David Cooper, *Washington*.
Robert Bartlett, *Wendell*.
H. F. Sterne, *New London*.

MAINE.

Samuel Brimblecom, *Westbrook*.
A. A. Folsom, *Freeport*.
Menzies Raynor, *Portland*.
Zenas Thompson, *Farmington*.
George Bates, *Turner*.
W. A. Drew, *Augusta*.

MASSACHUSETTS.

Thomas Jones, *Glooucester*.
Hosea Ballou, *Boston*.
Sebastian Streeter, "
Benjamin Whittemore, "
Thomas B. Thayer, "
Thomas Whittemore, *Cambridge*.
Calvin Gardner, *Lowell*.
Hosea Ballou, 2d, *Roxbury*.
Daniel D. Smith, *Woburn*.
Elbridge Trull, *Milford*.
Hosea F. Ballou, *Monroe*.
Massena B. Ballou, *Stoughton*.
Walter Balfour, *Charlestown*.
Linus S. Everett, "
Henry Knapp, "
Theodore K. Tayler, *Malden*.
Sylvanus Cobb, "

David Van Alstine, *Charlton*.
Joshua Flagg, *Dana*.
Russel Streeter, *Shirley*.
Thomas G. Farnsworth, *Haverhill*.
Thomas J. Greenwood, *Marlboro*.
James H. Bugbee, *Plymouth*.
Elmor Hewitt, *Hanson*.

NEW YORK.

Clement Fall Le Fevre, *Troy*.

It may not be improper to omit on the present occasion to say, that the whole number of Universalist clergymen in New England at the present time, in fellowship with the General Convention of Universalists, is about 115. This is ascertained from the best calculation we are able to make from the means in our possession.

Massachusetts,	43.
Vermont,	20.
New Hampshire,	13.
Maine,	26.
Rhode Island,	3.
Connecticut,	12.

115.

There are about twelve calling themselves *Restorationists*, who are not in fellowship with the General convention.

NEW PUBLICATION.

We have received the first number of a paper published in Monroe, Pa. and entitled the *Herald of Gospel Truth and Watchman of Liberty*. It is issued semi-monthly at the rate of one dollar per annum. With the editors, Brs. A. Peck & G. Rogers, we have no personal acquaintance; but as they are laboring in the same good cause, we extend to them the hand of fellowship and wish them all success in their present undertaking. The specimen number received is neatly printed on paper of medium size and in a quarto form. It contains a very large proportion of editorial and original matter, which is creditable to the editors. May our brother editors go on and prosper. L.

OUR FAITH.

Wherein do we differ from Paul? for (he says) there is one God and one mediator between God and men—the MAN Christ Jesus, who gave himself a ransom for ALL to be testified in due time.—Whereunto I (says Paul) am ordained a preacher.—1 Tim. 2: 5, 6, 7.

WILLIAM PENN.

William Penn, the great legislator of the Quakers, had the success of a conqueror in establishing and defending his colony among savage tribes, without ever drawing the sword; the goodness of the most benevolent ruler, in treating his subjects as his own children, without distinction of sect or party. In his republic it was not the religious creed, but personal merit that entitled every member of society to the protection and emoluments of the state.—*Essays on Toleration*, by Rev. A. O'Leary.

Principles are eternal. That which is right to-day, was so yesterday, will be tomorrow, and to all eternity. Truth cannot change, and therefore, that which is mutable is not truth.

[From the Southern Pioneer and Gospel Visitor.]

ON THE GREATNESS OF GOD.

The greatness of God is manifest from the immensity of his works. Hence we read, "O Lord, thou art very great: thou coverest thyself with a light as with a garment, thou stretchest out the heavens like a curtain. Again, it is said, "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" It is also said, "The day is thine, and the night is thine, thou hast prepared the light and the sun." Thus does the Psalmist show, the greatness of God, from the immensity of his works.

And well he may, for the sun is a million times larger than this earth, and the naked eye can discover more than a thousand fixed stars, which are so many suns to enlighten other systems and by the help of glasses we can discover almost an infinite number, two thousand have been reckoned in one constellation. So great is the earth to the sun, that a body, travelling with the greatest possible speed, would be twenty five years in reaching it, and it would take seven hundred and fifty thousand years to pass to the nearest fixed star; and to the most distant, more than an hundred millions of years.

Such is the immensity of God's works! Indeed, what we see, is nothing in comparison to the whole. We have reason to think, there are spaces far far beyond what we see, full of the Creator's wonders, affording wonder to the thousand of inhabitants, that occupy them! Well then may we say, "How great and marvelous are thy works, Lord God Almighty. We may say also, with the prophet, "The nations are as the drop of a bucket, and are counted as the small dust of the balance. Behold God taketh the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing." Such is the greatness of God!!

Now how contracted, and insignificant appear those doctrines, which represent this God of greatness, who has created such an infinite number of worlds, who who governs them in such perfect order, so that there is no clashing of world with world, and system, as unable to save what few creatures there are on this speck of his works. He can create worlds, he can govern them in perfect order, he can do as he pleases in the armies of heaven, and yet is unable to control his handful of people, that in habit this little spot of earth. O what a degrading view of God. Let us lay aside this narrow faith, and say with the Psalmist, "Know ye the Lord he is God: it is he that made us, and not we ourselves: we are his people, and the sheep of his pasture.—Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting, and his truth endureth to all generations." O. A. S.

[From the Religious Inquirer.]

FALLEN ANGELS.

Divines and poets have dwelt much on the above subject. Which of them first invented the story, it might be difficult to determine but we think it one of the most absurd notions ever started by the wild imagination of man. We find it exceedingly difficult to convince ourselves sometimes that such a monstrous error in existence, but we find it in that system of theology which passes current under the general name of Orthodoxy. It is true, the sentiment is not urged with all the earnestness it was formerly, but it is still found in the minds of many. As long, therefore, as a remnant remains, so long we must show its absurdity.

We believe, in the first place that it is contrary to reason. Whatever other deas we may have of heaven, we must certainly suppose it to be a state of perfect happiness and complete holiness. We cannot, therefore suppose, that sin could ever enter there. Where there is sin, there must be temptation, and where there is temptation there must be imperfection. A perfectly holy being cannot sin, for there is no inducement. Wrong doing is a result of some motive which operates on the mind and produces sin. When men do wrong, they think it will add to their happiness. But a perfectly holy and happy being could not thus be influenced.

But as arguments drawn from reason may not be so satisfactory as an investigation of the Bible, we will turn to that. Two passages are generally relied on to prove the existence of fallen angels. The first in Jude. "And the angels which kept not their first estate, but left their own habitation he hath reserved in darkness, unto the judgment of the great day. But here, Jude says nothing about angels who were once in heaven. That mind must be fruitful in invention that can discover such a sentiment in this passage. The truth is, the doctrine is invented, and then the Bible is made to speak a language in favour of it. It is so with endless misery, the Trinity, etc. Men would never have tho't of quoting Scripture for such a purpose had they not been first taught such notions. Whatever the above passage may mean, we feel satisfied there is no reference to supernatural beings."

The other passage is in the prophecy of Isaiah, (Chap. xiv.) In verse 12, we find the following exclamations, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken thy nations. To whom does the prophet refer here?—Certainly, not to a fallen angel. The next verse is sufficient to show that "for thou hast said in thine heart, I will ascend into heaven I will exalt my throne above the stars of God, I will sit upon mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds I will be like the Most High. Here it appears that this being was not in

heaven, for he says, "I will ascend into heaven," can we ascertain then who is meant by such language? The prophet himself tells us in the same chapter. It was some one who had been on the earth and had committed all his sin there. He says, "they that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth tremble, that did shake kingdoms?" In the 4th verse, we learn who this great personage was, "Thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! How plain then is this language? Cruden says, the heaven from which Lucifer fell, "was taken for great glory and majesty." He says this passage is "speaking of the overthrow of the king of Babylon by the Medes and persians."

We know much has been said about our first parents. It is urged that these were tempted by a being called the devil who was formerly an angel of light. But there is nothing said in Genesis about the devil, nor about a fallen angel. Paul, in his day, referred to the first temptation, but says not a word about its being effected by an angel or by Satan.—"But I fear lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

We do wish our opponents would examine this subject. We invite them to the work. "Bring forth your strong reasons," if ye have any. Let the Bible be thoroughly investigated. Come then and let us reason together. The result might be profitable. Remember the declaration of an eminent apostle, "Prove all things; hold fast that which is good."

A CHURCH EXTINCT.

"At the last meeting of the North Connexion of Hartford county, Rev. Mr. Rowland laid on the table records of the Congregational Church at Poquonock. The last member of this church has been buried, and the only evidence of its existence are the records now left with the register of the Connexion. The feelings excited by this occurrence are those of mingled melancholy and rejoicing—melancholy, that a church once numbered among those planted by our Puritan fathers should have been swept from the earth: rejoicing that the God of our fathers has so kindly protected our heritage to the present hour. Though the wild beast of the field has attempted to devour it, nearly two hundred years have passed and only two or three of about two hundred and thirty Congregational churches, planted in this state, have become extinct. The church in Poquonock has been destitute of a pastor for almost half a century, and of orthodox preaching a great part of that time. May another church more fruitful and happy in its end, arise in that place."

The above is from the Connecticut Observer of Oct. 1st. We could not help noticing the strong desire of the editor

that another church might arise in Portsmouth; more fruitful and happy in its end, than the Congregational church. We can inform him that another church is arising there, the Church Universal. We have lately visited that place and preached the Gospel. We have been invited there again as soon as our time will permit, and we expect by leave of Providence to declare the good word the third Sabbath in this month. We think, therefore, there is now a good prospect of another church arising there, which will be fruitful and happy in its end.—*Enquirer*.

A GOLDEN RULE.

"Industry will make a man a purse and frugality will find him strings for it. Neither the purse nor the strings will cost him any thing. He who has it shall only draw the strings as frugality directs, and he will be sure always to find a useful penny at the bottom of it. The servants of industry are known by their livery—it is always whole and wholesome. Idleness travels very leisurely, and poverty soon overtakes him. Look at the ragged slaves of ignorance, and judge which is the best Master to serve, industry or idleness." There are exceptions to all general positions. Industry will not always make a man a purse. Be he as industrious as he may, untoward circumstances sometime arise to impede his progress to competency. He may be subject to losses in trade which no human foresight can avert, or the persons with whom he is connected may, by their indulgence, counteract all his efforts to obtain independence.

[From the Christian Messenger.]

Messrs. Editors—Dr. Adam Clarke in his sermon from these words, "What must I do to be saved," abundantly ridicules the idea of those who believe that punishment in another world is designed for the reformation, and consequent salvation of the sufferer and seems to exult in his new discovered logical conclusion—that the thing is absurd, because it would make the effects destroy the cause. His arguments are that all suffering, or punishments are the effects of sin, and if they are made the means of reformation from sin, then the effect is the means of destroying the cause, which he says is absurd. He frequently repeats the same in his commentaries. Hence he virtually asserts that none can get to heaven but those who attain to sinless perfection in this life, otherwise death which is the effect of sin, would destroy his cause.

Not to insist how directly contrary to the whole tenor of scripture, and to common sense, his logical conclusions are, we would simply ask the learned Doctor, or any of his admirers, to answer the following plain question.

Was not the death of Christ the effect of sin?

We request an answer.
Southold Sept. 2.

G.

A FABLE.

A thistle happened to spring up very near to a sensitive plant. The former, observing the extreme bashfulness and delicacy of the latter, thus addressed her:

"My good neighbor, why are you so modest and reserved as to withdraw your leaves from the approach of strangers?"

Take example and advice from me; if I liked not their familiarity I would make them keep their distance, nor should any saucy finger provoke me unrevenged."

"Our tempers and qualities," replied the sensitive plant, "are widely different. I have neither the ability nor inclination to give offence; you, it seems, are not destitute of either. My desire is to live peaceably in the station wherein I am placed; and though my humility may cause me a moment's uneasiness, it tends on the whole to preserve my tranquility and safety.—The case is otherwise with you, whose irritable temper and revengeful disposition will probably be the cause of your destruction."

While they were thus arguing the point the gardener came with his little spade, in order to lighten the earth round the stem of the sensitive plant, but perceiving the thistle, he thrust his instrument through the root of it, and directly tossed it out of the garden.

A DELICATE APPETITE.

A Jesuit one day found a Brazilian woman, in extreme old age, and almost at the point of death. Having catechised her, instructed her, as he conceived, into the nature of christianity, and completely taken care of her soul, he began to inquire whether there was any kind of food which she could take. "Grandam," said he, (that being the word of courtesy by which it was usual to address old women,) "if I were to get you a little sugar now, or a mouthful of some of our nice things which we get from beyond the sea, do you think you could eat?" "Ah, my grandson," said the convert; "my stomach goes against every thing. There is but one thing which I could touch. If I had the head of a little tender Tapau boy, I could pick the little bones: but wo is me, there is nobody to go out and shoot one for me." [Southey's History of Brazil.] This story alludes to the early settlement of Jesuit missionaries in South America; when they found the Indians with an almost incurable attachment to cannibalism.—*Mag.*

MISS WILBERFORCE.

When Mr. Wilberforce was chosen a member for York, his daughter in walking home from the scene of the election, was cheered by an immense crowd, who folded her to her own door crying, "Miss Wilberforce forever!" The young lady turned as she was ascending the stair, and motioned to the populace to be quiet, said very emphatically, 'Nay, gentlemen, if you please, not MISS Wilberforce forever,' which sent them all home in good humor.

MARRIAGE.

Among the Jews, marriage was considered a sort of purchase. This was the case between Haman, the father of Schem, and the sons of Jacob, with relation to Dinah. (Gen. xxiv. 12.) Jacob having no money offered his uncle Laban seven years' service, which must have been a large sum to give for a wife. (Gen. xxix. 18.) Hosea bought his wife at the price of fifteen pieces of silver, and a measure and half of barley. (Hos. iii. 2.)

According to Potter's Greek Antiquaries the same custom obtained with the Greeks and other ancient nations.

The Crim Tartars who are in poor circumstances, serve an apprenticeship for their wives, and are then admitted as part of the family.

Among the Assyrians the unmarried women were put up at auction, and the price obtained for the more beautiful was assigned as a dowry to the more homely.

ANECDOTE.

An orthodox clergyman was once proposing his absurd doctrine to an aged Universalist in the town of Hardwick Mr. The Universalist told him he could not understand this thing, that thing and the other thing—that his propositions were absurd—that one part of his creed contradicted the other, &c. "Ah!" said the preacher, "You cannot understand these things because you are not converted.—The secret of the Lord is with them that fear him. If you were not in a state of nature, you would see that these things are all perfectly plain and consistent. But you are a natural man, a natural man."—"Well," said the old gentleman, with his accustomed dryness, "I would as willingly be a natural man, as a NATURAL FOOL."—Here the conversation ended.—*Trumpet*.

After having read all that is to be found in the language I am mistress of, and having decayed my sight in midnight studies, I envy the ruddy milkmaid, who undisturbed by doubt hears the sermon with humility every Sunday, not having confounded the sentiments of natural duty in her head, by the vain inquiries of the schools, who may be more learned, yet after all must remain as ignorant.—*Lady Montagu*.

Men doat on this world as though it were never to have an end, and neglect the next as if it were never to have a beginning.

TIPLING.

The following is the German way of preventing Sunday tipping. "All persons drinking and tipping upon Sundays and holydays in coffee houses, during divine service, are authorized to depart without paying for what they have.

Keep thy eyes wide open before marriage: and half shut afterwards.

POETRY.

Messrs. Editors—To me the author of the following is unknown. Should you think them worthy a place in your paper, you will please insert them, and oblige yours,
L. C. M.

EVENING REFLECTIONS.

The sun is set, the day is closed,
The night is come, the world's composed,
And cares are laid aside;
So fly my days without control,
Like rolling spheres around the pole,
And swift as meteors glide.

My life at best is but a span,
The days are few laid up for man
To number here in pain;
Each moment clips the little space,
Contracts the span, cuts short the race,
And winds the mortal chain.

Soon will the wheel to pieces break,
The fountain dry, the fabric shake,
The silver cord untie;
My day will end my night will come,
My body lodged in yonder tomb,
My soul above the sky.

Well if my days must end so soon,
My morning sun go down at noon,
The present I'll pursue;
I'll take the cross, the shame despise
And seek my mansion in the skies
And bid this world adieu.

Then break the wheel, the cord untie,
Their fabric fall, their fountain dry,
And night thy curtain spread;
Go down my sun, wind up my chain,
Contract my span, and end my pain
And lodge me with the dead.

RELIGIOUS NOTICE.

Rev. J. M. Austin, will preach at Long Ridge, Ct. on the second Sunday of October—and at Somers N. Y. on the third Sunday.

STRANGE EFFECT OF A TOO REFINED PRONUNCIATION.

The Catholic chapels in many of the poorer parts of Ireland are but scantily furnished. In one of those humble places of worship three strange ladies made their appearance just at the moment when the priest was about to commence the services of the day. Gallantry is always uppermost in an Irishman's mind, even though he be a priest as well as an Irishman. So it was on the present occasion. Anxious to do honor to his visitor, and to show them that he was not an ordinary orator, whose language was not tinged with the brogue, he ordered some of his flock to hand chairs to the ladies,—directions were, "boys three cheers for the ladies; an order which was instantly obeyed with an alacrity and strength of lungs creditable to the "finest peasantry in the world."

Rowland Hill's method of illustrating the old proverb, that "short accounts make long friends." He had just concluded his sermon, when he said "One word more my christian brethren. The next is our quarterly meeting, and there are many of you here to-day, who may not then be present: therefore you may as well go into the vestry, and pay your money directly; for although I may be able to go on pretty well if you be not present yourselves, yet it is impossible I can get on at all, if I don't have your money.—*English paper.*

COMET.—This celestial visitant may be seen near the seven stars, between the hours of 10 and 11 in the evening.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
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Sermon at the funeral of A. V. Bassot, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

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Life of Murray, No. 1. Universalist Library,
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Troy, N. Y. May 28, 1832.

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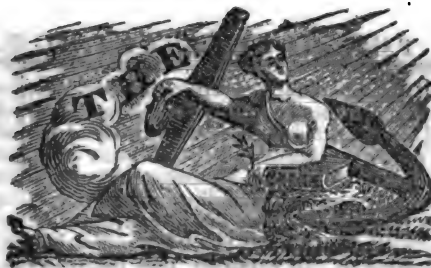
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Gospel



Anchor.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, OCTOBER 20, 1832.

NO. 17.

THE PREACHER.

A SERMON.

Delivered before the Hudson River Association, at the Installation of Rev. C. F. Le Pevre, to the pastoral charge of the Universalist Church and Society in Troy, N. Y. Sept., 1832.

BY L. D. WILLIAMSON.

1 Tim. iv. 16. Take heed unto thyself, and unto the doctrine: continue in them, for in doing this, thou shalt both save thyself and them that hear thee.

The author of our text was the great Apostle to the Gentiles, and the injunction here presented occurs in a letter addressed to Timothy, a young brother in the ministry of reconciliation, and Paul's son in the faith. The apostle seems to have cherished for this young man a peculiar, and a most affectionate regard. Being his mentor in age, and in the ministry, he took it upon himself in the kind language of friendship, to bestow upon his son, such instruction in relation to doctrine, and advice relative to practice as the youth and inexperience of Timothy rendered both proper and necessary. Among the many sage lessons of advice recorded in his epistle to this young man, there is perhaps not one more important than the one I have read in your hearing as a text. It has claims of no ordinary character upon the serious consideration of the christian minister, and is especially important to him, from the fact, that it presents in one sentence a comprehensive synopsis of his whole duty, and the whole result of his preaching. On the present occasion it will naturally be expected that the duties of a Gospel minister will claim a good share of our attention. I am truly sensible that the place of a scholar would better fit me than that of an instructor. Considering the superior age and experience of the individual who is this evening to be installed to the charge of this church and society, it will become me in my youth to be sparing of my instructions, and leave it to the grey hairs of experience to give lessons of wisdom. The occasion calls however, and I must at least, stir up your pure minds by way of remembrance. Paul, the aged and venerable Paul, abounding in the spirit of wisdom and full of the Holy Ghost is not before you. I take not his place to advise and instruct, for that would be like making Timothy the tutor instead of the pupil of Paul. As a

friend and brother, I simply invite the attention of my comrade and faithful companion of my labors, and of this audience to the advice of Paul in the text. I will pursue the order laid down by the Apostle.

1. Take heed unto thyself.

A careful attention to ourselves, our feelings, our motives, lives and conversation, is a duty sacredly obligatory upon all men, especially upon those who have named the name of Christ, yet more especially upon those who stand before the world in the character of preachers of the Gospel. Every individual in community is bound to take heed unto himself and walk circumspectly, before his fellows and the all seeing eye of the searcher of hearts.—This obligation is increased when a person professedly comes out from the world and engages in that good and righteous warfare, that Jesus wages against sin and transgression. But when a man comes forward and before the world and the sacred majesty of heavens Eternal King, takes upon himself the solemn responsibilities of a minister of the Gospel; it is then that every consideration which can bear upon mortals here below, calls upon him in the eloquence of truth and soberness, to take heed unto himself, and see that every thought, word and act of his life corresponds with the teachings of that Master whom we profess to serve.—To him the believer looks as an example of the flock, and on him the eyes of a gainsaying world are turned, and if he shun not every appearance of evil, the cause of Christ is wounded and the most solemn obligations are trampled under foot.

It is hardly necessary for me to explain the meaning of the clause of my text, now under consideration. It may be proper however, to observe that taking heed to ourselves, would imply, not only an attention to our conduct, but a watchful care over the feelings of our hearts, & the motives which induce action. A man may do a work which abstractly considered is good, and yet in its performance he may be actuated by bad motives or indulge wrong feelings. A preacher of the gospel, should, therefore above all men take heed to the feelings of his own heart, and see to it, that they are such and such only as are sanctioned by the gospel he preaches.

The heart is the fountain from which all our actions proceed, and if the fountain is not pure, how can we expect that the stream will be clean? Our Saviour has

taught us that it is a matter of small moment to make clean the outside of the cup and the platter if the inside does not correspond. It should, therefore, be the first business of a gospel minister to purify his own heart from every corrupt and injurious passion which is not in perfect accordance with that heavenly love which is the fulfilment of the whole law. He should nurture and cherish that love to God and expansive benevolence to man which Jesus so repeatedly and solemnly enjoined upon his followers, and take diligent heed that no hurtful root of bitterness or plant of iniquity, be found in his heart. Every particle of hatred and animosity of every description, with all malice and pride should be put far away, and love humility, forgiveness and tender mercy be always in him and abound.

I am well aware of the fact, that in the life of a minister of the gospel and especially one who preaches the universal and efficient grace of God, there is much that is calculated to arouse the bad feelings of the human heart, and nothing but an untiring perseverance in taking heed to ourselves, and the utmost watchfulness on our part, can save us from an exercise of feelings which are at war with the spirit of Christ. The opposition which we are called to encounter is precisely of that character which is calculated to stir up bad passions instead of good.—We go forth to a world lying in sin and wickedness and groaning under heavy burdens imposed by superstition and error and if we know our own hearts, our object is to do them good. We hold out to them the golden apples of truth and virtue, and they are spurned as the fruit of the tree of death. We bless and bless only, for we dare not curse whom God hath not cursed. But instead of meeting with that candid, open and manly opposition which we have a right to expect, too often we receive curses for our blessings, and are assailed with the venomous tongue of slander. We are denounced without even a hearing in our own defence, as infidels and heretics, a prayerless, licentious, graceless, and godless set of men, who have no fear of God before our eyes, nor regard for the welfare of mankind in our hearts. Our motives are misrepresented, our doctrines caricatured, and slander with her double tongue is endeavoring to destroy our influence by heaping calumny upon our characters.—Oh! how necessary, in circumstances like

these that we take heed to ourselves lest the adversary get an advantage over us! These things are calculated in their legitimate effects upon frail humanity to arouse feelings of acrimony against our opposers. But if we take heed to ourselves as we ought, no such feelings will be harbored in our hearts even for a moment. "Love your enemies, bless them that curse you, & do good to them that hate you, and pray for them that persecute you and despitefully use you" is the injunction of our divine Lord and Master, with which we should always be careful that our feelings correspond, and that no circumstance put us off our guard for one moment. When the storm of persecution howls around us in its fury, we should meet it with meek humility, and when enemies are clamorous with reproach and slander, we should remember to overcome evil with good, and the prayer of our hearts should be, "Father forgive them, for they know not what they do." A becoming self respect we should ever cherish, and when our characters are traduced, we should manfully defend them from reproach, but the weapons of our warfare should be righteousness, truth and love, not hatred and revenge.

Again. The minister should take heed to the motives by which he is actuated in his labors in the ministry.

The great object of Christ's mission into the world was to make men better and happier. It was the great labor of his life to promote kindness, benevolence, forgiveness, justice, mercy and happiness among the children of men. Such should be the object of every gospel minister.— This should be the polar star to guide him in all private studies and in all his public administrations of the word. These should be the motives which induce him to gird on the gospel armour, and these are the prizes for which he should contend in that warfare in which he enlists. The love of gain, of popular favor and advancing the cause of a sect, should never come in competition with the great work of making mankind more substantially virtuous and happy. True, the laborer is worthy of his hire, and honor should be given to whom it is due. If a man devotes his time, his talents and his life to the faithful discharge of his duty as a preacher, he has a right to expect, the good will of his hearers, and even handed justice requires that he should receive nothing from the people for whose benefit he labors. But if the preacher has not a higher and nobler object in view than sordid pelf, or the praise of men, he is unworthy of his office, and should take heed to himself, lest being weighed in the balance he is found wanting. I observe again,

The gospel minister should look well to his outward demeanour. He should shun every species and appearance of evil as the pestilence that walketh in darkness and wasteth at noon day, and ever persevere with obedient footsteps in that strait and narrow way that was marked out by our divine Master. In short, he should

walk circumspectly, giving none offence, and in all things adorn the doctrine of God our Saviour with a well ordered life and godly conversation. Without this, preaching will be but babbling and mockery. All the commanding eloquence of Paul will pass by like the idle wind if the people see not in the preacher an exemplification of the precepts and doctrines which he urges. But with this the weakest among us becomes a strong man armed, and can war a good warfare.— There is a power, a resistless energy in the unvarnished tale of truth, flowing in unadorned simplicity from the man whose heart feels and whose hand performs the work that nothing can withstand. Better, far better indeed, to be a good man, and a small preacher, than a great preacher and a bad man.

A brief remark will close this part of my subject. From the earnestness with which Paul exhorts Timothy to take heed to himself, and from the great importance attached to it in the text, we should conclude that there was in his view, some danger to be apprehended from that quarter. Now the remark I wish to make is this: Professors of religion in our day, when they expect danger, are prone to look for it not in themselves but in something else. There are too great errors which too many preachers as well as laymen have committed. The one is, instead of watching themselves they have watched the devil; and the other, they have paid more attention to their neighbors than themselves. Thus it has unluckily happened, that in fighting an imaginary devil for the purpose of scouting him from the world, they have almost entirely overlooked the real cause of the mischief which lies in their own hearts. So again, being too intent on extracting the mote from a brother's eye they have forgotten the beam that is in their own. This is wrong. If we take heed to ourselves as we ought, I apprehend we shall find devils enough in our own hearts; without going abroad, and faults enough of our own, without looking to our neighbors.

II. Take heed unto the doctrine and continue therein.

The question is what doctrine? I presume no one will doubt that Timothy was charged by the Apostle to continue in, and take heed to the same doctrine of which Paul was himself a preacher. The question arises then, of what doctrine was Paul a preacher? The Calvinist will say that Paul was a Calvinist. The Arminian will say that he was an Arminian, and so on through all the various sects into which Christendom is divided. Instead therefore of adding another to the list of assertions, I shall let Paul tell his own story. He shall inform us of what doctrine he was ordained a preacher, and in what doctrine he desired Timothy to continue. In the second chapter of this epistle, Paul gives us some information touching the matter in hand. He exhorts to pray for all men, because "it is good and acceptable in the sight of God our Saviour, who will have all men to be

saved and come unto the knowledge of the truth." "For (says he) there is *one* God and *one* Mediator between God and men, the man Christ Jesus who gave himself a ransom for ALL to be testified in due time, whereunto I am ordained a preacher. What! Paul ordained a preacher of *one* GOD, not three! *One* mediator, and that mediator the man, and not the God Christ Jesus! And he gave himself a ransom for ALL!! And this to be testified in due time!! Oh what a heretic Paul would have been in these days! No, Trinity no original sin, no total depravity, no supernatural devil, no endless hell!! *One* God, and Jesus a ransom for all men! And Paul a preacher and apostle of such doctrines! Verily Paul, thou art beside thyself!! "I speak the truth in Christ and lie not, a teacher of the Gentiles in faith and verity."

Again, take the tenth verse of the chapter from which our text is taken, and you will need no further testimony in relation to the doctrine in which Paul desired his son Timothy to continue. "This is a faithful saying and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of them that believe. These things command and teach." What things? The things just named, most evidently. These were that God is the Saviour of all men especially the believer. Here then you have Paul's own account of the doctrine in which he desired Timothy to continue. It was the doctrine of God the Saviour of all men, and especially of the believer, which also was powerful to save both preacher and hearer.

Here let me remark that this is the only doctrine which answers the description given by the apostle; that is, it is the only doctrine which saves both preacher and hearer. Some doctrines save the preacher, and the members of his church, others save a few of the ordinary hearers along with them. But the doctrine of God the Saviour of all men, which links the eternal destiny of the creature to the throne of the Almighty by the indissoluble chain of his love, is the only doctrine that saves both preacher and hearer. To illustrate this: suppose Timothy to have been a Calvinist. His doctrines were unconditional, election and reprobation. God from all eternity, and for his own mere good pleasure, did unconditionally elect and ordain some out of every kindred and nation under heaven to be redeemed and everlastingly saved by Christ Jesus, and the remainder he was pleased to pass by and ordain to dishonor and wrath to the praise of his vindictive justice. This election was made without reference to faith, good works or any condition to be performed by the creature. The number is so certain and definite that it can neither be increased nor diminished, so that on the one hand it is utterly impossible for one of the elect to be damned, and on the other, equally impossible for one of the reprobates to be saved. Now the question is? Would this doctrine save both preacher and hearer?

It is a doubtful question. If they all happened to be the elect, it might save them, but if not, they must be lost.

Suppose again that Timothy had been an Arminian. He believed that Jesus Christ, offered a full perfect and complete atonement for the sins of the whole world, and in consequence of this offering, all who come in a proper and acceptable manner, may be saved, and all who do not will be eternally miserable. No man however, can come to Christ in an acceptable manner, unless drawn by the special agency of the Holy Ghost. Could this save Timothy and his hearers? No. For it would be altogether problematical whether any of them would be saved, for their salvation would depend upon contingencies, over which they have no control. In this case Paul should have said: "Take heed unto thyself and unto the doctrine, and continue in them, for in so doing thou mayest save thyself, and perhaps some of thy poor hearers may come and be saved likewise. Paul speaks not after this hesitating manner. He trusted in the living God who is the Saviour of all men, and he hesitated not to inform Timothy that a faithful continuance in that doctrine should positively save both him and hearers. This is the faith that saves. It can give us good hope through faith, and he who continues steadfast and unwavering in it, is the only preacher who can with the least color of truth and propriety be said to save himself and his hearers. Go to the churches where the doctrines of Calvin and Armini are proclaimed, and let the enquiry come up before you. Do they save themselves and their hearers? No, for the rules of judgment upon which they take the liberty to "deal damnation round the land," if applied to themselves call down the same tremendous sentence on the heads of the whole congregation, and in nine cases out of ten, damn even the minister himself. Hence you will hear even those who minister at the altar expressing doubts of their own salvation, and if you make the inquiry in relation to the hearers, they hope for the salvation of the few but dread the damnation of the many.—They hope some of their dear hearers will be saved, but awfully fear that the greater part will be damned. Oh! ye wicked and slothful servants! If ye had taken heed to yourselves and to the doctrine, and continued in them, ye might have had the full joy of anticipating the salvation of yourselves and your hearers, without a doubt or a fear to disturb your joys, or destroy your hopes.

III. In doing this thou shalt both save thyself and them that hear thee.

Under this division of my subject I propose to note particularly the result of a faithful continuance in the doctrine. If God is the Saviour of all men, why did Paul charge Timothy to teach, and continue therein? is the question. I recognize in this question an old acquaintance, the very same you hear so frequently proposed in our day, differing only in the persons to whom it relates. If Universalism

be true, what is the use of preaching?—We have come together for the purpose of conferring the solemn rite of ordination on a brother in the ministry. He trusts in the living God who is the Saviour of all men, and I expect he will receive from this ecclesiastical council, a solemn charge to take heed and continue in the most glorious doctrine. Under these circumstances I presume the question has been agitated in the minds of some of this congregation. What do these men mean, or what good do they expect will result from their preaching? Methinks I hear some of my hearers saying thus to themselves.—If these Universalists are right, and God will indeed save all men, we are safe enough, and what is the use of their preaching, and ordaining preachers? Justice to ourselves demands that we give an explicit answer. I observe then plainly, we expect by faithfulness in taking heed to ourselves and the doctrine, to save ourselves and hearers. From what?

I. It will save them from error.

I might here introduce arguments and scripture, for the purpose of proving that the doctrines we preach are true, and that consequently, all opposing sentiments are false: but this is unnecessary. The question under consideration is founded upon the admission that we have truth on our side. Admitting you are right, what good will it do to preach? This is the question. Very well. Admitting we are right, then of course others are wrong. Admitting our doctrine to be true, then all opposing doctrines are false, and a belief of this will save from error. It is evident then, that the preaching of this doctrine, if true, will do all the good that truth can do in the world, and if the truth is better than falsehood, it must be a blessing to mankind to know and understand it. Christ speaks as follows: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." If truth is so valuable that Christ would spend his life and lay it down for the purpose of bearing testimony in its favor, it ought not to occasion surprise, if we, his professed followers feel ourselves bound to engage in its promulgation, and consider the salvation of ourselves and hearers from error, an object worthy of our highest regard.

If you were to search the history of all the world for the purpose of ascertaining the causes which have produced a corruption of morals, and a wide departure from the practice of virtue you would soon be satisfied that error in theory, false notions of God, and his government, have been at the bottom of the mischief, and have made this earth a field of blood, and a scene of wild misrule and confusion. Now if the doctrine before us is true, it can lay the ax at the root of the evils: it can purify the fountain of human action, and cause the streams of love, joy and peace to gush forth, and make glad the city of our God. Is it no good in your opinions, to cleanse the world from error, false and pernicious error, which corrupts the heart, perverts every faculty of the soul

and makes men sin with a high hand and an out-stretched arm against God the Most High? Truth can do this we believe, and therefore we speak, for we will not barter truth for error. I observe, the preaching of God the Saviour of all men, will save preachers and hearers.

II. From alienation of affection from God their heavenly father.

The great commandment on which hangs all the law and the prophets is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Men do not thus love the Lord their God; and the reason is obvious. The truth is, they have imbibed erroneous and revolting views of his character. They have looked up through the medium of a bewildered imagination, and on the throne of the universe imagined a being, clothed in garments of vengeance and storming with wrath against the helpless creatures of his power. They have viewed him in no other light than that of a merciless tyrant, and most cordially have they hated him. Now the doctrine of God's impartial and efficient grace destroys these injurious errors. Its preaching can perform a radical cure of all this enmity, and produce in the heart that love which lies at the foundation of the christian religion. It proclaims peace from God to a dying world. It moves away the dark curtain of heathen superstition, and unveils the king in his glory before the eyes of the wondering nations.

It disrobes the divine being of those terrific garments which have been thrown around him by misguided mortals, and presents to the children of men their Father, and unwearied benefactor, clothed in everlasting love and mercy. Thus the heart is affected and the enmity slain.—Joseph's brethren were ignorant of his character and hence arose their unconcealment. They trembled at the power of the stern ruler of Egypt, and when he took from them Benjamin, the youngest brother, and bound him before their eyes, no doubt their hearts revolted and they would have trampled him under their feet if they had been in power. What good did it do for Joseph to deceive them? What good did it do for him to say, I am Joseph your brother, and tell them not to fear, for he would nourish them and their little ones? It melted their hard hearts, and caused them to fall down at his feet.

The application is easy. The world, the whole world has departed from God. They are ignorant of him, and instead of loving him as a father they dread him as a tyrant. They look around them and the famine is sore in the land. They look to the lord, and seated on a throne high and lifted up, they imagine a grim tyrant from whose nostrils issues the whirlwind that gives ten-fold vengeance to the heat of the furnace. "Love the Lord thy God," says the command. They cannot do it, for he is not lovely in their eyes. In these dark and trembling circumstances, the spiritual Joseph comes bringing good tidings of good. He hails the trembling,

hating mortal, and assures him, his father lives, that all his hatred and animosity have not changed the Lord of heaven and earth, whose nature is love, and in whom there is no hatred at all. Oh! do not ask what good it can do to preach thus? It can purge out the old leaven of hatred and make a wondering world bend with reverential gratitude and fullness of joy before the great ETERNAL, whom to know is everlasting life. It can melt the hardest heart, banish all unconciliation, destroy all pride, fill the soul with love, and make the proudest monarch humble as a little child. This is all I have time to say in relation to the moralizing influence of preaching the salvation of all men. It is sometimes called licentious in its tendency; but I have shown you that it can produce that love, which is the fulfilment of the whole law, and as for every other christian virtue, they are but the streams which flow from this fountain. I might show you, in theory as plain as demonstration that its influence upon the heart is to make men, more kind, forgiving, compassionate, just, merciful and good. But this work had better be done practically.—Only let our practice be in accordance with the faith we profess, and it will be far better than arguments in theory, however solid they may be.

8. The preaching of God, the Saviour of all men will save from tormenting fears and doubts, relative to our future destiny.

This world has with some propriety been denominated a vale of tears. But what has made it so? I answer, Not so much the real sufferings which necessarily result from the evils of life, as fearful forebodings of ideal miseries in another state of existence.

"The soul uneasy and confined from home,
"Rests and expatiates in a life to come."

Rests! did the poet say. Mistaken man! The superstitions of this dark crazy world will not permit a man's soul to rest in a life to come. They cast their gloomy mantle over him and shroud him in sorrow here, and not satisfied with this, they follow him into the grave, and draw aside the curtain, only to unfold to his view a burning den of devils, for his future habitation. Here is the true reason why this world is a vale of tears. Here is the scorpion of misery that winds his serpent coil around the fibres of the heart, and calls forth the sigh from the mourner, the tear from the widow, and the heart-rending moan from the helpless orphan. Like the withered tree which has been scathed by the thunder-bolt, all leafless and bare they abide the dark storm of adversity. They look to the future world with the fond hope of finding some fountain of consolation. But O, how dark, how dismal is the scene! Through the mists of superstition they look, and instead of beholding the glories of immortal felicity in heaven, they gaze on ceaseless agony in hell. Instead of listening to the songs of angels and the music of heaven, they are stunned with the howling of devils, and the wailing of the damned in chains. Thus the dregs are mingled in the cup of trem-

bling, and rivers of tears water the earth.

See you that kind parent, who in the wise dispensations of God's most holy providence, has been called to part with a beloved child. In the morning of life and in the bloom of his youth, the chill blast of the desert came, and he sleeps in the silent sleep of death. One all-absorbing question engrosses the whole soul of that heart-stricken parent. Where now is the child of his love? Is he rejoicing in heaven or is he groaning in hell? O how eagerly, and with what intense and thrilling anxiety does he trace the history of the deceased in life, with a fond hope of finding some word, some look, or act on which he can rest in faith that all is well. But no such balm can be found. He died without religion and though he was a sweet lovely boy, alas! alas! he has gone down to realms of everlasting despair, and the grim devils will torment him forever!! O! what unutterable anguish wrings the poor bleeding heart, at the horrid thought! The full fountain of grief is upturned from the bottom, and the soul sickens and dies as hell in its horrors rises before the imagination, and superstitions conjuring wand, brings from the depths of its caverns, the writhing victim of despair, and places him full before a parent's view, pleading for a drop of water to cool his parched tongue.

It was a painful moment for that parent and bitter indeed was the cup he drank, when bending over the dying couch, he clasped the clay cold hand of his child and sobbed the last tender farewell. But believe me those were moments of comfort compared with these, and that cup, all bitterness and death, as it was, a cordial compared with this. His child, his only child, in whom all his tenderest affections are garnered up, is waiting in hell! It is cruel as the grave, cold as the dregs of death, and full of shuddering torment. What good will it do to preach universal endless salvation from death and sorrow? I will tell you. It will wipe away those tears that course each other down the furrowed cheeks of the aged pilgrim, who leans upon his staff over the yawning grave, and gazes upon the crumbling earth or listens to the rattling clouds upon the coffin where sleeps the last earthly tie that bound his soul to life. It can dry up the tears that gush from the eyes of the childless mother, whose only child sleeps in the grave. It can give comfort and consolation to weeping widow, whose stay and support, protector and friend, is mouldering in the dust. It can light up a smile of holy confidence and joy in the countenance of the desponding orphan, whose parent lies low in the tomb. Yea, and it can speak in the mild accents of peace and joy, to the sorrowing child of humanity, even in the darkest hour of life's beating storm. O! then give me these pure waters of life! Let me drink of that river whose streams are salvation alone. And when on this desert land I see a fainting child of sorrow, let me take him by the hand and lead him up to this fountain of living waters, and hear the song of

deliverance, and the anthem of thanksgiving break from his heart, and I ask no greater joy. Be this my business in life; God make me faithful in its performance, and when the destroying angel comes, I will depart in peace, and joyfully lay me in the grave, with a hope full of immortality.

Such, my hearers, is the effect which we expect to see follow, diligence in taking heed and faithfulness in preaching, God's impartial grace. No other system can have this effect. In all others there is doubt and fear and trembling, but in this there is none. It is built upon the promise and oath of Jehovah, based upon the immortal and immovable rocks of truth, and is salvation to the preacher and the hearer.

4. The preaching of God, the Saviour of all men, will save from despair, insanity, murder and suicide.

In the midst of the cares of this world, and in those afflictions which are unavoidably incident to this frail state of mortality, the mind needs for its support the abundant consolations of religion. But if religion adds a burden instead of giving support, the mind often sinks to rise no more. Now I do not hesitate to declare, that the prevailing systems of faith, which pass among us for orthodox christianity, when duly and feelingly realised are a burden almost, and sometimes altogether intolerable to be borne. No man who is possessed of the common feelings of humanity, when he reflects upon the awful subject of endless misery, but would feel himself relieved of a burden if he could believe death an eternal sleep. There is something so revolting to a heart of sensibility, in the notion that a large portion of mankind must suffer endless torture; that even dark and dreary annihilation with its cheerless gloom, is preferable to a faith which opens the grave and presents us with ceaseless wailings of an endless hell. I speak that I know, and I testify what I have felt. I have believed these doctrines, and this heart sinking under its burden has breathed the impious wish, that there was not a God in the Universe. A belief in such revolting views of the divine character and government drives thousands to despair and insanity and hurries many an honest man to the grave. Take the man who has no hope in future, and no God at present. Let him abide the storm of adversity, till his courage has almost failed. Then tell him that there is a God, and that hell is his home. Make him believe this, and you bind a burden upon him which will as certainly crush him into the grave as there is truth in the experience of man.

I review the history of the period of revivals, as they are called. It is stained with blood, and my heart sickens at the scene. The streams of despair, insanity and death have been poured out upon the land, and the fairest temples of earthly felicity have been swept away. How many have been driven to despair, hopelessness and black despair, for a season God only knows. Members have been lost in insanity, and sent to a lunatic asylum. Many have fled from life by the rope of despair or

the suicide, and parents have slain their children to save them from hell. Now the preaching of God the Saviour of all men, can save us and our children from these manifold evils. It can sweetly whisper peace to the prisoner in the dungeon of despair. It can restore the maniac and wrest the dagger from the hand of the suicide, proclaim liberty to the captives, and the opening of the prison doors to them that are bound. Is there not enough then to call the humane and the philanthropic forth from slumber and induce them to engage heartily in the work? When these noble and godlike purposes are before us, is it wonderful that we should be solicitous of calling laborers into the vineyard, and give solemn charges of faithfulness to those who are already engaged? I answer No. Every motive of humanity, mercy and benevolence calls on us to be faithful even unto the end. From the dark dungeon of the maniac, and the mouldering sepulchres of the suicide, yes, even from the mangled bodies of butchered babes and sucklings, there comes a voice, warning us to be up and doing, and if we would see this earth a paradise of joy instead of a pond of misery, to take heed to ourselves, and unto the doctrine, and continue therein.

WE WISH ALL PEOPLE TO KNOW WHAT RELIGION IS.

Does it consist in going to meeting? No. To go to meeting one day in seven, is a duty and a high pleasure, when it can be done. And there, to hear a good minister preach good things, and persuade us to be pious and good, is a high and inestimable privilege; and its results are of immense advantage to society. But going to meetings almost every day and night in the year, is to make religion consist in gadding about. We never knew a woman thus devoted to religious knowledge who did not neglect her husband and children and we scarcely ever knew such a one that was not a "busy body," a tattler, and mischief maker. Does religion consist in the motion of the lips and the sound of the voice? No. Men may talk, they may pray, tremendously in words; they may kneel, and cry and groan, and shout, and cry Lord! Lord! but all this is not religion. Religious people may do all these things when they should think it duty, and so may the worst of men do the same; so those things are neither religion nor the signs of religion, nor indeed the signs of irreligion. Religion is not an attitude of the body, but of the mind. It consists in purity of mind. We fear there is too much animal religion in this world; and too little mental, moral and spiritual. Animal religion has subverted kingdoms and empires. It has poured out oceans of trouble upon mankind. It has darkened the bright heavens, and transformed mankind into belligerent beasts. But the religion of mental and moral purity is high and divine. It exalts the soul toward God. It lifts up the mind, and gives it strength, energy, confidence, and hope. This is more beautiful than the outward universe, more lovely than the world.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, OCT. 20, 1832.

Several editorial articles intended for this paper have been crowded out to make room for Mr. W's. Sermon.

SCRIPTURE EXPLANATION.

We comply with the request of our esteemed correspondent in presenting our views on the second verse of the 12th chapter of Daniel. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

It has generally been supposed that this passage had a reference to the general resurrection of mankind and contained the final condition and eternal destiny of the human family. Before we offer our own views we shall show that this interpretation is not admissible.

First, The language which is used evidently conveys the idea that a *national* and not a *general* resurrection was signified. The chapter opens by saying, "And at that time shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." It is very manifest from this that whatever deliverance was here spoken of, it was one of a *national* character, and that it was to take place, at a specified period. If we would ascertain that period it will be necessary to consult the preceding chapter to which it refers, the last two verses of which are as follows: "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his place between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Then follows the verse in connexion with the text: "And at that time, &c." It would be setting all rules of scripture interpretation as much as common sense at defiance, to suppose that this period could point to a time of a general resurrection of mankind. For what could such an event have to do with the people of Israel being troubled by tidings out of the east and out of the north—or to the tabernacles being planted in the holy mountain?

Secondly—The text itself is evidently against the supposition of a general resurrection. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It has been always contended that at the general resurrection, ALL who sleep in the dust of the earth shall awake; but the text declares a *partial* and not a *general* resurrection.

Thirdly—The succeeding verse is against the interpretation of a resurrection state in the common acceptance of the phrase. "And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and forever." The sentiment here conveyed is in the present tense. It is not said,

they who shall have been wise, or who during their life time shall have turned many to righteousness, but they who at the time of this resurrection are wise and who do turn many to righteousness. This language would be improper if it alluded to those who had been actually dead for many thousand years. From these considerations we cannot believe that a general, literal resurrection of the body was intended.

We proceed then to show what we consider to be the right sense in which this passage is to be taken. In the first place, we consider it to apply to a peculiar people. The language is of the character to lead one to the conclusion that a national resurrection was intended. In the second place, we consider the resurrection to have been a moral, spiritual, and not a literal resurrection of the body. Our Saviour said "the time is coming and now is, when the dead shall hear the voice of the son of God and they that hear shall live." By this language we must understand a moral and spiritual resurrection, in which they who were morally dead in trespasses and sins would hear that gospel, which was spirit and life and awake to righteousness and life. The expression of everlasting life and everlasting shame and contempt is no objection to the interpretation. The word everlasting as here applied signifies nothing more than the life of the age. Thus we read, "this is eternal life, to know the only true God and Jesus Christ whom thou hast sent." This can mean nothing more or less than gospel life, the knowledge of God and Christ. It is therefore very possible for a person to profess this eternal life at one period of existence and by the sin of apostasy to lose it at another; which proves that everlasting and eternal may not signify endless. We do not therefore conceive that the expression in the text of everlasting life, signifies an immortal existence, but that it referred to a spiritual life, or the life of that age or dispensation which was to take place.

We remark further, that our Saviour in the 24th Matt. in speaking of the destruction of Jerusalem and the troubles that were to overtake that devoted nation, referred to this very prophecy in the book of Daniel and he also declared that there should be such tribulation as was not since the world began, nor ever should be, again. Lastly, if the reader will turn to the chapter, he will see that this resurrection was to take place at this period. It was to be "when he shall have accomplished to scatter the power of the holy people—when daily sacrifice shall be taken away—when the abomination that maketh desolate shall be set up." From the expressions we are inclined to believe that the whole of this prophecy was confined to the Jewish nation and that its fulfillment was to take place at the destruction of their temple, and the subversion of their civil and ecclesiastical polity. To represent a moral death by the language of a natural one is no uncommon figure in scripture, and a national resurrection is also represented by bringing people out of their graves.—Thus we read in the prophecy of Ezekiel, chapter xxxvii: 11, 14. "Then he said unto me, son of man, these bones are the whole house of Israel: behold they say, our bones are dried, and our hope is lost, we are cut off for our parts. Therefore prophecy and say unto them, thus saith the Lord God, behold O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall

know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it." L.

SCHOOL OF THE PROPHETS.

It is known to most of our readers that Doctor Beecher of Boston has been elected President of the Lane Seminary in Ohio, and has taken his leave of Boston for the purpose of entering upon the duties of his office. This same Lane Seminary was, we believe, proposed by the "General Assembly of the Presbyterian Church," is going into effect, and under the control, and designed as an engine for the promotion of their cause. For the purpose of carrying this design into effect a theological department is connected with the institution, and the president is professor of Theology.—Dr. Ely in giving a notice of this institution in a late number of the *Philadelphian*, holds the following language in reference to the theological department. "In this school of the prophets it is particularly designed to train up young men of piety and talents for the gospel ministry, with special reference to the wants of our great western valley." School of the prophets! Truly, these Presbyterians must have something of an exalted opinion of themselves, notwithstanding all their professions of humility! A school of the prophets! and Dr. Beecher its manager! We wonder if it is a school of *false* or *true* prophets. We recollect of reading in a book of ours, of a school of the prophets which was established at Gilgal under the direction of the prophet Elisha. And it came to pass on a certain occasion as the sons of the prophets were preparing food in a time of dearth, that they gathered wild gords, and there was "death in the pot."

Now, our good Presbyterian friends have an undoubted right to establish a theological school, and if they please to call it a school of the prophets, we have no objections, since names cannot alter the nature of things; but we would gently caution them when preparing their spiritual food, to beware of mistaking the wild olive for the fruit of the true vine, lest they should find that "there is death in the pot." That's all. W.

[From the Religious Inquirer.]

CONTENTMENT.

"For I have learned in whatsoever state I am, therewith to be content."—PAUL.

The greatest lesson that a man can learn is to be contented with his lot in life." I am in the station which God has assigned me," said Epictetus. A thorough conviction of such a truth will tend to make us satisfied with human life. Repinning can be of no service to ourselves nor to society. We do not mean that kind of indolent contentment which makes us satisfied under any circumstances for it is difficult to strive to better our condition. God hath given to man an active mind, which is ever climbing to more perfection. Perfection is set in the heights, and though man cannot reach it, yet should he ever draw nearer to it, by industriously persevering in the rising way.

A variety of reasons may be urged why

we should be contented. We should look back and see how wonderfully we have been preserved through past life; we should consider how many dangers we have been carried through. How often has it happened when all was dark around us, that light has suddenly and unexpectedly burst forth in our path from a quarter we did not expect. 'All these things are against me,' said the patriarch when he supposed his son Joseph was destroyed by wild beasts; yet Providence was then preparing for him and thousands more a great blessing. We should consider the divine promises. God has not only given an existence here, but has promised to bless us forever. 'He is not a man that he should die, nor the son of man that he should repent.' He is unchangeable. He will protect and provide for all things that he has made. Look abroad, O discontented man! See the beautiful works of God. Behold every where evidences of his wisdom and goodness. Behold him wheeling silently and gloriously the mighty orbs that roll in the immensity of space. All that is there exerted is but the means that a father has at his disposal to bless his creatures. Why should ye repine then, O man! Could the Lord of heaven, and earth have done more for your comfort? He has introduced you into a beautiful world. He has surrounded you with evidences of his kindness. While he controls the most distant planet he forgets not the wants of the minutest insect. Learn then, to be content. Heaven requires it. 'Reason demands it. Are you in adversity? 'The Lord will not cast off forever, but though he cause grief yet will he have compassion according to the multitude of his mercies, for he does not afflict willingly nor grieve the children of men.' Are you in prosperity? Forget not the source from whence cometh all thy blessings. Remember that "in God you live move and have your being." Give thanks unto him and bless his name. Acquaint thyself with him and be at peace; thereby good shall come unto thee. Let us all endeavor to obtain that state of mind in which we can say, whatever may befall us "We have learned in whatsoever state we are in, therewith to be content."

SHORT SERMON.

"He that believeth on the son of God, hath the witness in himself: he that believeth not God made him a liar, because he believeth not the record that God gave of his son. And this is the record, that God hath given to us eternal life, and this life is in his Son."—*St. John*. v. 10, 11.

"Without faith," says an apostle, "it is impossible to please God." Why? Answer—in the language of the text—"He that believeth on the Son of God hath the witness within himself: he that believeth not God, hath made him a liar: because he believeth not the record that God gave of his Son. Without the exercise of faith or belief, we contradict the divine testimony. What is the record that God hath given of his Son, the unbelief or discrediting of which makes him a liar? Answer: "And this is the record, that God hath given to

us eternal life, and this life is in his Son." To disbelieve this record, makes God a liar, inasmuch as it is virtually saying, that the record is not true.

This record of God; that he has given eternal life, in his Son, is applicable to all men. "For," says the inspired penman, "as in Adam all die even so in Christ shall all be made alive."—"As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men, unto justification of life." In Christ there is divine salvation and eternal life, for every son and daughter of Adam. "Christ is the Saviour of all men." Query—Do not those who assert that he is *not*—who contend that all men have not eternal life in Christ—and who preach that countless millions of the offspring of God, will suffer to all eternity, plainly contradict the divine testimony? Do they not virtually make God a liar? What irreverence!—What blasphemy! Pause—reflect—consider, ye preachers of condemnation! Listen to the voice of reason and revelation, that ye may no longer mistake the purpose and character of God, nor impiously call in question, the veracity of heaven!—*Liberalist*.

[From the Religious Enquirer.]

AN INCIDENT.

"We have heard enough" said an old man the other evening, when we were engaged in preaching in a certain place. "We have heard enough," said he, arising at the same time, and leaving the house. We were engaged at that time in proving what we knew had been done before, that Jesus was the Saviour of the world. But this was in a certain place where the gospel had not been preached. All seemed to be interested, but the poor old man. We, however, were not much disturbed, nor much displeased. We were afterwards told that he prayed in his family and we have been led since to ask ourselves whether he does not occasionally pray for the truth of our doctrine! How many are there who are ready to say. "We have heard enough." Enough of what? Enough that God is impartial; if he means to take all to heaven, we have heard enough; we do not wish to go. Poor souls, they will, we thank heaven, not always say, "we have heard enough." How different is the language of the real believer in the final emancipation of the world. To him, the doctrine is a 'feast of fat things.' He is never weary of it. I could have set all night," we have heard some say. "I could listen always," we have heard others. The real believer never hears enough. To him the theme is ever new. It always excites the best feelings. It is his meat and drink. We have sometimes seen an audience so attentive that it seemed as if every thing else were forgotten, while we have been where endless misery has been thundered from the desk, and we should judge, the audience had heard enough by the sound slumbers they were enjoying. We sincerely hope that

we shall never live to say of the doctrine of God's impartial love 'we have heard enough.' As to endless misery, the world has 'heard enough' of that.

We have not written this out of any ill will, but merely as one of those little incidents which happen in the varied life of a preacher of the despised doctrine of Universalism.

AUTUMN.

Linger then yet a while

As the last leaves on the bough

Ye have loved the gleam of many a smile.

That is taken from you now.

Had we the tender and pathetic expression of Bryant to clothe our musing, we would dwell long and thrillingly upon the lessons taught so forcibly, in the advent of sober-suited Autumn. Coldly indeed must he look upon nature and her changes, who does not find a luxury of sentiment in the contemplation of her seasons. All are but chords to that instrument which yields its tones to every breath of man and vibrates involuntarily to every feeling of his bosom. In the spring, the fairy melody is made up of the unmingled warbling of rapture, the involuntary, thrills of untaught fingers the overflowings of that spring of gladness which gave mythology her fable fountains and from which issues all that claims the name of music, short of the voiceless harmony of heaven. In summer it is mellowed into the harmony of hope. The voice which never mourned is heard in its rich dissonance; its glowing progressions are tempered to the calmness of matured desire; its echoes are unbroken by the irregular irreconcilable of untutored passion and its deep and ever-varying consonances, chime, swell, and estimate in infinite degradation.

Beautifully though sadly the reverse of these is the style of Autumn "unwritten music." The hope of the glad Spring and the devotion of the ardent summer, have been damped, but not to deaden a single tone. The chords on which once played the breath of the affections, are strained, but not to break. The mind is no longer a mighty organ, yielding its sounds to the hand of man; but becomes a gentle Aeolian harp, catching its magic tones from every breath of the autumnal breeze. Plaintive and sweet, as though sound itself had caught a charm from the beautiful lines of decay, they come upon the ear, blending into harmony such sounds as no art can imitate, no science arrange, no skill record. Such is the music of autumn, upon that deep-toned, glorious instrument, the heart.

The grave comes gloomingly upon the thoughts of youth. They have not yet bled there the better part of their hearts. To the pilgrim who has farther advanced on the high way of human disappointments the last home of man is a welcome theme. Lovely to him, that it not only already his best hopes, and his only charms that made the world fair amid all its desolation; the cold and dreary grave sends up a sweet and holy call to his weary broken spirit. All that speaks of decay has a charm to

him. No wonder then that he woos the melancholy influence of Autumn, and breathes with untold delight her signing breezes, and settled an unwearied gaze upon her red and yellow forests. Let children hang with enrapturing fondness over the brilliant beauty of Spring's first flowers; but its little idols will wither. Let maturer youth yield its full devotion to the fruitful and fervent hopes of Summer yet they too shall pass away.—But who, that has over-relished the calm yet passionate love of fading beauty, which steals upon the unsubdued though softened spirit of one whose hopes have been like the summer cloud, will cling to such fleeting hues again? There is autumn in his soul, where all these images are deep and indelible. Even the winter of age, though it withers the outer form can never supplant the sweetly lingering hues of autumn in the soul. They cling to memory longer than hope—and the memory itself is life.

From the Religious Inquirer vol 8.

Mr. Editor.—If the following literal account of an interview and conversation which happened some time since, between an elderly gentleman in the town of N——— and a travelling Methodist preacher by the name of Ostrander, should be tho't sufficiently instructive, or amusing to be allowed a place in your paper, it is at your service.

The old gentleman was reclining on his bed about the middle of the day, when a couple of men, one of whom was a Methodist preacher, came to the door. On seeing the old gentleman, the preacher remarked that he was mistaken in the house, or that it was not occupied by the same family that had lived there some time before. Well, said the old gentleman, that is true, but still I intend to make the former resident's place good; and if you wish for any thing to eat or drink, and can be satisfied with such fare as sinners live on, I can supply you, and if your horses want straw or provender, I can furnish them; and should you choose to converse upon the subject of religion, I will lend assistance, and try to accommodate you in that matter also. The very place we want, said the preacher. The old gentleman requested his wife to prepare some dinner for the men, and he took the horses to the barn and gave them what was needful.

On returning he found the men busily engaged at the table, and while they were eating he began to make some remarks upon the subject of religion, and quoted several passages of Scripture—observing that there was good news—glad tidings of great joy, which should be to all people—that a Saviour had been born,—to destroy death, and him that had the power of death, and to deliver them who through fear of death, were all their life time subject to bondage.—That death and hell should deliver up all that were in them—and that every creature in heaven and earth, and under the earth, and in the sea, should be heard ascribing blessing, and

honor, and thanksgiving and praise to God—and many other passages of like import. The men being so busily engaged in replenishing their stomachs, made no reply until the cravings of nature were satisfied with such provisions as sinners live on. The preacher then wiped his mouth, and began to reply as follows.

Well, I know not what profession you are of, but you talk like a "hell-redemption-er," and will you now hear me.

Yes, said the old gentleman, I have been talking on purpose to provoke you to say something upon the subject of religion and the scriptures.

Well then, said the preacher, I believe in an eternal hell,—and I expect I shall sit with Jesus Christ in judgment, and sentence the greatest part of mankind, and myriads of Angels also to a never-ending hell.

I am surprised sir, said the old gentleman—Why, I never heard before that you were appointed to that office.

No, said the preacher, did you never read in the bible that the saints shall judge the world and shall judge Angels?

Ans. Yes, I have read in the bible that the saints shall judge the world,—and the things that pertain to this world; and that they should judge Angels—messengers, or ministers—such as the Angels of seven churches of Asia. &c. But I never read that they should judge the quick and the dead,—and the angels of God in heaven—or that they should judge mankind as to their eternal destiny, and sentence them and the Angels to an eternal hell I cannot believe you are appointed to that office, for to tell you the truth, said the aged Father,—come to look at you, and view you are about the last creature that I should have picked out for such a business under God's heavens.

The preacher then remarked that he had not time to converse longer, as he had an appointment to preach at Oxford, and must go.

Well, said the old man, I don't know how to spare you, but if that be the case I won't detain you,—go and fulfil your promise, but I request that if ever you come this way again you will call and see me, and spend a day, or half a day at least with me, and we will converse further upon these important subjects. To this the preacher agreed, and took his departure, but the venerable Father never afterwards saw this Rev. Gentleman—his judge of men and Angels.

LETTERS AND REMITTANCES,

RECEIVED AT THIS OFFICE.

O. B. D. Sandy Hill; P. M. Moreau; P. N. Little, \$1.—S. H. Hartford, N. Y. \$1.50.—D. S. Kingsbury \$1.50.—M. S. Greenbush; J. P. W. Grafton, \$1.50.—J. D. G. Bennington, Vt. \$1.50.—H. Guilford, Vt. \$1.50.—Rev. Mr. F. Freeport, Me. H. C. Cheshire, Mass. R. T. North Stephentown, \$1.50.—M. B. N. Schodack, \$1.25.—A. W. V. W. North Middletown, \$1.—J. F. Amsterdam; P. M. New York; J. N. Seodack; E. C. D. Seodack. \$0.35 G. W. C. Hudson.

POETRY.

MEMORIES.

My home I—my long loved, long-lost home!—
 "Mournful, yet pleasant" art thou now to me!
 I'll sit me down beneath this tree awhile,
 And yield my spirit up to memory.

Hours of my youth ye pleasant dreams,
 I woo you back again;
 How I have wandered by the streams
 I loved so dearly then—
 When every thought was glad and new,
 And my young heart was happy too.

Ye joyous hours!—ye joyous hours!
 Why did ye flee away,
 With all your wealth of spring-tide flowers,—
 Ah! why could ye not stay!
 Why did your beauties only bloom,
 Within the shadow of the tomb?

The roof-tree waves as proudly now—
 The streams go leaping by—
 But shades are gathering on my brow,
 And tears within my eye—
 For all the friends who were most dear,
 Alas! no longer sojourn here;

Mother! dear mother! can it be
 That thou no longer art!—
 Those scenes beloved, all speak of thee,
 And thus beguile my heart;
 I live in the days of childhood o'er,
 I meet thee as I met of yore.

I feel thy touch upon my brow,
 Thy tears upon my cheek,—
 My arms are clinging round thee now
 With to much love too speak;
 I hear thy gentle voice in prayer—
 How strong these dear illusions are!

I cannot think thy bed is made
 Beneath the far-off willow;
 I cannot think thy head is laid
 On its last, lonely pillow!
 But oh! full many a weary day,
 Hath passed since thou wert call'd away!

Mother, even now thy lessons come to me,
 Softened, yet not impaired; and I look back
 O'er the long vista of the gloomy path
 And revel in the luxury of thought,
 When thy dear image will be visible;
 And oft I wonder I could ever live
 When thou no longer art. But I have lived
 To know and feel the heart-congealing truth
 That earth has no affection parallel
 With a fond mother's deep, unswerving love.

In all the little sorrows of my dreams,
 Thy bosom is my sanctuary still:
 But when I triumph—then I miss thy smile;
 Its fond approval was the best reward
 Which my ambition ever sought or won.
 Mother I could I but meet thy smile once more,
 I would not then from my allotment shrink:
 The memory of thy virtues o'er will be
 Winning me upward like a gentle star;
 And may I live but as thy daughter ought,
 I seek no higher path—no greater price.

LA SOLITAIRE.

NEW WORKS;

THE following works just received, may be
 had of STEPHEN VAN SCHAAK, No. 392
 South Market street, Albany.
 St. Paul a Universalist, by M. Rayner.
 Sermon at the funeral of A. V. Bassett, by T.
 Whittemore.
 Whittemore on the Parables.
 Parable of the Rich Man and Lazarus.
 Smith on Divine Government.
 April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
 Whittemore on the Parables,
 Balfour's 1st Enquiry, new edition, price 1 dollar
 Streeter's Hymns, new edition,
 Life of Murray, No. 1. Universalist Library,
 Ballou's Notes on the Parables, No. 2 do.
 A fresh supply of the above works just received
 at No. 3. Washington Square, by
 Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK,
 No. 392 South Market street, Albany, keeps the follow-
 ing books constantly on hand for sale:

ANCIENT History of Universalism.
 Modern do. do.
 Ballou on the Atonement.
 Do. on the Parables.
 Do. Sermons.
 Balfour's 1st and 2d Enquiry
 Do. Letters to Hudson.
 Do. Essays.
 Do. Reply to Professor Stuart.
 Do. do. to Dr. Allen.
 Series of letters in defence of Divine Revelation.
 Pickering's Lectures in defence of Divine Re-
 velation.
 Hutchinson's Triumph.
 Universal Damnation and Salvation.
 Life of Murray.
 New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
 Absalom's Ingratitude, by C. F. Le Fevre.
 The valley of Dry Bones, do.
 Haman's Gallows, by do.
 Parable of the Sheep and Goats, by T. Whitte-
 more.
 Sermons preached in the State Prison, by M.
 Dodge.

TO UNIVERSALISTS.

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 publish such Books, PAMPHLETS, SERMONS, CATE-
 CHISMS and TRACTS, as may be considered valu-
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 Publishers of Universalist works, are requested
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SERMONS.

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 Do. Sermons.
 Balfour's 1st Enquiry.
 Do. 2d do.
 Do. Essays on the intermediate state of the
 dead.
 Do. Reply to Professor Stuart.
 Do. do. to Dr. Allen.
 Do. do. to Sabir.
 Do. Letter to Beecher.
 Series of Letters in defence of Divine Revelation.
 Life of Murray.
 New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

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 The Valley of Dry Bones, by do.
 Haman's Gallows, by do.
 The Rich Man in Hell, by T. Fish.
 Can a woman forget her sucking child? by do.
 Jonah and the Devil, by do.
 Parable of the Sheep and Goats, by Rev. Theo.
 Whittemore.
 Parable of the Rich man and Lazarus, by do.
 Troubles of Israel, by A. C. Thomas.
 Universalism not the Devil's doctrine, by A. H.
 Gross.
 Intemperance Reproved, by I. D. Williamson.
 Christmas Sermon, by do.
 Priestcraft Exposed, by Z. Fuller.
 Everlasting Destruction, by W. Balfour.
 100 Arguments in favor of Universalism.
 Fox Sermon, by H. Ballou—and others too nu-
 merous to mention.

The above Catalogue of Books, Pamphlets and
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Troy, N. Y. May 26, 1832.

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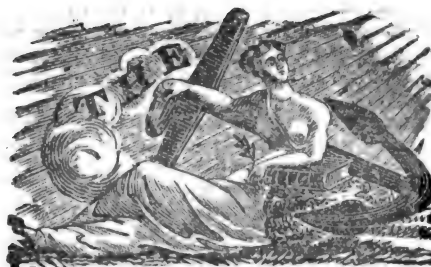
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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, OCTOBER 27, 1832.

NO. 18.

GENERAL CONVENTION.

The "General Convention of Universalists" assembled according to adjournment in Concord, N. H., at the Hall of Mr. Gass, on Tuesday evening, the 18th September, and after uniting in devout prayer with Br. Robert Bartlett, proceeded to organize the society by choosing

Br. HOSEA BALLOU, Moderator.

Br. THOMAS F. KING, Clerk; and

Br. HOSEA BALLOU, 2d. Assistant Clerk.

Voted, that Brs. T. F. King, Joshua Flagg, R. Bartlett, (ministers) Wm. Low and John Eastman, (laymen) be a committee to arrange the public services of the occasion.

Voted, That Br. Russell Streeter, T. J. Greenwood and Warren Skinner, be a committee on application for letters of fellowship and ordination.

The committee appointed to arrange the public services of the session, made a report which was accepted, as will appear in a subsequent part of the minutes.

Voted, That a committee be appointed consisting of two brethren from each state within the jurisdiction of this convention to consider the project for a General Convention of our denomination in the United States; and that said committee confer thereon with delegates from other conventions of Universalists, and report to this body.

The following brethren were chosen on the above committee—viz:

From Massachusetts—Brs. Sebastian Streeter, and Hosea Ballou 2d.

" New Hampshire—Brs. Tho. F. King and John Moore.

" Vermont—Brs. Warren Skinner and Winslow W. Wright.

Adjourned to meet at 8 o'clock on Wednesday morning. Prayer by Br. Wm. S. Balch.

Wednesday Morning—Met according to adjournment. Prayer by Br. Samuel Bimblecom.

Granted the request of the "First Universalist society in Hanover, N. H." for the fellowship of the convention.

Voted, That the rule of this convention be so far suspended, that any ministering brother present from the state of Maine or New York, may have a seat and vote in the council.

Adjourned till after the afternoon service.

Met in the afternoon according to adjournment.

Heard the report of the committee on forming a General Convention of Universalists in the U. States, which after a spirited debate was recommitted and afterwards adopted as follows—

"The committee on the formation of a General Convention of Universalists for the United States, have consulted and agreed with the delegations from the state of Maine and New York, report:

"That it is expedient as soon as convenient, to form a general convention of Universalists in the U. States, to be composed of eight delegates—viz. four clergymen and four laymen from each of such state conventions as are or may be formed and united therein.

"Your committee recommend that this General Convention shall neither claim or exercise authority to make laws, or to prescribe regulations for the government or discipline of any of the state conventions or associations, but that the doings of the said General Convention shall be advisory only, and for the purpose of communicating general information, and of promoting the general union and prosperity of the order.

"Your committee also report, that it is advisable to recommend to our brethren in the several states to form such state conventions as soon as convenient, and to appoint delegates to meet in said general convention, at the time and place of the next meeting of this body."

The committee on Letters of Fellowship and Ordination, reported in favor of granting a Letter of Fellowship to Brs. T. K. Taylor and Abraham Norwood, and that Ordination be conferred on Br. H. F. Sterns.

Voted, That the report be accepted.

Adjourned to Thursday morning. Prayer by Br. Joseph P. Atkinson.

Thursday Morning—Met according to adjournment. Prayer by Br. John Annear.

The principal business transacted during the sitting of the morning, was the reading of letters from the several societies in fellowship with this convention, and the discussion of the report of the committee on forming a United States' convention.

Adjourned to attend public worship.

Met according to adjournment, immediately after divine service.

Voted, that the clerk be requested to prepare the Minutes of this session, and

publish them in some one of our religious Journals, accompanied with a Circular Letter.

Voted, to consider the report of the committee on the U. States' General Convention, item by item. And after being maturely considered, it was finally adopted in the form in which it appears in these minutes.

Voted, that the convention proceed to appoint district committees whose duty it shall be to examine the literary qualifications of candidates for the ministry.

Voted, that Brs. Warren Skinner, T. F. King, and Kittredge Haven be such committee for the states of New Hampshire and Vermont.

Voted, that Brs. Sebastian Streeter, Walter Balfour, and Sylvanus Cobb, be a similar committee for the states of Massachusetts and Rhode Island.

Voted to appoint the usual committees of discipline.

Voted, that Brs. Sebastian Streeter, T. J. Greenwood and Hosea Ballou, 2d. be a committee of discipline for the states of Massachusetts and Rhode Island.

Voted, that Brs. Wm. Bell, J. Moore and Warren Skinner, be a similar committee for the states of New Hampshire and Vermont.

After aniting in devout prayer with the Moderator, the Convention adjourned to meet in Stratford, Vt. and the third Wednesday and Thursday of September, 1832.

HOSEA BALLOU, Moderator.

THOMAS F. KING, } Clerks.
HOSEA BALLOU 2d. }

ORDER OF PUBLIC SERVICES.

Introductory prayer by Br. Geo. Bates. Sermon by Br. S. Cobb, from Deut. xxx. 15.

Prayer by Br. Albert A. Folsom.

AFTERNOON.

Prayer by Br. Samuel Bimblecom. Sermon by Br. S. Streeter, from 1 Tim. iv. 10, 11.

Prayer by Br. James H. Engbee.

THIRD SERVICE.

Prayer by Br. Thomas Whitmore. Sermon by Br. M. Raynor, from Acts, xvii. 19, 20.

Prayer by Br. Warren Skinner.

THURSDAY MORNING.

Ordination of Br. H. F. Sterns. Prayer by Br. John Moore. Sermon, by Br. Thomas Jones from Matt. ix. 36—38.

Ordaining prayer by Br. Robert Bartlett.

Charge &c. by Br. Warren Skinner.
Right hand of fellowship by Br. W. S. Balch.

AFTERNOON.

Prayer by Br. Thos. G. Farnsworth.
Sermon from Br. H. Ballou, from John xvii: 11.

Prayer by Br. Calvin Gardner.

THIRD SERVICE.

Prayer by Br. Thos. F. King.
Sermon by Br. C. F. Le Fevre, Heb. xli: 1, 2.

Concluding prayer by Br. Russell Stree-ter.

CIRCULAR LETTER FOR 1833.

The Ministers and Delegates composing the "General Convention of Universalists," send salutations of peace and christian affection, to all of like precious faith wheresoever scattered abroad:

BELoved BRETHREN—It is with great joy that we address to you this annual epistle, because we have reason to be assured that all faithful Universalists are both eager and happy to learn any facts connected with the spread of their peculiar doctrines.

We were received by our brethren in Concord, with a most hearty welcome, and many of us, during the session were entertained by christians of other denominations. This last circumstance, in connexion with the fact, that every house of worship in the place was voluntarily offered for the use of the convention, indicates a very favorable change in the public sentiment respecting the views of God and his moral government.

There are, it is true, a few bigoted clergymen scattered here and there over the country, who seem to cherish such a settled enmity against Universalists, and especially against Universalist preachers, that they would exclude us from the common civilities of life; but we have reason to be thankful that their influence is diminishing every year. This is particularly the case in New England. In this enlightened portion of our happy country, the very name of bigotry is becoming odious to the great mass of the people, and where its reality is exhibited, it of course, either excites general pity or contempt.

Our council was composed of forty-nine preachers, and an unusual number of lay delegates, among the latter of whom we were highly pleased to recognize some of the venerable fathers in our Israel.

It is worthy of remark, that the only surviving member of the first Universalist society on the continent of America, was present with us, and took a part in the deliberations of the council. This was Col. Wm. Pierce of Gloucester, Mass. who although at the advanced age of more than four score years, still retains his bodily and mental powers, in almost undiminished vigor. The feelings of this venerable patriarch must be truly enviable in respect to what he has seen and heard of the rise and progress of our glorious

doctrine in the United States. Surely he may say in the language of Simeon of old, "Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Israel."

The business of the council was transacted in the exercise of a spirit of kindness and mutual forbearance. There was one subject however, (the formation of a General convention of Universalists in the United States) on which a difference of opinion was manifested. This measure was debated with great freedom and frankness, both by its friends and opposer, and was finally adopted contrary to the wishes of a very respectable minority.

The majority of the convention was decidedly of the opinion, that a general bond of union in our denomination, was both desirable and practicable. They therefore voted to recommend to the brotherhood throughout the country, the formation of State conventions where such bodies do not already exist, and that these state conventions be represented at our next meeting at Strafford, Vt. either by letter or delegation—the latter will of course always be most acceptable.

There are already existing six State conventions, viz: New-York, Maine, S. Carolina, Connecticut, Pennsylvania, and Ohio. Of these four had appointed delegates to confer with us on the expediency of the aforesaid measure; but we regret to say that the delegation from the state conventions of Pennsylvania and Connecticut, were unable to attend in person. The former of these ecclesiastical bodies was represented by letter, from which we make the following brief extract, as expressive of the views of our brethren in Pennsylvania: "We are decidedly in favor of forming the proposed Convention, providing the powers in it vested be only advisory."

Such also are the views of the brethren in Maine and New York, as distinctly stated by their representatives.

From information received during the session, we have reason to expect that state conventions will be organized in the course of the current year, in New Hampshire, Vermont and Massachusetts. We should be highly gratified to learn the views of our brethren in South Carolina on the utility of this general union, and we would respectfully suggest to them the propriety of taking some order on this subject, on the next annual meeting of their respective state conventions, and of communicating officially the result of their deliberations there on, to the Rev. Hessea Ballou 2d. of Roxbury, Mass. who is the standing Clerk of our convention.

Beloved Brethren—We can assure you that a revival of religion, in the best sense of these abused terms, is rapidly spreading throughout our land by the preaching of universal salvation. It is begetting in the minds of men a calm and unshaken confidence in their heavenly Father—it is expanding their hearts with

that charity towards their fellow men which is the bond of perfectness. Those who are interested in the support of bigotry and superstition are evidently alarmed at the favorable change that is taking place in the religious views, and hopes and prospects, of those who are converted to our faith. Nor are they much less apprehensive respecting its indirect effect on the popular faith and worship.

Orthodoxy, it is true, has the same nominal existence now, in the creeds, that it had in the early settlement of the country. The *five points* of Calvinism are still held or retained, in the acknowledged standards of faith in most orthodox churches, as being the very cream of the gospel; and yet how very careful are the clergy to modify and soften the rugged features of these several doctrines. They know that the people will not receive such horrid doctrines for the gospel, if presented in the honest, undisguised manner of our puritan forefathers; and hence it has happened that the divinity taught from the pulpits of the evangelicals (as they modestly call themselves) differs so widely from that of the Assembly's Catechism, and other kindred formularies.

Brethren in the Ministry—Let these facts encourage us to renew our zeal in the cause of christian Universalism—they are among the sure indications, that our labors are not in vain in the Lord. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." It is worthy of record, that there never was so great a demand for Universalist preachers as at present. From almost every town in N. England, the Macedonian cry is heard; "come over and help us." Let the young men of our denomination who are preparing for the ministry, be encouraged by these facts—let them apply themselves diligently to their appropriate studies, that they may enter the field of labor abundantly qualified for usefulness.

Let every preacher in fellowship be careful to guard his heart from the seductive charms of popularity. Let us all conduct so as to deserve the good opinion of the community, but God forbid that we should ever attempt to purchase it by a surrender of our independence, or by a compromise with error. Let us remain united among ourselves, and faithful to the great principles of the gospel, and we have nothing to fear.

All who read this epistle are affectionately exhorted to put their trust in God as the universal Father and Benefactor of mankind—to consider well, and to discharge truly their obligations to him.—May they rejoice in his love, as manifested to the world through his Son Jesus Christ, and give all diligence to add to their faith virtue and all the christian graces. "Their shall their light break forth as the morning, and the glory of the Lord shall be their reward."

Per Order,

THOMAS F. KING.

SHORT SERMON.

"This is my commandment—that ye love one another."—John xv: 12.

"Love one another." Why? Answer: Because love is the fulfilment of the law. "On these two commandments, hang all the law and the prophets—"Thou shalt love thy neighbor as thyself." Because it is the eternal basis of moral felicity. We should cherish towards each other the benign principle of love, because it is the most valuable, the most powerful, and the most operative principle that exists. No other principle is capable of producing so important effects, or of operating so powerfully on the human mind. "Set me as a seal upon thy heart, as a seal upon thine arm, for love is strong as death; many waters cannot quench it, neither can the floods drown it—if a man should give all the substance of his house for love, it would utterly be condemned." This principle is ever alive to the interests of mankind, and uses all the means which it can command to administer good. It leads and stimulates men to do more good than any other principle—it leads them not only to do all they can to secure their own happiness, but all they can do for the happiness and well being of others. It makes men honest, virtuous and good. We should love one another, because it is the example and command of our heavenly Father. "God so loved the world that he sent his only begotten Son to taste death for every man." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins and not for ours only, but for the sins of the whole world. Beloved, if God so loved us, we ought also to love one another." Love worketh no ill to its neighbor. It blesses and curses not; therefore love one another, and thus fulfil the law of heaven.—*Philad. Liberalist.*

[From the Impartialist.]

KNOWLEDGE OF THE TRUTH.

"How do you know but God has sent me, to bring you to the *knowledge of the truth* said an old and venerable looking man to me the other day, just as I was coming out of the meeting house, where I had been performing funeral services. A short conversation had previously taken place, in which the above passage (1 Tim ii, 6) was referred to.

I expressed my respect for the aged deacon, my deference for his wisdom and experience, and my entire willingness to be taught by him to know the truth. I then desired him state explicitly what truth it was necessary I should know, in order to be saved.

He replied "you must believe the whole truth of God."

I already believe in *one* God, the Father, that Jesus came in the flesh, that he was sent to save the world from sin, by bringing mankind to repentance, &c. But of what truth, do you wish to convince me so very important and diverse from my present faith? Perhaps there is very lit-

tle difference between us except in one point.

"Why you must believe that—you must—h-e-m—you—must—believe."

That a part of mankind must be damned forever, said I, after witnessing my aged friends embarrassment.

"Why not exactly so, as I know of, but I believe that doctrine is true."

Well now worthy deacon, your instruction seems to amount to this: Although I may think, believe, and act precisely as you do, and yet find no evidence of the truth of endless suffering, my case is a hopeless one.

I must be tormented world without end for not believing a notion which the Bible does not reveal to my understanding. You say it is true, and I respect you for your wisdom as well as your goodness. But I do not think whether the doctrine in question is true or not. Of course I must prefer the Bible to your *ipse dixit*. You do not pretend to know it. How then can you be saved by such a faith. It looks to me a little strange how that believing in damnation for another will procure salvation for myself.

God will have all men to be saved and to come under the *knowledge of the truth*. Supposing all should come to the knowledge of the truth of endless misery, would this obtain for them salvation? If so they would come to the knowledge of a falsehood, and this is the very condition in which you would have me placed.

GIRARD'S TRUST.

The Authorities of Philadelphia are proceeding to exercise the power granted them by Girard's Will, and confirmed by an act of the legislature. The college for 300 orphans is to be established and Boards of Directors, three of whom are to manage the personal property, three the real estate, and three are to organize and superintend the College. Upwards of 100 persons have been nominated for Directors and Auditors and, from these, according to law, the appointment must be made.

A PERSIAN FABLE IN ILLUSTRATIONS OF THE BEING OF A GOD.

I will conclude this head with a passage from Charpins travels into Persia, as cited by Fabricius; it may be better remembered as an argument against atheism, than a more acute disquisition would be.

The Mohometans says this author, having invented many fabulous accounts concerning the prophets and the patriarchs of the Old Testament; among the rest, they tell us, that Moses, having preached a long time to king Pharaoh or his courtiers, ordered a fine palace to be erected privately, at a considerable distance from country residence of the king. It happened that the king, as he was a hunting, saw a palace, and inquired of whom it had been built. None of the followers could give him information; at length Moses observed that the palace must certainly

have built itself. The king fell a laughing at his absurdity, telling him that it was a pretty thing for a man who called himself a prophet, to say, that such a palace had built itself in the middle of a desert. Moses interrupted him with saying, "You think it a strange extravagance to affirm, that this palace built itself, the thing being impossible, and yet you believe that the world made itself. If this fine palace, which is but an atom in comparison could not spring from itself in this desert, how much more impossible is it, that this world so solid so great, so admirable in all its parts, could be made by itself, and it should not, on the contrary, be the work of an architect wise and powerful." The king was convinced and worshipped God as Moses had instructed him to do. There is much good sense in this fable, and its substance is thus expressed by Cicero; quod si mundum efficere potest concursus atomorum, cur porticum, cur domum, cur urbem non potest?*

* "If a jumble of atoms could produce a world, why cannot a portico, a temple, a house, a city, be produced in the same way?"

AVARICE.

The earth is barren of good things where she hoarded up her treasure; where gold is in her bowels, there no herb groweth.

As a horse findeth not there his grass, nor a mule his provender; as the fields of corn laugh not at the sides of the hill; as the olive holdeth not forth there her fruits nor the vine her clusters; even so no good dwelleth in the breast of him, whose heart brodeth over his treasures.

Riches are servants to the wise—but they are tyrants over the soul of the fool.

THE LOST PIECE OF SILVER.

The teachings of Christ, in my opinion, are of the utmost importance, and cannot be too highly appreciated by those who style themselves christians. The introduction of parables and figures in the ministrations of Jesus, are at once happy and beyond expression sublime. The parable of the woman who found the lost piece of silver is a proof of the principle here laid down. And believing that every measure should be resorted to within our reach, influenced, however, by correct feelings, and proper motives towards the advancement of truth. I wish to employ the language made use of by our Lord in his parable, to answer one out of the many objections made against universal salvation, so frequently brought forward by those who have not yet "made perfect that which is lacking in their faith." I mean those who call themselves Orthodox christians. They unhesitatingly say, "If Universalism be true, what is the use of preaching? Will not all men be saved whether or no? Without stopping to inquire what is the scripture import of the terms, saved, salvation, &c. I shall proceed to make a remark on the question now urged against our sentiments. This

question put to us with so much gravity, is virtually telling us "we are certain your sentiments are false: ours of consequence true—and although we know that it will be impossible for all men to be saved, yet notwithstanding, we preach to the end they may be saved." What! know that all men cannot be saved, and yet tell them in your preaching that they may be! Is not this handling the word of God deceitfully? It requires no wonderful degree of penetration to discover the folly of such preaching: it is in fact, trifling with good sense, and at variance with scripture truth. Now, if our Unitarian brethren would but as diligently seek for the truth as the woman in the parable sought for the lost piece of silver, they might, by the light of the scriptures, be apt to find it, and having found it, they might as she did, call in their "friends and neighbors to rejoice" in their success, and then I am led to think, we should hear no more from them respecting the inutility of preaching a doctrine which if rightly understood and embraced, affords to the recipient *present* joy, *present* salvation, or if you please, a little heaven on earth, without going out of this world to receive it, and not as a reward of works. The woman in the parable, appears to have been much exercised in mind respecting her lost silver, for she went so far as to light a candle, sweep the house, and seek diligently, apprehensive, no doubt, that her exertions to recover it, would prove fruitless. Notwithstanding her discouragements, she persevered—she "sought diligently," and the happy result was, she found it; and immediately she went out, and called in her neighbors and friends to rejoice with her in her success—Rejoice with her! Rejoice for what! Surely she knew that she had found the lost piece of silver, why blaze abroad the matter? Her telling others of the circumstance, would not alter the truth one way or the other—she was satisfied for herself that she had found it; why then did she communicate a fact which was true before, and call in her neighbors and friends to rejoice with her in her good fortune?—I will tell you—for the same reason that Universalists proclaim that all men shall ultimately be made holy and happy—because it was good news to her—because it was true that she had attained the object of her search, and because this simple circumstance, having filled her soul with rejoicing, she was under the impression it would create similar feelings in the bosoms of the neighbors and friends, and therefore she called upon them to rejoice with her. Now, we therefore, as believers in impartial grace, likewise not only call upon our "neighbors and friends," but the whole family of man, even including those who oppose our views, to come and rejoice with us, for we have found him of whom Moses and the prophets did write, even Jesus, who came to bear witness of the truth; and I am well persuaded that when they have once discovered the heart exhilarating truth that "God is the Saviour of all men" they will lose no time in spreading the

good news as much as possible, and calling in their "friends and neighbors," as did the woman in the parable, to "rejoice with them" on so happy an occasion, at the same time rendering thank-offerings to him who is the first and the last, for having put into their hearts a desire to "seek diligently" as we have done, to see "whether these things are so." Before concluding this article, I have one remark to make, it is this: Even admitting the systems of divinity of the present day to be true, do they tend to warm the heart, and can the believers of those systems, under a strong sense of their truth, be actuated as the woman in the parable, by the most liberal principles, to call in their "neighbors and friends" to rejoice with them in their devotional feelings? I think not.—*Philad. Liberalist.*

TRACT DISTRIBUTION.

On running over the columns of the Sun, published at Taunton, Mass. we find in that paper of the 23th ult. the following advertisement. It needs no comment.

"FOUND, in the stoop of the Cohannet Tavern, on the morning of the 16th inst. two *Orthodox* tracts, supposed to have been left by some officious meddler in other people's business. The leaver is requested to call and take them away, as the finder is capable at present of selecting and purchasing such books as will suit himself, without the aid of a tract distributor.

JOSIAH PERKINS.

Taunton, Sept. 19."

DR. ELY

Confesses, in one of his late papers, that a Presbyterian clergyman who went thro' the country collecting money to build a meeting house, expended the amount of his collections in *LOTTERY TICKETS!* and drew nothing but blanks. This was an iniquitous piece of business! The story cannot be denied for the Dr. confesses its truth. How much longer will the public be deceived by these pretenders to piety? *Trumpet.*

A CARD.

The undersigned respectfully informs his friends and the public in general, that he has consented, in compliance with the solicitations of the proprietor of the 'Herald of Freedom,' and others, to assist for a time, in the editorial management of the second volume of this paper, which is shortly to be commenced. The "Gospel Witness," proposed to be published by him in Hartford, will not therefore be issued in the form originally designated, but the title, as well as the spirit of it, will be preserved by the arrangement now consummated. Those persons who have subscribed for the Witness, may transfer their subscriptions to this journal, if they please, on the same terms of payment; and the proprietor pledges himself to engage the services of another assistant editor, if circumstances should hereafter arise which would make it necessary for the sub-

scriber to withdraw his assistance. Upon the strength of this pledge, and the probability that we may continue our labors for a considerable period, we do most cordially invite all those who have kindly tendered their patronage to the Witness, to transfer their support to the Herald; which has heretofore been the able and uncompromising advocate of liberal principles; thus offering a sure guarantee of its future course being such as will be approved by all who are friendly to religious toleration and the unalienable rights of man, and who are opposed to ecclesiastical tyranny and misrule. As the proprietor of the Herald has determined to withhold from his columns, for the future, those local matters which have, in some degree detracted from the general interest and utility of this journal in remote sections, we are persuaded that a liberal and deserving public will duly appreciate and properly encourage his efforts to establish in this community that foe of all tyrants—a *free press*. The communications which we shall steadily make through the columns of the Herald, will bear the initial A. For the sentiments therein contained, we shall of course be in all cases responsible.

The public's obt' servant,

L. F. W. ANDREWS.

CALVIN EDSON.

"*Macbeth.*—Be thou a spirit of health, or goblin damned? Thou comest in such a questionable shape, that I will speak to thee."—SHAKS.

We find the following in the Philadelphia Saturday Courier. It has also appeared in the New York papers:

"*Obituary.*—The unfortunate Calvin Edson is no longer a *Living Skeleton*. Doct. Spudder of the American Museum, has received information of his death, at his residence in Randolph Vt. The mysterious cause of his excessive emaciation has it is said, been at length solved. The disease of which he died was *Tubos Mesenterica*, or *Tape Worm*. The worm was said to have been twelve or fourteen feet in length. If this be so, the mystery of the enormous appetite of the deceased, is likewise solved."

The "unfortunate Calvin Edson" is "a *Living Skeleton*" still. There is not a word of truth in the paragraph. At the last dates he was "alive and kicking," and in good condition to take his glass of brandy and water—eat his beefsteak and crack his joke. We will bet two to one on Calvin now, to whip every New-York and Philadelphia Editor, "tape worms" and all other worms "which flesh is heir to," to the contrary notwithstanding.—*Vt. Patriot.*

A REMEDY.

In one of the newly settled towns in Pa. a check was given to intemperance, by compelling every person found intoxicated to dig up a stump of a tree.

THE GOSPEL ANCHOR.

GLEN. F. LE FEVRE, }
J. D. WILLIAMSON, } Editors.

TROY, SATURDAY, OCT. 27, 1892.

MEASURES DEFENDED.

We observed in a recent number of the Christian Messenger a communication over the signature of "Clericus" containing some strictures upon the songs of the Hudson River Association, relative to ministerial qualifications. We have waited in silence upon the subject with the expectation that the worthy editors of that paper would furnish a reply. We perceive however that the senior editor of the Messenger is absent on a journey to the east, and we have thought proper to offer our views relative to the position of Clericus, while the subject is fresh in the memory of our readers. If we use "plainness and simplicity of speech" we trust Clericus will excuse us, for such has been our manner from our youth up.

We begin then with the caption of the article; we think it is calculated to convey to the reader more than was intended in the rule adopted by the Association. The article is headed "Test of Fellowship," and the subject is treated throughout, upon the supposition that the Association had actually established a test of fellowship, in the common acceptance of the phrase. Now we do not see that such a construction can fairly be put upon the rule of the Association. The rule is as follows: "Resolved, that individuals desirous of receiving the fellowship of this Association, shall be required to present to the committee appointed for receiving requests for Letters of Fellowship, a certificate from some accredited preacher in our order, that he has pursued the study of Theology under his direction for the full period of six months, and that in the opinion of said preacher he is worthy of fellowship, and qualified for the work of the Ministry; and further, that he shall be able to pass a good examination before said committee, in the principles of the English Language, Rhetoric and Logic; and shall deliver before the Council to whom his application shall be made, an essay on some moral or doctrinal subject." This rule was not adopted as a test of christian fellowship, but simply as an ecclesiastical rule which should point out to our committee the principles upon which they were to decide relative to the qualifications of preachers of the Gospel.

It appears to us that there is a broad line between a test of fellowship, (by which we understand a standard of christian character,) and a rule of an ecclesiastical body, specifying the qualifications which are considered necessary in an officer of that body. The station of a minister we consider as an official station in the church of Christ, and an individual may be fellowshipped as a sincere christian, and yet not be qualified for an office in that church. Where then is the propriety of calling that a test of fellowship which only points out the qualifications of an officer? If this is in fact a test of fellowship, we have apostolic authority for establishing it, for Paul tells us very plainly what kind of men should be bishops and deacons in the church. When an individual claims our fellowship as a christian, it should not be withheld if he is "a good man and true," but when he offers himself as a

candidate for an office, it appears to us that there should be an inquiry instituted whether he is qualified to discharge the duties of that office; and we confess we cannot see the propriety of applying to a rule of procedure in this case the startling epithet, "test of fellowship."

The first remark of "Clericus," which we shall notice, is as follows: "At the present time many of our most popular and useful preachers have no pretensions of that sort, and are in fact unable to write a sermon correctly, that is, without gross violations of the most common principles of rhetoric and English Grammar." We are of the opinion that this remark is in correct in point of fact, and Clericus must have had a more low opinion of the intelligence of the Universalist community than we are willing to entertain, in perusing such a sentence. We do not believe Universalists are so ignorant as to award the palm of popularity to a preacher, who cannot even write a sermon correctly. We are unacquainted with any "popular and useful" preacher who is thus ignorant. We have no doubt that the time has been when a preacher of this stamp might have been popular and useful, but in this day, when almost every child is acquainted with the principles of the English language, we must confess that it looks somewhat like a solecism, to call a preacher popular and useful in one sentence and in the next represent him as being so unpardonably ignorant that he cannot write a sermon without violating the most common principles of Rhetoric and English Grammar, and that grossly too.

If, however, such is the fact, and the standard of clerical qualifications is so low among Universalists, that their "most popular" preachers cannot write a sermon without "grossly violating the most common principles of English Grammar we should suppose it high time that the evil was remedied, and our preachers taught that they should know their mother tongue at least, before they are elevated to the clerical office. Clericus inquires whether the "Hudson River Association would dis-fellowship these preachers?" No, we think they would not. But they would endeavor to raise the standard of qualifications for office, so that in future our ministers shall learn to write a sermon in good English before they enter upon the duties of their office.

The main objection to Clericus, however, to the rule in question seems to be founded upon the apprehension that it will be the means of keeping many young men out the ministry. We think this is a mistaken idea altogether. We do not believe this rule will keep our young men from the ministry who ought to be in it. If a young man has not zeal enough in the cause, to induce him to learn the English language, and give six months to the study of Theology, we frankly avow it as our opinion, that he is unworthy of the office, and our denomination is better off without than with him. Clericus remarks that they "are poor, and cannot detach themselves from their ordinary callings long enough to qualify themselves as fully as they may wish." If Clericus will look again at the resolution he will perceive that it would not even require a man to leave his avocation for the purpose of pursuing his studies. The rule requires that the candidate shall pursue the study of Theology under the direction of a clergyman for the period of six months. It would no doubt be desirable that the

time should be wholly spent in the study of the clergyman. But where this is not practicable, let the young man enter his name in the study of a clergyman as a student for the ministry; let the clergyman direct him in the books which it will be proper for him to study; then let the student give his leisure time to his books, and a portion of his nights too, and he will make good progress in his studies. If a young man is unwilling to do this we hesitate not to say, that he has not that love of the cause which is an essential qualifications for a minister.

There is yet another way in coming at the business. Let the student go into the family of a clergyman, and if he can preach at all, let that clergyman send him to places where preaching is wanted, a few times in a month, which would defray current expenses, or if not, let the clergyman give him a credit till he shall have entered the ministry. We believe we have few ministers who would not cheerfully receive a student into their families on these conditions. Under these circumstances we consider it a lame argument, which says that young men cannot conform to the requisitions of this rule on account of poverty.

Again, Clericus remarks that he should have still stronger objections to that part of the rule which requires an essay on some moral or doctrinal subject, if it was designed to make the candidate conform in faith to the opinion of the committee. We are free to state that was not the intent of this provision. It was designed simply as a rule which would give to the council who would be called upon to vote, an opportunity to judge of the talents of the candidate as a writer and speaker.

In conclusion of this article, we have only to say: We know not who is the writer of the article signed Clericus; judging from the article itself, we should suppose him to be, and we have no doubt that he is, a sincere friend to our cause, and was actuated by the best of motives in penning the article. At the same time we cannot agree with his opinions on the subject in question, and we have stated our views with frankness, and in love, with a good conscience before God and men.

W.

REV. JOHN N. MAFFIT.

This divine has favored this city (Albany) with a visit, no doubt for the purpose of saving perishing immortal souls from the eternal wrath of their heavenly father. How many souls he has succeeded in saving we are not informed. He made an appointment in the N. Methodist church on a certain evening of a certain week. The congregation assembled, but Mr. Maffit did not appear in the desk, and Mr. Burch after an apology to the congregation, performed the services.

Now, John N. Maffit, we would like extremely well to have you give us a direct answer to the following questions "upon the honor of an Irishman."

1. Did you not arrive in this city in season to have delivered a discourse commencing at half past seven?
2. Did you not enter the church soon after the commencement of the service and stand in the entry until after the close of the services?
3. Did you not stand inow, beside the door as the congregation departed, for the purpose of hearing what they said of their disappointment?

4. Was not that disappointment premeditated on your part, and designed to create a curiosity to hear?

We should like an answer to these questions, for many are of the opinion that they all should be answered in the affirmative. W.

UNION.

We understand that our limitarian friends in this city (Albany) are in active preparation, marshaling their forces for a winter's campaign, in the revival line. We have frequently taken the liberty to stir up their pure minds by way of remembrance to these things, and exhort them to be up and doing, and we perceive our labors have not been altogether in vain. We are informed that a Union is contemplated among the different denominations of "Evangelicals" in the work of revivalism. It has we believe, been so far effected that the Presbyterians and Baptists have held a union prayer meeting, and Mr. Kirk has even dubbed the Baptist clergyman with Br. Welch. We are somewhat surprised at this, for we have heard the last named gentleman positively affirm that he would have nothing to do with the new measures of getting up revivals, and we cannot but marvel that he should so soon fall away from his steadfastness. We apprehend no evil from all the unions that will be effected. We have seen them attempted before, and though things might have gone on swimmingly for a season, yet there was difficulty when they came to divide the spoil. They could fish together like brethren but each claimed the best of the fish, hence arose contention and strife. W.

We give place to the following communication with great great pleasure. It paints the picture of liberal christianity marching on to victory in living colors.—Ep.

RECENT OBSERVATIONS, NO. I.

MESSES. EDITORS.—Circumstances have given me an opportunity of returning to this state after an absence of several years; and it is great satisfaction for me to witness the prosperity of our holy cause in this section. It is evident that the cause of the liberal christian was never marching on to victory with such rapid strides as at the present day. The emancipation of this country from religious bondage is as certain as truth is powerful.

Every part of the state where I have visited assumes an entirely different aspect than it did a few years since. And I have noticed more particularly the happy change which has taken place in Troy. It is indeed astonishing to notice the revolution which has taken place in the religious views of the citizens of this city. I recognize in the Universalist society in this city, many individuals who, only a few years since, were groaning under the iron yoke of religious bondage and superstition, now rejoicing in the God of their salvation. This change is the more pleasing, as there is no place which has suffered more from priestcraft than Troy.

Universalism is spreading with uncommon rapidity throughout the Western and Southern States. A spirit of enquiry has gone abroad—the people are awaking—they are rallying around the standard of Liberal Christianity in great numbers.—It is a fact obvious to all, that bold and fearless enquiry is doing the work; it is effecting a mighty

reform in the religious feelings of the west. They begin to act for themselves, they begin to SEE and FEEL THEIR FORMER SERVITUDE, AND NOBLY DO THEY RESIST IT. There is a few faithful messengers of the glad tidings of a world's salvation at the west—they have blown the trumpet in Zion, and sounded the alarm in the mountains and in the valleys, and its echo has already given joy and rejoicing to many thousands of souls. Liberal christianity is firmly planted in most of the western states and its watchword is ONWARD, and all the Priests, Bigots, and enthusiasts in Christendom cannot arrest its progress nor stay its course.

I am fully of the opinion that the day is not far distant when the doctrine of Universal Salvation will be the prevailing religion in many parts of the country. It is truth, and meet and will prevail. Let its friends be steadfast and unmovable and the Lord God of Hosts will lead us on to triumphant victory. E. P. M.

GOING TO HELL IN A CANAL BOAT.

Our Presbyterian friends have a peculiar neck of conveying their opponents to hell, but it appears in the following instance they waked up the wrong passenger:—On last Sunday morning as one of the rummers of the Bethel Church in this city was beating up recruits for service, he entered a canal boat, and strongly urged some lady passengers to attend the Bethel meeting; they did not see fit to accept the offer, so he offered them some orthodox tracts, and they refused them also—"Well," said the pious man, "you must surely be going to hell," "that cannot be," said a lady, "as this boat goes no further than Whitehall." E. P. M.

REV. MR. WHITAKER.

By reason of an exchange of ministerial labors, the Rev. Mr. Whitaker of Hudson, occupied the pulpit of the First Universalist chapel in this city. We are gratified to be able to say that his services were highly acceptable to the congregation. Mr. W. was until lately a minister of the Episcopal order. Changing his sentiments, he became a preacher of a gospel which is good news of glad tidings to all people. Most cordially is he welcomed amongst us. He is destined we hope, to reap high honors in the cause which is every where spoken against. Possessing commanding talents, both as a writer and a speaker, the Universalist community will regard him as a valuable acquisition to their numbers and their pulpits. P.

COMMUNICATION.

[For the Anchor.]

"Every man shall be punished according to the deeds done in the body."

This is scriptural doctrine, and so far from being one of the devised fables of man, it is as true and correct as experience has emphatically made it. Notwithstanding we look around us and see this doctrine strongly manifested—notwithstanding history ancient and modern, sacred and profane, strongly promulgates these precepts—notwithstanding our own experience declares that for every evil deed we have perpetrated, that punishment has been inflicted upon us in accordance with the magnitude of that deed—

yet the self-conceited wit and knowledge of man, has conjured up a catechism of mysterious hieroglyphics in order to disprove this scripture truth, and have substituted in its place a creed, which is as base, incomprehensible and absurd, as it is baneful and destructive to virtue and morality in its effects.

Every man shall be punished according to the deeds done in the body—says the Bible. Now in order to prove our assertion that men have endeavored to disprove this scripture doctrine, we will show some of their creeds. For all the imperfections committed in this life, say they, we may escape the punishment due to our faults by going through a series of forms, join their church, subscribe to their creeds, and confess sorrow. This is their doctrine, and by this they gain proselyter. The greatest wretch that ever walked the earth, can escape punishment by coming to their terms; but if these heathenish forms are not complied with, eternal misery in the world to come, is the victims portion. But they go still farther. Notwithstanding a person may live a good moral life, deal justly, and is kind and charitable, he too, falls beneath their Siroco breath, and is chained to the greatest wretch that earth can produce, and hurled together down the steep declivity of endless woe, there in misery to dwell, throughout the ceaseless ages of eternity.

The reader will perceive that it is baneful in its effects. Instead of teaching that man shall be punished according to his crimes, it teaches that the greatest villain shall not be punished, if he conform to their rules, which will secure him a place in Heaven. But, says the reader, does not the Bible declare, that if men do not repent, that they "will all likewise perish?" Most true. But this does neither prove that men shall, by repenting, escape the punishment due to crimes committed, nor does it prove that man shall be punished eternally in another world for crimes, unrepented of, perpetrated in this: nor that the words were addressed to all men.—These words were addressed by Christ to his hearers: he was warning them of the approaching destruction of Jerusalem; and one of his disciples inquired, whether they were included in the number who was about to receive retribution at the hands of the Romans, when Christ exclaimed—"Repent and follow me, or ye shall all likewise perish." Christ did not say, if you will go through a series of forms—confess sorrow, &c., you shall not be punished by the Roman army, nor shall you be punished for crimes heretofore committed: nor did Christ say that they should be punished eternally in the world to come, if they did not repent: but by repenting, Christ said they must imitate and practice his doctrine, and by doing this, they would have conformed to all the rules which constitute repentance.

Instead of punishing accordingly, they inflict the same punishment upon the meanest man that they do upon the greatest sinner. They maintain that this doctrine is taught in Scripture, and approved of by God.—

The reader will perceive its impartiality, while the Bible teaches that God is not impartial, and is no respecter of persons. We have here a greater field for argument, but we have made this communication only for the purpose of showing, that when these ill-conceived opinions of man are brought in contact with Scripture, reason and common sense will vanish and dissolve like snow upon the mountain top, before the searching powers of a noon-day sun.

A. C.

From the New-York Messenger.

FAMINE.

We know of no form of human suffering more intense and agonizing than that produced by famine. It is one of the most tremendous scourges of the Almighty for the punishment of guilty nations—and we are pained to learn that any portion of our globe is suffering under this dreadful infliction. The schooner *Fredonia*, capt. Rider, has arrived at Salem, Mass. in 30 days from Cape de Verd Islands, and reports that an universal famine pervades those once verdant Islands.

Three years have now elapsed since they have been visited with rains in any considerable quantities. The land during this time has become parched and unfit for cultivation, and has yielded little or nothing to repay the toil of the cultivator. The season of the crops of the present year has nearly gone by, and the seed remaineth in the earth without signs of coming to maturity, unless it should be speedily visited with copious rains. The trees and all kinds of vegetation are withering and passing away.

Most of the animals in the Islands have died with starvation, and those that remain are of no service to the inhabitants they hardly having strength enough to sustain their famished bodies.

It would be difficult to present to the reader an adequate idea of the horrid condition in which the inhabitants were placed when capt. Rider sailed. At every part at which he stopped, the utmost misery existed among all classes. It was no uncommon thing to see women and children gathering from the streets, old bones that had been thrown away, and eagerly devouring them.

The inhabitants have been dependant so long for subsistence upon the little property they had accumulated, that they are exceedingly poor, and unable to purchase provisions. The supply they obtained from vessels is distributed gratuitously. A ship from New Bedford touched at Bravo, and left a quantity of provisions which had been voluntarily sent for their relief.

Several vessels had been sent to the African coast for the purpose of obtaining what scarce rice could be procured; one of them returned without being successful.

The dead and dying are to be met with on every side. Mr. Gardner, the Acting American Consul, computed that from 12 to 14 souls perished at Port Praya dai-

ly. A gentleman who had a small supply of provisions, was obliged to guard his doors with his slaves, to prevent the common people from entering and taking it from his table.

The inhabitants earnestly requested capt. Rider to lay their condition before the American people, as they do not expect any assistance from Portugal or any other European nation. They confidently expect aid from this country, and the parting words of the Gov. Gen. to capt. Rider were "For God's sake tell them to send us something."

We cannot but hope that this information will be extensively circulated, and proper means taken towards relieving those unfortunate islanders. There are we believe, from 60 to 70,000 souls on the Islands, who, unless assistance be speedily rendered, must perish.

JOSEPH BONAPARTE.

The intelligent correspondent of the N. Y. Journal of Commerce says of this distinguished gentleman who is now in London:

Joseph Bonaparte has stated to those with whom he is intimate in London, that it is his intention to reside in England and if possible get an act of 'denizenship.' He has taken a large house—a very handsome one—83 South Crescent, Hyde Park and is in treaty for a magnificent estate in the vicinity of Brentwood, in the county of Essex. Rumor, as usual has sent forth a thousand conjectures relating to his motives in visiting Europe, and it has been said, that on the 31st of Aug. an envoy extraordinary from the court of Spain delivered to his majesty an autograph letter, containing a solicitation to remove the Ex-King from England and a remonstrance in case of a refusal.

SUICIDE.

Three cases of suicide have occurred in the small town of Walpole, Mass. within the last three months. The last was capt. David Pond, a temperate and respectable man, aged about 40, who on the 2d instant cut his throat in a most shocking manner. He left a large family of eleven children.

A WIFE.

A clergyman in Boston advertises for a wife. He is himself a pretty good looking bachelor, and wishes for a wife neither old nor ugly. He says nothing about money: but he will not succeed as he expressly refuses negotiating with widows. He "receives not, because he asketh a MISS."

FIRST BIBLE.

A correspondent in a Philadelphia paper says, "that the first Bible ever printed in America was published by Atkin, at Philadelphia, 1781, a time when the supply from England was interrupted by the war. It was recommended to the people by an act of the American congress, signed by their secretary, Charles Thompson.

HONESTY.

To be punctual in our engagements, and just in our dealings, though it may sometimes seem to be contrary to our present advantage, is always sure in the end to promote our real interests and true happiness. A fair and honest conduct will always be rewarded by the approbation of our fellow-creatures; and this approbation will naturally be followed by good offices and grateful returns which will certainly tend to promote and give success to all our undertakings. It is a maxim worthy to be written in letters of gold, that there is no method so certain of defeating the plots of wicked men against us, as by acting uprightly.

A DUEL.

A letter from Mobile, dated, September 20th, says, 'Edward King, formerly of N. Orleans, was killed last week, in a duel at N. Orleans.'

CHOLERA.

A great mortality occurred on board the packet ship *Albany*, on her passage from Havre. Two of the crew, died of Cholera and 34 of her passengers.

TAKING A NEWSPAPER.

"Do you take a newspaper, neighbor?" says the Lowell Compend. "Yes."—"Which one?"—"Take! egad, I take all I can lay my hands upon."

MYSTERY.

When we enquire how it can be that the Supreme Being desires the salvation of all mankind, when according to the creed of some, he has foreordained a part of the human race to 'dishonor and wrath,' or when according to the unavoidable acknowledgment of others, He chose to bring them into existence with the certain knowledge that the consequences to them would be endless despair and misery—we are told it is a mystery, which we have no right to pry into, or to reason upon!

How long shall mystery, implicit faith and human tradition, be the shield of error—hid defiance to reason and common sense, silence enquiry and investigation and wrap revelation in contradiction and absurdity.

Rev. Asher Moore of Philadelphia, has accepted an invitation to settle with the Universalist Society in Reading Pa. May his anticipations be realized.

RELIGIOUS NOTICE.

The senior editor will preach at M'Cheesey's School house in Brunswick on Thursday the 5th day of November.

DIED.

At West Troy on the 13th inst. Mr. Garret Wright Aged 36 years.

POETRY.

The following beautiful Poem has never before been published. It is from a collection by Granville Mellen, Esq., which we are happy to announce for the gratification of the admirers of genuine poetry, will probably appear in the course of the present season.

Easter Notes Letter.

THE MAN OF SORROWS.

"And he arose and rebuked the wind, and said unto the sea, Peace, be still"—Mark iv: 39.

He slept—and round the plunging bark
The billows boom'd and roar'd,
White from the night-clouds wild and dark
The storm relentless pour'd.

He slept—and round his hallow'd head
The undying glory play'd—
And pale and peaceful as the dead
That brow of wonder laid!

Pale as some marble brow it seem'd,
Translucent with command!
As through the glooming storm it beam'd
Amid that lowly band.

He slept—the Saviour of the world,
Beneath the fisher's sail,
While on the rattling tempest hurld,
His followers roared him wail.

Covering they gaze upon the main,
In terror on the sky;
Till Faith is turn'd to Fear again,
And Hope stands plum'd to fly!

Trembling they kneel around the Lord,
In wildering agony—
And send one desolate glance abroad
Over that lashing sea.

They cast them at th' unnumber'd feet
Of that unearthly King,
And farewell hands about him meet,
And tones of horror ring.

They call on Jesus from the deep
Of their extremest woe—
They break—they burst the bands of sleep—
Why should he slumber so!

They rouse him with a wild delight—
Thus breaks the fearful spell;
"Save us—O Lord of life and light—
Save us—Immanuel!"

The Man of Sorrows hears their cries,
And round his stately form,
While still new kindling glories rise,
He thus commands the storm:

"Peace—peace, be still"—and lo! the waves,
Sunk all their battle noise,
Stand still above their ocean graves,
At that immortal voice!

That lifted head—that radiant eye—
How powerful and how bright!
Commanding all that sea and sky
In their unwarld might!

Just Jesus!—o'er my troubled heart
Thus let thy mandate roll,
And thus bid swelling storms depart
The billows of my soul.

PETITION TO TIME.

By B. Cornwall.

Touk us gently Time!
Let us glide down thy stream
Gently—as we sometimes glide
Through a quiet dream!
Humbly voyagers are We,
Husband, wife, and children three—
(One is lost—an angel fled
To the azure over head.)

CHEERFULNESS.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illuminated by piety and virtue.

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April 28, 1832.

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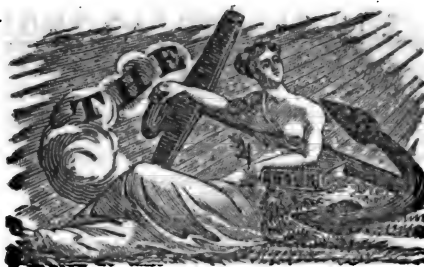
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, NOVEMBER 3, 1832.

NO. 19.

APPENDIX ON THE CLERGY.

By Thomas Cooper, M. D.

Civil Society is intended to promote the mutual happiness of the members of it, while they live together here on earth.—It does not extend to a future state of existence, which will take place under such regulations as the Almighty may think fit to appoint.

Religion embraces all the motives to good conduct here, and all the means of happiness hereafter. Civil society therefore, has nothing to do with religion, but as it tends to mutual happiness while we live together here on earth. Hence a religion which makes a man the best citizen, is the best religion for society. A religion that makes a man cruel, persecuting and intolerant, is a bad religion for society; and the teachers and preachers of any religion whatever, who are so, are bad men and bad citizens, whether their opinions are true or false. I wish that some one would undertake to show how public morals are promoted by the doctrines of death-bed repentance, election and reprobation, and the final salvation of the backsliding saints.

The wise men who framed the American constitution, well knew the truth could not be discovered, and placed upon a firm basis, by permitting free discussion on every subject. If an opinion be erroneous, it requires discussion, that its errors may be exposed; if it be true, it will gain adherents in proportion as it is examined. Is an opinion so manifestly wrong that every man must see it so? It can do no harm. Is it so plausible as to be likely to deceive mankind by its semblance to truth? The more need then, of open and free discussion to expose fully the fallacy of it.

Moreover, as the American legislators well knew the infirmities of human nature, and that no set of men had any pretensions to infallibility they put all opinions upon the same footing as to each other, and left truth to prevail by its own force and intrinsic evidence. In no other country is this wise toleration established by law, so complete as in this. But in no country whatever, is the spirit of persecution for mere opinions, more prevalent than in the United States. It is a country most tolerant in theory, and most bigoted in practice. The laws control no man's opinions, they control his conduct only. They guarantee free-

dom of conscience, of profession, and of discussion of every creed and form of worship: the framers of them, well knew that the result of conflicting opinion and open discussion can only be truth; and that no opinion deserves to be protected that cannot protect itself.

But the clergy of this country, I hope not of all sects, the Calvinistic clergy, chiefly, are united in persecuting every man who calls in question any of their metaphysical opinions, or who hints at their views of ambition and aggrandizement. They dare not openly stab or burn him; but they raise the outcry of mad dog—vilify him—they give him nick names—they hoot at him as an infidel; deist; atheist; they set the ignorant upon him to abuse his person, character and conduct; they treat him with open revilings, they urge him with clandestine falsehoods, and they interdict him as far as possibly, from all intercourse with society. Then it is that they exult, when their secret lies have ruined his character, and their open denunciations have blasted his prospects in society. There are individual exceptions to this picture; but it is faithful as a representation of the body. I know and have felt their unprovoked hostility and their rancorous combinations. Cowardly and cruel, their machination private and their enmity unforgiving. But what earthly reason can a man have to dread discussion, but that his opinions will not bear it? What makes man cruel but his cowardice? Calvin procured Servetus to be burnt to death. Whom did Jesus Christ burn? Yet has that gloomy murderer of Geneva more zealots devoted to his intolerant creed in the United States, than in any other part of the globe. Why? Because it is a fit instrument in the hands of the clergy, in proportion as it is intolerant and unintelligible. Weak minds have a vast opinion of the knowledge of those who pretend to be familiar with truths that appear so mysterious. It is the fetters of mystery that the priesthood, bind and bend the spirit and the consciences of their ignorant hearers. The religion of the gospel is too plain and simple for their purposes; hence their ardent efforts to establish their own mysterious creed. In what country has it been, that the priesthood as a body have not been cruel, and persecuting, dreading contradiction, hating discussion, and holding every doubter as a concealed enemy? They are so here.

Fellow Citizens—The Presbyterians of these states, the Congregationalists, the Seceders, and in some places the Baptists, dragging after them the timid Episcopallians, have combined, and for many years, have been steadily prosecuting the following schemes, with a perseverance and devotedness worthy of a better cause. They are steadily aiming at a **CHURCH ESTABLISHMENT**; at an *alliance between Church and State*, so as to bring the civil power in aid of their own plans of aggrandizement.

They are steadily aiming by their pamphlets and their preaching, to establish the religious obligations of paying **TITHES OF ALL YOU POSSESS; IN STRONG HOPES OF PROCURING THIS SYSTEM TO BE ESTABLISHED BY LAW.** This will render them not only wealthy, but independent of their congregations, whom they consider as by right dependant upon them; assuming openly the character of God's viceregents, and branding an opposition to their ambitious designs as blasphemy. *They are STEADILY AIMING TO OBTAIN THE ENTIRE CONTROL OF EVERY SEMINARY OF EDUCATION THROUGHOUT THE UNITED STATES,* claiming the exclusive superintendence of them as a matter of right. This is done with the view of infusing into the minds of the rising generation an implicit reverence for the priesthood and an attachment to their views and interests.

They look with a jealous eye at every scientific discussion; prohibiting as far as they dare all investigations that do not harmonize with their own theological creed. The interference has been recent and violent, with respect to physiological zoological or geological discussions.

No printer, no editor of a scientific journal, dare insert an article in favor of any opinion which the clergy have pronounced heterodox. **FANATICISM HAS COMPLETELY CLIPP'D THE WINGS OF SCIENCE IN THIS COUNTRY!! THEY HAVE ORGANIZED A STUPENDUOUS SCHEME OF RAISING A PECUNIARY FUND, TO UPHOLD THEIR PRETENSIONS, BY PICKING THE POCKETS OF THE PEOPLE,** under some or under all of the following pretences.

THE EDUCATION OF FIOUS YOUNG MEN, (as they are called) to the ministry. That is, taking those who ought to be tillers of the ground, and ha-

ing them, by a theological education, as slaves for life to the propagation of those tenets, by which the interests and the views of these sects are best promoted. After having been thus educated, apparently at the expense of these sectarians, and really by the means of the funds extracted from the *FOLLY, THE INDOLENCE, THE TIMIDITY*, or the good nature of the public, they hold themselves bound to the doctrines, and the interest of their preceptors, and become the standing army of the church militant. The *ESTABLISHMENT OF MISSIONARY SOCIETIES*, to furnish the East Indians and the American Indians, the Australasians, and the Africans, who could neither speak the language to their hearers, or make themselves understood. The subscribers to these institutions, seldom or never look after the sums they subscribe, which are under the absolute control of these manufacturers of missionaries;—whose object is not missionaries so much as men devoted to their interests when they shall come out in favor of a church establishment and tythes.

Societies to make ministers of individual congregations trustees for life of these missionary societies; and of course to have a voice in disposing of the sums thus elicited from the people's pockets. What the missionaries are, and how they live when they use the means, I hope some one will show by exhibiting the style of luxury of the Serampoor missionaries.

PRAYER MEETING SOCIETIES—which by means of the weak and credulous females who attend them, furnish the priests with a sure source of influence and information over the domestic concerns of every family.

Female benevolent and missionary societies, female mite societies; for no sum is too small for their acceptance: *Juvenile societies* for children, who are cajoled out of their 6 cent and 12 cent pieces, cheated out of their ginger-bread money, to give these institutions of which they hardly know the name. No sum is too small for acceptance, and no plan too mean to acquire it. *Missionary fields* of corn, wheat and potatoes; *missionary hog societies*, *missionary rag-bag societies*, and *missionary scrap societies*. All means of scraping together money, the most trifling and contemptible, are employed by these men; not individually, but corporately and *en masse*.

But their most profitable concern is that of becoming authors, printers and booksellers. Composing, praising, recommending religious tracts, sermons and almanacs. The Bible society interfering with the regular printing trade cannot have less than one hundred and fifty thousand dollars engaged which brings a good interest to the persons who conduct it.

Such are the means of satisfying the craving for *Money, Money, Money*, employed by this ambitious, avaricious, and crafty set of men. In all other respects, they are no more devoid of useful knowledge than any other class of persons in the community. But they act in concert; they throw their

fetters over the minds of the people—have cowed the spirit of the community—the literary classes are compelled to succumb to them, they look forward to the day when they shall govern the Union to their own manner, and in mean time, take good care to plunge their hands deep in the pocket of those whom they can flatter and frighten into acquiescence and submission.

SHORT SERMON.

BY REV. WALTER BALFOUR, A. M.

"Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."—*Prov. xvi. 4, 5.*

It would be difficult to express in words, a more obvious contradiction, than is contained in these two verses. In the first, we are expressly prohibited from answering a fool according to his folly; and in the last, as expressly commanded to answer a fool according to his folly. He must be a nice casuist, who in this case, can define how a wise man can answer a fool. If he answers foolishly, an offence is committed against the prohibition; and if he answers wisely, he offends against the command.—The prohibition is—"Answer not a fool according to his folly."—The reason assigned for this is proper—"lest thou be also like unto him." But the command is at war with the prohibition—"Answer a fool according to his folly." The reason assigned is—"lest he be wise in his own conceit." How talking foolishly to a fool, will prevent him of having a good opinion of his own wisdom, is not easily perceived, nor does it seem consistent with propriety. We offer the following as tending to shed some light on the passage.

In Bishop Bull's life written by Mr. Nelson, p. 81, a Quaker challenged the bishop to talk scripture with him. Mr. Bull accepting the challenge, required the Quaker to reconcile the two verses before us. The Quaker perceived the contradiction: "Answer a fool" and "answer not a fool according to his folly," but replied "that Solomon never said so." Mr. Bull then referred to the very words. Upon seeing them, the Quaker being astonished and mortified, replied—"Why, then Solomon is a fool." The Quaker was correct in his first reply, for Solomon never said so. This will appear from the following different reading, preserved by the Syriac version. The two verses stand thus:

"Answer not a fool according to his folly; lest thou also be like unto him.

Answer a fool according to thine own wisdom: lest he be wise in his own conceit."

In confirmation to this reading in the Syriac version, it may be added that the ancient Hebrew copy of the Chaldee paraphrase, had the very same reading. See Dr. Kennicott on the Hebrew text, who accounts for the alteration in the passage, in the following manner. "And as the Heb. Mss. afford proof, that a word has sometimes been taken in carelessly from

the line above; so the last word of the first Hemistich in the second verse, is here taken in, improperly from the end of the first Hemistich immediately over it, where the same words preceeding and following, might more easily mislead the eye of the transcriber." Similar mistakes often occur now, in copying a piece of writing. But who concludes from this, that such a mistake invalidates the whole writing, and changes it into falsehood or nonsense? In concluding it may be remarked, first, Infidels hold up the bible to ridicule, on account of the contradictions which they think appear in it. They seem glad to find any thing which has the appearance of this, to justify their objection to it. But their candor may be appealed to, whether the bible ought to be blamed, for the contradiction which appears in this passage; and if this contradiction in the English version is removed, by ascertaining what were the words of the Holy Spirit, are they sure, that every other thing to which they do object, may also be removed? Limited as our knowledge is, we do know, that many of them can be rationally and satisfactorily removed, and have only given the above as a mere specimen. Second, from this passage, as it stands in the common version, some have thought themselves justified in talking foolishly with a fool. By so doing they have become—"like unto him." But the passage, when correctly understood, teaches us to answer a fool according to our own wisdom, which if we are wise will be in such a way as to make him like unto us.

FALSE TEACHERS.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter ii: 1.

As the different periods of the world have rolled along, false prophets have appeared among mankind: their object has been to delude the people and aggrandize themselves. To effect these, their ingenuity has been exercised to the utmost. Various arts have been employed, and with an astonishing degree of success. It is, therefore, absolutely necessary that we should have such rules as shall enable us to distinguish between prophets sent from God, and those who send themselves. There will be no difficulty on this subject if we attend to the distinctive traits in false prophets which is pointed out in the Bible. To a few of these we shall now direct the attention of the reader.—We will then be able to know who are the false teachers by comparing them with the rules laid down.

1. False teachers effect their work in a private way, for they are ashamed of proceeding in a bold, open and fearless manner, as if sensible of their own insincerity, and the weakness of their cause. In Jude they are thus described: "For there certain men creep in unawares, as Paul says, (for of this sort are they which creep into houses, and lead away

live silly women, laden with sin, led away with divers lusts.' But of all the descriptions ever given, we shall find the best drawn by that masterly teacher, who spoke as never man spoke. 'Beware of false prophets,' said he, 'which come to you in sheep's clothing, but inwardly they are ravaging wolves: ye shall know them by their fruits. Do men gather grapes from thorns or figs of thistles? Matt. vii. 16. Now when we see men creeping into houses at improper times, and leaving tracts or endeavoring to urge such sentiments as are entirely contrary to the belief of those among whom they go, we may rest assured that such are false teachers. Who take this course, it may be asked? We leave the reader to answer the question from their own observation.

2. False teachers, 'bring in damnable heresies,' or as it might be more correctly rendered, 'heresies of destruction.' The word heresy originally meant the same as the word sect. But these men introduced damnable heresies. The expression is very strong, and hence we are led to enquire what doctrines they preached, that could be so bad as to deserve such an epithet. We are informed in the following declaration, 'even denying the Lord that bought them.' Here was the heresy. Now it must have been true that Jesus had died for these men, and bought them with his blood, or they could not have denied him. Their wickedness could not destroy this fact. Now that there are some that deny the Lord that bought them is very evident. To deny that Jesus 'tasted death for every man,' is to be guilty of this heresy.—So to deny the final salvation of the whole human race, is to be guilty of bringing in damnable heresies. Jesus said, 'If I be lifted up will draw all men unto me.'—Paul says God 'will have all men to be saved and come unto the knowledge of the truth.' But there are many who deny this, and they are therefore false prophets.

3. False teachers, in the days of Peter, spoke 'great swelling words of vanity.'—They said much but it was mere vanity. They endeavored to impress upon the people that they were very learned and wise, and therefore, if they would know the truth, they must submit to be led by them. We admire the declaration of Paul to the Corinthians, 'In the church' says he, 'I had rather speak five words with my understanding, than by my voice I might teach others also than ten thousand words in an unknown tongue,' some preachers are in the habit, even in this enlightened age, in making up in quantity, what is wanted in quality in their discourses, the people hear, but go away less instructed than when they came; for many ideas which they had before are now in a confused state, and they are almost disposed to believe, either that there is no truth, or no means of arriving at a knowledge of it.

4. False teachers make merchandise of men. Peter, doubtless, had seen such conduct in his day. We wish it had ended with the apostolic age: but we see

with regret that there are men now who are base enough to pursue the same practice. The whole missionary scheme is now a business, a traffic in the souls of men. We are pained at the heart when we see the deceptions daily practised upon the people by men who professes to be godly and devoted to religion. Souls of men are even rated at a stipulated price; so much money must be obtained or they will go to hell. Abominable!—Prices vary according to the exigencies of the times. Men come before the public in the sacred temples devoted to God, and unhesitatingly beg for money to convert the heathen, and to deliver them out of the hands of their angry Maker! Immense sums have been given for this purpose. But what surety have such contributors that the money has been devoted to the purpose for which it was given? None. This traffic is wicked in the highest degree; for it directs our attention to the ends of the earth, when we should be looking at our own neighborhoods. Many persons will give to missionary societies, who will spurn a beggar from their door. Many will give, too, who are unable or unwilling to pay their honest debt. Thus community is deceived by false prophets, and it is time such enormous evils should be pointed out.

5. In Peter's day false teachers 'spoke evil of the things they understood not.'—Doubtless, they spoke against christianity and against the apostles, and all the while they were utterly ignorant of the beauty and the excellence of the one, and the sincerity and the devoutness of the other.—It is so now. Many speak against the doctrine of impartial grace, and against its advocates who know nothing about either. They are not only ignorant, but evince a determination to remain so.—They 'love darkness rather than light.' Although light is increasing all around them, yet they close their eyes. But such a state of things cannot last long. Those who will not see will be brought to the light, and knowledge will be increased. We have uniformly found the most inveterate and obstinate opposers among those who were the least informed on the subject.

There are many other traits in the character of false teachers; but we have pointed out enough for the present. We sincerely hope that the reader will examine the subject for himself. Let him remember that real worth is modest and must be sought for, while false teachers are constantly recommending themselves, and hence, 'many follow their pernicious ways by reason of whom the way of truth is evil spoken of.'—*Religious Eng.*

From the London Crisis.

ALARMING SYMPTOMS IN CHURCH & STATE. TITHES.

Tithes, under any name and in any shape, are forever at an end in Ireland, in which there are, according to the official report, 1305 beneficial clergymen, 2312 parishes, 14,633,478 cultivated acres. 1-

000,000 of which are tithe free. The breath of life can never be infused into this lifeless corpse! All that is now doing by government is political galvanism.—The people on the confines of Dublin, Wicklow, and Kilkenny, met on the 2d and entered into very strong resolutions against all landlords who shall pay tithes. One of the most decisive and startling resolution was "that no laborer would work for any such proprietor." In consequence of this resolution being carried into effect, Lord Cloncurry, Mr. Read, Mr. Graydon, Mr. Conelly, and Mr. Bourne, were immediately placed in very humiliating circumstances.

Mr. Bourne horses the mail along a part of that line of the road and keeps sixty horses for the purpose. There is not one person who will look after the horses except the agent, so that the animals are almost starving—the hay is uncut, the foreign supplies are cut off by the anti-tithe party. This will be a new way of stopping the mail. On the 3d instant the mail had to wait while the guard and coachmen harnessed the horses themselves.—Lord Cloncurry's crops are uncut and his cattle unattended, except by his own servants. The peasantry and farmers are determined to compel landed proprietors to cease from paying tithes, and there is no doubt but that they will triumph over government, who will try to compel the payment of tithes.

If what is called infidelity were the cause of all these disturbances, dissensions and strifes, what a hue and cry would echo through the religious world! "Away with these infidels from the earth, it is not fit that such fellows should live!" But all these strifes, contentions, ill blood and injuries, are occasioned by religion, which should produce peace and good will—what a failure! Whether such a religion will stand, if tithes are abolished, we cannot say, but sure we are that the tithes in Ireland are substantially abolished forever. For the misinformation of men, the Church is called the established Church; it would be much more correct to call it the tottering church. Seceders from the church in Ireland having succeeded there in abolishing tithes, seceders in England will follow their example. The church is indeed in danger now!

BAPTISTS IN N. CAROLINA.

We cut the following paragraph from Dr. Ely's paper. 'It will not be proper to doubt its testimony, when it is given, in effect against his own cause. Will the Baptists in the North eventually follow the example of the Baptists in the South? Trumpet.

"A Baptist Association met in Orange county, N. C. not long since and passed the following resolution: 'On motion, resolved that this Association disapprove the societies of the day, viz: The Bible society, the Temperance Society, the Tract society, the Sunday school society, the Missionary society, the Baptist convention, and all religious newspapers.' It passed almost unanimously."

[From the Sentinel and Star in the West.]

EFFECTS OF ORTHODOXY.

I have read in your paper many instances of derangement occasioned by the preaching of endless misery; and am sorry that I have to add another to the long catalogue. Instead of the common doctrines of the day making people better, they have a tendency to make them worse—instead of curing a diseased mind, administer poison to a sound one.

The subject of the following remarks is my own wife. Previous to her entering any particular system, she was a kind and affectionate companion, a good and prudent wife: but O, what has reputed orthodoxy done! The promulgators of that horrid dogma discovering that she professed no particular creed, beset her on every side, telling her that she must believe and be baptised, or be eternally damned—that I was going to hell—that Universalism led to hell, &c. Such kind of talk much confused her, and rendered her very unhappy. She became an altered woman—her affection for me and her children seemed much cooled: every thing now, in her view, went wrong,—she, however, for a time, hoped and prayed that the Lord would convert me; but at length gave me up as lost. She then thought that her children would suffer—that all of them were bad. Reason at length partially forsook her. she thinks she must do much for the support of her children—and yet does almost every thing contrary to what she ought to do. For six months past she has been entirely deranged. This state of things has been produced by the God-dishonoring doctrine of endless misery.—The priests, by repeatedly telling her of the awfulness of her situation, frightened her out of her right mind, into their abominable dogmas; then told her I was an enemy to religion, and was destined to Hell. These things destroyed her confidence in me, as her husband, which never could be regained. Peace and happiness as a consequence, have now deserted our once cheerful and flourishing family.—Now, if people are to be rewarded in another mode of existence for the deeds of this life, who, think ye, deserve more severe punishment than those who destroy the peace and harmony of families? Let such fanatics answer.

Can the enemies to the universal and unchanging goodness of God, point their finger to one instance, where the preaching or believing of Universalism had driven one individual to insanity and suicide? They cannot. If they could what would they say?

The advocates of Satan's perpetual reign say they are doing much good; I should like them to prove it. They compass sea and land to make proselytes, and when they have made them, they are two fold more the children of Hell than themselves. "By their deeds ye shall know them."

J. W.

South Bloomfield, Oct. 8,

CABALISTIC.

We hear a good deal of whining in the pulpit about *carnal reason*, the danger of its exercise, and the necessity of discerning things spiritually. This we confess, is all mystery to us, and smacks not a little of clerical cunning. It requires no great stretch of the fancy to conceive the cause of this deep and settled hostility on the part of Orthodoxy to the use of that faculty in man which alone is competent to distinguish truth from error.

DISORDERED PASSIONS.

There is nothing, perhaps, which contributes more to health and longevity than the proper regulations of the passions.—The animating affections—as joy, hope, love, &c. when kept within proper bounds gently excite the nervous system, promote an equable circulation of the blood, and are highly conducive to health; while the more violent and depressing passions, as anger, ambition, jealousy, fear, grief and despair, produce the contrary effects, and lay the foundation for the most formidable diseases. In the instances of the Emperor Valentinian the first, Wenceslas Matthias Corvinus king of Hungary, and others, a violent fit of anger, as history informs us, caused very speedy death.

Jour. of Health.

[For the Anchor.]

ON PROFANITY.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."

It is strange that persons professing to believe the word of God contains all the rules and precepts which are best fitted for leading mankind in the direct path of bliss beyond the grave, can yet so far deviate from their professions as to suffer themselves to use profane and improper language. I am led to make a few remarks hoping that the simple and unadorned manner in which the subject will be treated, may not only afford a reason why it should be read, but also lead to a careful reflection upon the subject. In the first place, profanity is entirely useless since we are unable to "make one hair white or black." And it is also useless, because the bare fact of its being prohibited, shows that conversation can be carried on, irrespective of it. In the next place, its habitual indulgence, unfits those accustomed to use it, for any religious thoughts, which may be calculated to produce future advantage: for as long as the name of God is used irreverently, no desire is manifest for a reformation and consequently no effort is made. Again, this vice tends to debase the character of men, instead of exalting it, and for this plain reason, that character is formed in youth, and becomes fixed at an age when usefulness should be the aim of all—useful to themselves and useful to the world. This damp upon respectability is attended to but in a small measure, that its very nature requires that it should be. We should

"abstain from all appearance of evil" and "ever follow that which is good, both among ourselves and to all men." Here I make a remark which necessity and a desire to do good obliges me to notice. Universalists some times use profane language. Now, how does this seem to comport with their professions? Badly indeed. Their creed, (the bible) says "swear not at all." To conform to this we must break off, if addicted to the practice.—Profane swearing leads to other vices, and for this reason, "if the fear of God" and the punishment which will certainly entail upon them addicted to the practice, are not sufficiently strong to exert salutary influence, then what will? Should such persons be entitled to the offices of trust and responsibility, who profess to believe the gospel which is "glad tidings of great joy to all people?" Certainly not, for as they are commanded to "be just men, relying in the fear of the Lord." We are in a degree amenable should such men be placed in office. I said before that profanity leads to other vices—it should be remembered that man is a creature of imitation, and should he see this vice backed up by men high in public opinion, it would have a bad influence upon community generally.

N. C. B.

REFORM IN ENGLAND.

The following is a set of questions, which has been adopted very generally, by the Reformers of England, to be put to candidates for seats in the Reformed Parliament:

1. Will you vote for a bill to empower the people to elect their representatives every third year?
2. Will you vote for the EQUAL distribution of the elective franchise, throughout England, Ireland and Scotland, extending the right of voting to all payers of soil and lot?
3. Will you vote for the total abolition of TITHES?
4. Will you vote for the repeal of the tax on malt, and duty on soap?
5. Will you vote for the repeal of the whole of the assessed taxes?
6. Will you vote for total repeal of stamp duties of every description?
7. Will you vote for the abolition of the duty upon every variety of imported foreign grain?
8. Will you vote for the abolition of the slave trade?
9. Will you vote for the abolition of the punishment for death, except in case of murder?
10. Will you vote against a renewal of the Bank of England, and the East India Company?
12. Will you vote against granting supplies if a war should be declared with the view of enforcing the principles of legitimate monarchy in foreign countries?

DR. ADAM CLARKE.

The celebrated Dr. Adam Clarke, died of cholera near London, on the 30th of August, aged 69. Dr. C. was a Wesleyan Methodist, and one of the heads of the conference.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, NOV. 3, 1832.

RELIGION A MATTER OF TASTE.

The Troy Press, a paper lately established in this city and professing "to advance the mercantile, manufacturing, and mechanical interests of the city of Troy, and to promote the cause of religion and sound morals" and edited by Wm. Yates, Esq. has a notice to correspondents, concerning which we shall take the liberty to make some comments. In noticing his correspondents in the 10th number he thus writes, "two communications in blank verse are received, 'M—n' and 'Epsilon.'—The latter shall appear in our next. The former is under consideration. Its conclusion appears to us (if we are wrong, its author, and we do not know who he is, can easily set us right) to smack of 'Universalism,' a kind of sentiment which, however it may be disguised under the mask of devotion, we shall not permit to be smuggled into the Troy Press."

It appears from this that our Br. Editor tries religious sentiment by the taste, and if they have a particular 'smack' he knows at once under what head to class them. We have often heard it asserted that the particular doctrines to which he subscribes, not only *tasted* but also *smelt* of brimstone, and when we have heard such expressions made use of, we have generally considered the language metaphorical, a figurative way of intimating how strong their doctrine was. But if, as the editor observes, he can 'smack' a religious sentiment, we do not wonder at his rejecting the communication of 'M—n' for if he could not at once classify it, yet of one thing we are very sure, if it approached at all to 'Universalism' it never could have that savoury flavor in which he delights and consequently he could at once determine that the dish was unfit for the palate of his readers.

The best of the story yet remains to be told.—We have another correspondent, his "fair Dorothy" whom he thanks for her poetical effusions. But the fair Dorothy has played him a foul trick. She has palmed upon him a piece of poetry as original, which has sometime since appeared in print, and horror of horrors! it is the production of an Universalist, and published in the Universalist papers. How could our worthy brother editor be so much deceived as to insert this poetry? Was methinks a manifest want of taste? Or did the dish appear more palatable because dressed over by a lady's hand? Or had he caught a cold and was his palate down? We are at a loss to devise the true reason, but hope, he will recover his taste, and if a line, nay a word should not have the true brimstone smack, to reject it without ceremony. He must remember that he caters for the P—n public and if he does not give them their meat in due season, and that kind which their appetite craves, they will no longer patronize him. We beg him earnestly to take this matter under consideration.

RELIGIOUS NOTICE.

The senior editor will exchange pulpits with Br. J. C. Newell of Stephentown, the 4th Sunday in November.

DR. ELY'S OPINIONS.

The editor of the Religious Enquirer has recently addressed a letter to Dr. Ely of the Philadelphia, requesting him among other things, to give his opinion relative to the number of those who will be made miserable in an other world.

In reply the Doct. holds the following language: "The number of persons of the human family who will be finally lost, or enter into a state of endless punishment has never been revealed to any one. We may have our opinions on that subject, but we cannot contend that they are founded on any firmer basis than that of human reasonings and probabilities. The writer of these few lines is satisfied in his own mind that ultimately much the largest portion of the human family will be saved; but for this tenet he adduces no direct divine testimony."

We should really be pleased to know the process of reasoning by which the Doct. comes to this conclusion. We are the more anxious upon this point from the fact that we are utterly unable to conceive how a sound Presbyterian can hold such an opinion or arrive at such a conclusion without departing from some of the most important of their articles of faith.

We had always supposed the doctrine of evangelical repentance, one of the most important in their faith, and we have often enough heard it asserted by Presbyterians in no very doubtful terms, that no man can be saved who does not repent, but that hopeless and eternal despair will be the portion of each and every one who does not believe on Christ, and exercise true and genuine evangelical repentance. Now can Dr. Ely really believe that the largest portion of the human family will thus repent and believe? Suppose we were to take the past and present for our guide in this matter, and form our opinion upon the supposition that none can be happy in another world but those who repent and believed in this. To say nothing of more than four thousand years which elapsed before the coming of Christ, we look back through the vista of more than eighteen hundred years that have gone into eternity since his mission, and among all the vast multitude of human beings who have lived on this earth, probably not more than one out of ten has ever heard of a Saviour or known the meaning of the word repentance. We look over the face of the world in the present day and but a small portion of the human family are believers in Christ, or have heard of evangelical repentance. Upon what principle then we ask, can a man who believes none can be saved but those who repent here come to the conclusion that a large majority will ultimately be saved? We have seen a calculation which was made out a few years since by an eminent orthodox divine, which differed widely from this.

He estimated the present population of the earth at eight hundred millions. Of these two hundred millions lived in christian countries. One hundred millions of those were professors of religion; of whom fifty millions were professors of a false or hypocritical professors of the true, leaving but a remnant of fifty millions, or one in sixteen to be saved. This was orthodoxy ten years ago, but what a falling off is here! Now Doctors of divinity consider it no crime on the strength of human reasoning to believe in the salvation of much the lar-

gest portion of the human family without being able to give in proof any direct divine testimony.—We can hardly refrain from exclaiming well done good and faithful servant! Ye have made no mean progress, and if ye keep on we soon find you engaged in the cause of universal salvation. But the question returns upon us upon what principles could the Dr. come to such a conclusion? The only reply we can give to the question is this: We suppose the Dr. laid aside his creed and reasoned from the character of God and his parental relation to the children of men.

But even on this ground his conclusion is imperfect for the same principle which will prove the salvation of much the largest portion of the human family will prove the salvation of the whole. It appears to us utterly impossible to invent a process of reasoning which will save a majority of mankind which would not save the whole. It is an indisputable fact that all men are sinners, and if any man will tell us a method which will save the largest part, we will tell him of one that will save the whole; and it shall be the same method.

One thing more and we are done. Dr. Ely believes that much the largest portion of the human family will be saved, but cannot give any direct divine testimony and yet this same doctor complains of Universalists, for believing all will be saved when they give the 'direct divine testimony' that he will have all men to be saved.' The Doct. would confer a great favor on us if he would inform us what are his reasons for believing in the salvation of the largest portion of the human race.

W.

IMPRISONMENT OF AN EDITOR.

We copy the annexed article from the Hartford Times, a political newspaper. Mr. Barnum who was sentenced to imprisonment, is the editor of the Herald of Freedom. Of his character we know nothing, nor are we acquainted with the circumstances out of which the prosecution arose.—But we know something of bigotry and intolerance—we have seen the tender mercies of the disciples of Calvin; and when we read that "no less than eight priests" were present at the trial, "filling the bar and the seat of justice," we are not astonished at the verdict. It may be that Mr. Barnum is guilty—we do not say that he is not—and if he be he must meet the recompense of reward. Yet Calvinistic justice to heretics is usually vindictive. The Doctors of Divinity believe that God gives a long credit to the sinner and compels him to settle his accounts only in another world. Yet they will never imitate their deity in this particular. If an offence be committed against any of their "chosen few," punishment, immediate and to the full is called up and executed. They give no credit. If we could detect them occasionally in a little leniency, we should have less doubts of the sincerity of their professions as to the postponement and post mortem punishment of guilty men.

P.

We learn from Danbury that at the late session of the Superior Court, in that town his honor Judge Daggart presiding, P. T. Barnum, esq. editor of the Herald of Freedom, was tried and convicted for an alleged libel on Mr. Seth Seely, of Bethel. The Judge sentenced him to sixty days imprisonment in the common jail, and to pay a fine of one hundred dollars

with the costs of suit.

We understand that the cause is to be reported at length, and we shall take an early opportunity to give the particulars to our readers. The charge of the Judge was, we understood without any surprise, very pointed against Mr. Barnum. A correspondent writes us that there was no less than eight priests present at the trial sitting the Bar and the seat of justice. It is well known that this class of persons have no particular friendship for Mr. B. who is the sworn and uncompromising enemy of every thing that partakes of bigotry or church and state influence.

Of the merits of this case we pretend not to judge. His conviction, we do not consider as operating at all to the prejudice of Mr. Barnum, nor does the result surprise us. We remember that Seleck Osborn was thrown into prison in former years, and in our time, Danford Richmond has been unjustly plundered of his property and persecuted by federal hate.

The last Herald of Freedom contains an article on the subject, from which we make the following extract:—

A VOICE FROM THE PRISON.

“What! the editor of the Herald in prison! Yes, kind reader; it is not less strange than true. We were tried before the Superior Court in this town on Thursday last, for an alleged libel against one Seth Seeley, a Presbyterian fanatic, in Bethel; in which he was charged with inhumanly cheating a poor lame and destitute orphan boy out of \$17, by taking advantage of his necessity and buying from him a good note, worth *forty two dollars*, for only the small sum of **TWENTY FIVE DOLLARS**, and also with taking usury, or in other words, for *skavings notes* at an unlawful interest, in several instances. The testimony in the case was taken down at length, by Wm. H. Holly editor of the Stamford Sentinel, and as soon as it is published in his paper, we shall transfer it into our columns, that the public may judge whether or not we are entitled to the sentence rendered against us. We received the sentence from Judge Daggett on Friday morning last, of imprisonment in a common jail sixty days and a fine of \$100.

HINGHAM, Mass.

Rev. A. A. Folsom, of Freeport, Me., has accepted an invitation to become the Pastor of the Universalist Society in Hingham, Mass. and will remove to that place in a few weeks.

ANECDOTE.

The new church of a small society was in building, when one of the members remarked that it was too costly. “Aye, that it is, and I am mistaken if it don’t bring more repentance than can the minister of the parish,” replied a by stander.

A State Convention of Universalists was formed in the state of New Hampshire on the 25th ult.

RECENT OBSERVATIONS—No. II.

On my leaving Albany last Sunday afternoon, I found myself comfortably seated in a stage coach, with eight persons besides myself, most of whom were inclined to be sociable, and even before we were yet under way, several subjects were introduced, considered and disposed of. It so happened as we left the city, the different congregations were returning from Divine Service. Every person who has spent a Sunday in Albany will know that the meeting going people of that good old Dutch city make a respectable appearance upon a Sabbath. This circumstance afforded a grand theme for conversation, and presented an opportunity at once to test the religious views of our party; an opportunity which I was anxious to see presented. As the subject of religion was introduced, a ray of interest and anxiety appeared to rest upon every countenance. By this time, the “*tug of war*” was fairly commenced. An elderly gentleman, the oldest of our company, had fairly “*taken the floor*.”—Orthodoxy had lost none of her charms with him; he dealt out *Hell and Damnation* without measure, for a short time, when he was interrupted by a young gentleman who had heretofore remained silent, when the following conversation, as near as I can recollect, took place:

“Blessed be God,” said the old gentleman, “the lord is working a mighty work by his spirit throughout the country.—Wherever I go, I see scores of perishing immortal souls daily converted to God.”

The young gentleman was pleased to hear that a reformation was taking place in Albany, for he knew of no place where it was more needed: and continued by saying that there was something singular about the wonder-workings of the holy spirit. He said he was well acquainted with the Presbyterian mode of reformation; that he had seen “scores of converts” come forward, and relate their experience; and was received by the church as the “genuine article” when the very men who had duped them, would not receive their word in temporal affairs for the value of a sixpence.

The old gentleman said he generally had sufficient evidence that the finger of God did the work in all revivals he had seen, and it would generally do to take such into the church.

Our young friend said, the best way to test the genuineness of these whirlwinds of fanaticism was time. He had generally

observed when the revivals died away, that there was a wonderful falling off, among the saints.

The old gentleman admitted that some proved to be hypocrites; which was a great barrier to the prosperity of God’s kingdom.

But sir, said our Universalist, it is not the work of the Lord to make men hypocrites.

Our Orthodox said it was not, but as far as his experience had gone, when the Lord was doing a good deed for mankind, the Devil always came among them, and raised an opposition, and thereby frustrated God’s works.

Universalist—Is it not a little singular that God and the Devil should work so near alike; producing the same feelings of conviction and conversion, that you old saints who have been serving God these forty years, are not able to distinguish which is the work of God and which is not. How large a portion do you think generally prove hypocrites?

Orthodox—In some cases there may be half; and in others there may be not so many.

Universalist—Now you say these revivals are the work of the Lord; might I not with as much propriety say it is the work of the Devil.

Orthodox—You might call it so if you please; but I would not dare say so for the world.

Universalist—You acknowledge that half prove hypocrites; now according to your own argument, have you any more evidence to prove that revivals are any more the work of God, than they are the work of the Devil.

Orthodox—You may say what you please about it, but I say it is the work of God. I am perfectly disgusted with your argument; I never in my life was in company with a Universalist, but he was warring with God, and making out his works the works of the Devil.

E. F. M.

ANECDOTE.

A plain unlettered man from the back country in the state of Alabama, came to Tuscaloosa, and on the Sabbath went early to church. He had been accustomed to attend meetings in school houses and private dwellings where each one appropriated to themselves the first convenient seat they found unoccupied. He selected, therefore, a seat in a convenient spot, and waited patiently the assembling of the congregation. The services commenced. Presently the music of a full

toned organ burst upon his astonished ear; he had never before heard one. At the same time the gentleman who owned the slip came up the aisle, with his lady leaning upon his arm. As he approached the door of the slip, he motioned to the countryman to come out in order to give place to the lady. This movement the countryman did not comprehend, and from the situation of the gentleman and lady, associated as it was in his mind with the music, he immediately concluded that a cotillon or French contra dance was intended. Rising partly from his seat, he said to the gentleman, who was still beckoning to him—"Excuse me sir, if you please, I DON'T DANCE."

WOMAN.

The Countess of Blessington, in her Journal of conversations with Lord Byron, has the following remarks:

"How few men understand the feelings of women! Sensitive and easily wounded as we are, obliged to call up pride to support us, in trials that always leave fearful marks behind, how often are we compelled to assume the semblance of coldness and indifference when the heart is in floods; and the decent composure, put on with our visiting garments, to appear in public, and like them, worn for a few hours, are with them laid aside; and all the dreariness, the heart consuming cares, that women alone can know, return to make us feel, that though we may disguise our sufferings from others, and deck our countenance with smiles, we cannot deceive ourselves, and are but the more miserable from the constraint we submit to. A woman can only understand a woman's heart—we cannot, dare not complain—sympathy is denied us, because we must not lay open the wounds that excite it, and even the most legitimate feelings are too sacred in female estimation to be exposed—and while we nurse the grief that lies too deep for tears, and consume alike health and peace, a man may, with impunity, express all, nay, more than he feels—court and meet sympathy—while his leisure hours are cheered by occupations and pleasures, the latter too often such as ought to prove how little he stood in need of compassion except for his vices."

CHARGE OF LIBEL.

The Rev. John Reynolds, a clergyman of the Presbyterian persuasion has been arraigned before the Municipal Court at Boston, on an indictment for a libel on the Rev. Wm. Ames, an Indian preacher who has succeeded in making some noise in the world. The libellous matter was published in the Boston Commercial Gazette, and accuses the said Ames of being a deceiver and imposter, and guilty of several nefarious deeds, as appropriating money collected from charitable persons for selfish purposes, to his own use, buying lottery tickets, &c.

PERSEVERANCE.

I recollect, says Sir Jonah Barrington, in Queens county, to have seen a Mr. Clerk, who had been a working carpenter, and when making a bench for the sittings of justices at the court house, was laughed at for taking particular pains in planing and smoothing the seat of it. He smilingly observed that he did so to make it easy for himself, as he was resolved that he would never die until he had a right to sit thereon, and he kept his word. He was an industrious man; honest respectable and kind hearted. He succeeded in all his efforts to accumulate an independence; and he did accumulate it, and uprightly. His character kept pace with the increase of his property, and he lived to sit as a magistrate on the very bench that he had sawed and planed.

SPANISH CHURCH ESTABLISHMENT.

The Spanish Church rejoices in 58 arch bishops, 634 bishops, 11,400 abbots, 948 chapters, 127,000 parishes, 7000 hospitals, 23,000 fraternities, 56,000 monasteries, 125,000 convents, 312,000 secular priests, 200,000 inferior clergy, 400,000 monks & nuns.—*Edinburg Review*.

Worthy of Imitation.—Bishop Chase of O. has resigned his charge, and intends devoting the remainder of his life to the gratuitous preaching of the gospel.

Ask the advice of none whose conduct is not strictly honest; for such is worse than none.

True cheerfulness without undue levity well becomes the followers of the Remer of mankind.

If thou would'st succeed in thy project, conceal thy secret.

LACONIC.

It was a laconic letter from a lady to her husband: I write to you because I have nothing to do; and I conclude because I have nothing to say.

SCANDAL.

Scandal inevitably follows the eagerness of the young to take precedence of seniority.

LETTERS AND REMITTANCES,

RECEIVED AT THIS OFFICE.

N. S. Newark Valley, \$1.50; J. R. do. \$1.50; N. P. P. Barnardstown, Mass. \$2. E. W. Lenoxville \$3. E. S. Hudson print works \$0.75; T. B. Sunderland Vt. \$0.37; N. W. \$1.50; A. C. North Adams, Mass. \$1.17; J. M. do. \$1.50; J. C. \$1. G. B. A. Pittsford, Vt. \$1. J. L. Whitehall, \$1.04; S. C. Skeneateles, \$1. S. F. New Marlboro, Ms. \$1.50; C. D. P. do. \$1.50.

GALVANISM.

The spectacle was truly horrid. When I entered the room where the experiments were to take place, the body of a man named Carter, which had been cut down from the gallows half an hour, was lying on the table; and the cap being removed, his frightful features, distorted with the agonies of asphyxiation, were visible. The crime he had been hanged for was murder; and a brawny, desperate ruffian he looked! None of his clothes were removed. He wore a furian jacket, and drab knee breeches. The first time the galvanic shock was conveyed to him, will never, I dare say, be forgotten by any one present.—We all shrank from the table in consternation, with the momentary belief that we had positively brought the man back to life: for he suddenly sprang up into a sitting posture; his arms waved wildly; the color rushed into his cheeks; his lips were drawn apart, so as to show all his teeth, and his eyes glared at us with apparent fury. One young man, a medical student, shrieked violently, and was carried out in a swoon. One gentleman present, who happened to be nearest to the upper part of the body, was almost knocked down by the violent blow he received from the left arm. It was sometime before any of us could resume our experiments.—*Diary of a Physician*.

Meetings have been held in Boston, N. York and Philadelphia, for the relief of the sufferers of the Cape de Verd Islands. It is proposed to despatch a vessel from Philadelphia, with a cargo of provisions for the sufferers.

MARRIAGES.

In Milltown on the 24th inst. by the Rev. C. F. LaFevre, Mr. Hiram Phillips to Miss Catharine Boomhower.

In this city on the 24th inst. by the Rev. Dr. Butler Mr. Joshua Rathbun Merchant of Albion, Orleans co., to Miss Sarah Cousenhouse of Troy.

In this city on the 24th inst., by the Rev. Mr. Hill, Mr. William Waterman, to Miss Elzira Waterman.

By the same, on the 25th inst., Mr. Oliver Knight Jr., to Miss Philanda M. Eddy, all of this city.

In Pittstown, by Jonathan Bond, Esq. on the 24th inst. Mr. Robert Hunter Jr. to Miss Eliza Brownell, both of Pittstown.

[From the Troy Budget.]

DIED,

At his residence in First street on Saturday last, WILLIAM PEIRCE, Esq. Post Master of this city. Mr. Peirce was one of the earliest and most respectable inhabitants of Troy. He came here when the place was sparsely inhabited. Participating in all the vicissitudes which occurred to the early inhabitants, Mr. Peirce grew up with the place, and won the confidence and esteem of all his contemporaries. He was in truth an honest man. The public opinion on more than one occasion testified to his integrity, and more than once he was selected by that opinion to a responsible station. During three years last past, he has executed the duties of Post Master of this city, to the entire satisfaction, we believe, of the government and of the community.

To his highly estimable widow, and interesting family his loss is severe—it is irreparable. He was indeed a kind husband; an indulgent and most affectionate parent. By his death a social hearth is comparatively desolated, and the felicity of a social circle, whose benign influence was felt far and wide, has been deeply interrupted. Most sincerely do we sympathize with the bereaved family, for by his exit, we, as well as they, have lost a friend.

The funeral of Mr. Peirce took place yesterday. It was attended by a large concourse of citizens, who seemed anxious to pay the last token of respect to one who had been so long and so deservedly esteemed.

POETRY.

LORD BYRON.

Upon his departure from England, Byron wrote the following beautiful and tender verses, which may well stand in comparison with the celebrated lines on a similar subsequent occasion—"Fare the well, and if forever."

"Tis done! and shivering in the gale
The bark unfurls her snowy sail;
And whistling o'er the bended mast,
Loud sings on high the fresh'ning blast,
And I must from this land be gone,
Because I cannot love but one.

But could I be what I have been,
And could I see what I have seen—
Could I repose upon the breast
Which once my warmest wishes blest,
I should not seek another zone,
Because I cannot love but one.

'Tis long since I beheld that eye
Which gave me bliss or misery,
And I have striven, but in vain,
Never to think of it again;
For though I fly from Albion,
I still can only love but one.

As some lone bird without a mate,
My weary heart is desolate;
I look around and cannot trace
One friendly smile or welcome face;
And even in crowds I'm still alone,
Because I cannot love but one.

And I will cross the whitening foam,
And I will seek a foreign home,
Till I forget a false fair face,
I ne'er shall find a resting place;
My own dark thoughts I cannot shun,
But ever love and love but one.

The poorest, vilest wretch on earth
Still finds some hospitable hearth,
Where friendship's or love's softer glow,
May smile in joy and soothe in woe,
But friend or lover I have none,
Because I cannot love but one.

I go! but whoso'er I flee,
There's not an eye will weep for me,
There's not a kind congenial heart,
Where I can claim the meanest part;
Nor thou, who hast my hopes undone,
Will sigh, although I love but one.

To think of every early scene—
Of what we are and what we've been—
Would whelm some softer hearts with woe,
But mine, alas I have stood the blow,
Yet still beats on as it begun,
And never truly loves but one.

And who that dear, loved one may be,
Is not for vulgar eyes to see—
And why that love was early earnest,
Thou knowest best—I feel the most,
But few that live beneath the sun
Have loved so long, and loved but one.

I've tried another's fetters, too,
With charms, perchance, as fair to view,
And I would fain have loved so well—
But for some unconquered spell
Forbade my bleeding breast to own
A kindred care for aught but one.

'Twould soothe to take one lingering view
And blest me in my last adieu,
Yet wish I not those eyes to weep
For him who wanders o'er the deep,—
Though whoso'er my bark may run,
I love but thee—I love but one.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAACK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Baseet, by T. Whittemore.

Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
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Troy, Sept. 29. KEMBLE & HILL.

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No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.
SERMONS.
Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
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CATALOGUE.

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Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Enquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
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Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter
SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
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Parable of the Rich man and Lazarus, by do.
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Universalism not the Devil's doctrine, by A. R. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
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100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

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Troy, N. Y. May 26, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, NOVEMBER 10, 1832.

NO. 20.

WALK HONESTLY.

That ye may walk honestly towards them that are without. 1st Thes. iv: 12.

The persons here addressed are christian believers who dwelt in the city of Thessalonica. Those without, toward whom the apostle exhorted them to walk honestly, were converted Gentiles, and persecuting Jews. They had not as yet been brought within the pale of the christian church, or rather they had not been brought into the light and knowledge and consolation of the gospel. 'They were without hope and without God in the world.' The apostle did not wish his brethren to be in this situation—and requested them to walk honestly toward those who were. True believers had duties and obligations which they owed to those who were destitute of the comforts of the gospel, unlightened, and even opposed to the truth. It was their duty to let their light so shine before men, that they seeing their good works, might glorify our father in heaven. They were under obligation to live in a habitual practice of the gospel graces, that their good example might be of service to those with out. The apostle names several vices which they were bound to avoid—and exhorts them to the exercise of brotherly love—to the study of quietness—to the performance of their own business—to labor with their own hands, as they had been commanded; and the object, of attending to those things, was that their walk might be honest towards those without. Among numerous other obligations binding upon them, an honest deportment towards those without, was the greatest.

There has been for many ages numerous denominations of professed christians each arrogating to themselves the title of 'the church' to the exclusion of all others. As they are the church, and there is no church besides, you must worship by their creed or you are without the church. You must be one of them, believe as they believe, worship as they worship, or you will be infallibly damned. When this is asserted by any class, every man who feels an interest in religious affairs, is called upon to examine the pretensions of such spiritual monopolists. The church of Christ is built on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone—its creed is the bible. As to fathers, councils, synods, and human authority of all kinds,

in this question, they are lighter than vanity. It matters very little who they pronounce *within* or *without* the church. The church, which they control is their church and not the church of God. The authority which they use, is self created authority—and not delegated by the Almighty—and when the church, (any earthly church) claiming divine power, pretends to determine the fates of men, dealing out the mansions of glory to its supporters and the shades of endless misery to all who are without its anti-christian and inhuman pale; this church has deplorably wandered from the meekness and mercy of the gospel, and is awfully and dangerously corrupt. All religious denominations have been too prone to deal dishonestly with those who have been without the pale of their churches. They may be kind and charitable to those of the same faith—they have received from each other that broad mantle of 'charity' which covers a multitude of sins—but their conduct is different towards those who are not of their profession. Too often will they hang out every plausible pretence; every specious guise, to lull suspicion and gain the confidence of those without; while dishonesty is in their hand, and fraud in their heart.

The pharisees of old were great pretenders to religion and holy life. They professed to be the only true church of God; but dishonestly distinguished their conduct towards those who were without their church. They regarded all christians as being an unholy irreligious people; they said all manner of things against them, falsely. They accused our Lord of being a wicked man, and his doctrine as being a licentious doctrine. They did not exactly say that the devil was the first preacher of christianity—but they say the founder of christianity had a devil, that he was a glutton, a wine bibber, and a friend to publicans and sinners. They constantly endeavored to have the idea prevail that christianity had a mean origin, and was supported by the low and vulgar classes of community. That it originated with the son of a carpenter; that its preachers were fishermen, and its hearers publicans and sinners. But all their opposition failed of success; Jesus daily gained new accessions to his number of followers. They must resort to more effectual measures. They had Jesus falsely accused; false witnesses against, and cruelly put to death. Their conduct in re-

gard to christianity and its illustrious founder, was an unbroken chain of dishonesty—and because christians were with the pale of their church. Yet those people were the religious of their day; the most holy pretenders; and the most ready to denounce others as being unholy.—Compared with these people the christians were a prayerless and uncereemonious race. Yet these high and righteous pretenders used the form of godliness as traps to ensnare the simple; by which means they devoured widow's houses; and heaped upon men's shoulders burdens grievous to be borne.

In different ages of the christian church there has been much dishonest walk towards those without. The Catholic and Protestants each by turns have had the power over the other, and have assumed the title, 'the church,' and conducted most dishonestly and inhumanly toward those without. They have abused each other, both in word and deed; and satisfied their unholy spirit in each others blood which has been profusely shed. Protestants have conducted in like manner towards each other. And such has been the lamentable departure from the spirit of the gospel that the history of the christian church is a history of repeated abuses—contentions and blood shed; and in this way, the cause of christianity has suffered more than all the writings of infidels ever did or ever will bring upon it.

How has it fared with Universalists? Have they received honest treatment from those who have considered them without? We have already noticed how our Lord was used, who tasted death for every man; who is to reconcile all things to God; and who promised, if he was lifted up from the earth he would draw all men unto him. Our belief in these and like promises is what constitutes us Universalists; of course he was an Universalist.—He was crucified. St. Peter believes that we ought not to call any man common and unclean; and that 'God is no respecter of persons. Peter was also crucified. Our Lord was crucified about the year 30 on Calvary; Peter in Rome about the year 64. The cause why the first christians were persecuted, is stated by St. Paul in clear language. He undoubtedly knew as he realized a full share of suffering. He says, 'Wherefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, especially of those who believe.'

The cause of reproach brought on the early christians is here attributed to their trusting in a God who was the Saviour of all men.

From the apostles down to the year 553, we find traces of Universalism advocated by some of the most worthy christian fathers—but it had to pass through evil report as well as good. In the year 553 it was anathematized by the fifth general council, which assembled at Constantinople and Universalists were removed from all office: expelled from the communion table and finally banished from the country. The power was now in the hands of the Catholics, and from this time through the dark ages, we are able to find but faint traces of Universalism, and those mostly in those cases where it has been condemned by councils. But soon after the reformation, Universalism again revived and was embraced by many sects, & especially by the Anabaptists who were most cruelly used. They were imprisoned, banished, slain by the sword and burned. This was about the year 1539. That they were objected to, on account of their Universalism is as certain as they were condemned for it in the Augsburg confession.

There was an act passed in the Parliament of England, May 2, 1748, in which those who believed in the doctrine which we now receive, on conviction of the same, were to be committed to prison without bail; and if afterwards on trial, they still persisted in maintaining the doctrine, they were to be punished with death.

The opposers of Universalism have always been the orthodox of their day—whose conduct has been so deeply characterized with a departure from honest dealing and sacred dictates of the christian religion.

It is about fifty years ago, since John Murray, a Universalist preacher, a man whose memory is near our hearts, was stoned in our own city, even while he was engaged in the services of the sanctuary. The history of Universalists from the Founder of christianity down to the present day, is filled with accounts of the wrongs and abuses which they have met with from their religious antagonists.—And the pens of some historians seem, in many instances to be dipped in gall, in order to throw an unmerited load of reproach upon the shoulders of Universalists.

A profitable application of this subject may be made to our times. It will be easy to show that too many professors are guilty of an alarming departure from honesty, in their walk towards whom they call the unlightened or unregenerated—or in other words, those without their church.

Reader, we now come to where we can speak from experience; for we have realized dishonest usage from those who consider us unregenerated, and out of the christian church. Our characters have been impeached; our doctrine misrepresented. It is frequently said that the doctrine of universal grace is of licentious

tendency; pleasing only to carnal minds, and supported only by the most unworthy members of community. The greatest professors of religion say these things. They say that we do not believe in any retribution of sin. That it is just as well to be sinners as saints. That we do not believe in repentance and regeneration. That we deny the necessity of the atonement, &c. Those who know any thing about us, know these are dishonest charges, and strictly contrary to truth. It is true our ideas of the atonement of regeneration and of the retribution for sin, may differ from theirs, but we can say with as much truth, that they disbelieve these things, as they can say this of us.

We believe the scriptures when they say that 'God will by no means clear the guilty—but that he will render to every man according to his works.' We therefore, do not believe, that repentance will clear the guilty from a just retribution: neither do we believe that the death of Christ can clear them; because there are no means which can clear them. There may be means to prevent them being further guilty; to clear them from guilt, but not from the just punishment of what guilt they do or may contract. We believe the retribution to be in proportion to the guilt, and in the world where the guilt is. We do not believe that infinite punishment is a just retribution for finite sins; or that it is proper to tax an immortal life with the momentary deeds of mortality. As it regards human conduct, we believe the righteous are recompensed in the earth much more the wicked and the sinner.—We have no doubt that man is just as miserable as he is sinful—just as happy as he is righteous. No one can believe in a more full, complete and just retribution for sin, than we do.

We believe in the necessity of repentance and regeneration. So far as we have done wrong we ought to repent and do so no more. So far as our heart and life are wrong, they ought to be set right by regeneration and reformation. We believe that no one can realize salvation without holiness. Others believe that part of the world will be regenerated and saved; we believe this and more; that all the world will be regenerated and saved. There is no denomination that believes in regeneration and salvation of part of the world, more folly than we do, in the regeneration and salvation of all the world. Surely we are the last people in the world who ought to be accused of denying the doctrine of regeneration.

It is very astonishing that we should be accused of denying the atonement, when we believe it more fully than any other christians. We believe that the Lord Jesus made a complete and efficient atonement for the sins of the whole world. We believe that he tasted death for every man, and that every man will be benefited by his death. We believe that through his blood all things will be reconciled to God. We believe that he will finish sin and destroy death; and deliver the whole creation from the bondage of corruption

into the glorious liberty of the children of God. What more could we believe, to constitute us believers in the atonement? We believe that all men will be saved through the merits of the Redeemer, others believe that some men will be thus saved. We believed that the whole world, by regeneration, will be immortal and incorruptible or free from sin; others believe that only a part of the world will realize this saving change. We believe that every man will be justly rewarded according to his works; others believe that all men justly deserve endless punishment; but only a part of them will suffer it. Now have not our enemies used us dishonestly when they have represented us as denying the atonement, the doctrine of regeneration and of just retribution?—To be sure we differ from them in our belief on these subjects, but does not the difference consist in our believing more fully than they do? It certainly does. There is no people under heaven that plead more earnestly for the honor of God, than we do. This is the very reason why we reject the doctrine of endless misery.

The way to deal honestly with others is to do by them as we would that they should do by us. This is called entering in at the strait gate. We are sure that our religious neighbors have not thus dealt with us. They have not given us such weight and measure as would please them to have returned. They denounce us in the most uncharitable terms; prohibit their adherents from attending our meetings on pain of excommunication.—While we mention these things, we only complain, we do not intend to be uncharitable; but we think our opposers are so.

Religious professors will, both in public and private, tell their followers what the sentiments of Universalists are. Now if they represent our opinions fairly and correctly why may not their followers as well hear those sentiments from our own lips as from theirs. Why should it be represented so dangerous to hear Universalism preached by a Universalist minister in a Universalist meeting house, when it is so perfectly safe hearing it in other meeting houses, when preached by other ministers? Have we not a right to suspect that dishonesty is here used? Yes. For if our opinions are as bad as dixons represent them to the people; the would be willing that the people should hear us for themselves and condemn us from our own lips. But they know that the representations which they give of us are unfavorable, therefore, they do not wish to have their followers hear our story, which would convince them that we have been misrepresented, and that their leaders have deceived them concerning us. If the people on examination should find our opinions as pernicious as they have been represented, we are certain they would have no disposition to believe them. They would only need to be known to be false. The concern which preachers manifest that their people will frequent our meetings is proof that they know our doctrines do not wear those odious features.

which have been given them. If the sentiments of other denomination had clearer evidence of truth than ours, if we had made it a part of our business to misrepresent those sentiments to our supporters—we certainly should object to their attending the meetings of such denominations. We should say and do all we could to prevent it. But if we were fully satisfied that the evidences of truth were in our favor; that we had dealt honestly towards those who differ with us; we should be perfectly willing that the people should hear all sides: examine, compare and decide; you, therefore never hear us discouraging enquiry; nor exhorting those of our faith against attending on the religious services of others. We feel no concern in this respect. This concern and management is with other denominations who do not walk honestly towards those who are without the pale of their churches. We do hope that the people will soon come to the praiseworthy resolution to learn doctrine for themselves. When we accuse our religious opposers of wishing to deprive us of our rights and privileges; they very gravely tell us that we have no rights and privileges to lose; that our religious opinions disqualify us from enjoying those civil and religious rights which are granted to them; that we ought not to be credited under oath; nor permitted to any posts of honor or trust. Their unkindness and dishonesty does not stop here. After vilifying our characters in the most opprobrious terms; after heaping upon our doctrine all the odium they can invent; after manifesting a disposition to take from us our civil and religious immunities in this world; they doom us to misery beyond the reach of mercy in the world to come. This we must be allowed to consider dishonest treatment.

Reader, let us cautiously attend to the duty which the apostles enjoin; by dealing honestly with those whose opinions may differ from ours. We can never convert them; we can never make them think favorably of our sentiments by pursuing with them an unkind and dishonest course of conduct. Our religion requires brotherly love; that love should adorn our conduct. We must walk honestly as well as talk so, towards those without. But we have seen those who have been the most honest talkers have in too many instances been the most dishonest walkers. If we have suffered from dishonesty; let us not render evil for evil. The religion which we embrace is equally gracious to all. It presents to all a loving God—an impartial Saviour—and a home of eternal holiness and rest. It teaches us to deny all ungodliness and every worldly lust, and to live soberly, righteously and godly, in the present world. Overcome evil with good. Heaven has set the example. God loved us when we were dead in sins—and sent his son to die for the ungodly—and where sin abounded, grace did much more abound. We do not believe that God uses endless misery to prevent sin—we would

as soon believe that our Lord did cast out devils by the prince of devils. Let us follow the example of him, who by the grace of God tasted death for every man—and obey that wisdom, which is full of good fruits.—*Boston Universalist.*

[From the Christian Messenger.]

A CHAPTER ON TESTS.

1. And it came to pass that the Son of God walked by the sea of Galilee; and he saw Simon and Andrew casting their nets into the sea, for they were fishers.

2. And he said unto them, Draw nigh unto the land, and come near, for I would make of you fishers of men.

3. And they came at his bidding, for his fame was great in the regions round about.

4. He said unto them, will ye forsake your nets, and follow me through evil report and through good? Are ye willing to labor and suffer reproach for trusting in the living God who is the Saviour of all? And they said, yea.

5. And he expounded to them the words of the testimony, and certified them, that the path of truth was so plain that a way-faring man though a fool need not err therein.

6. He informed them, moreover, that God had chosen the simple to confound the crafty, and the foolish to overthrow the wisdom of the world.

7. And he said unto Simon, Hast thou pursued the study of theology for the full period of six months? And he said, nay.

8. Likewise put the same question to Andrew; and he answered, nay.

9. Then said he unto them, can ye pass a good examination in the principles of the Greek language, and Rhetoric and Logic? and they answered nay, for we are unlettered.

10. Then said he unto them, Sit ye down and write an essay on some moral or doctrinal subject." And they said unto him, We cannot.

11. Then said the master, nevertheless ye shall go with me. I came to bear witness to the truth, and ye can be co-workers with me in the simplicity of the gospel.

12. My doctrine is from above—it is full of mercy and good fruits, without partiality—it is confirmed by every thing in nature; by the sun which rises on the evil and on the good—by the rains which descend on the just and on the unjust.

13. My doctrine when preached in demonstration of the spirit and of power, will reach the hearts of all who are not trammelled by prejudice and worldly interest—and such would not be persuaded though one should rise from the dead.

14. He said moreover, Be sure, if you had studied theology, and the principles of language and Rhetoric and Logic, your discourses might be more refined than they can be under present circumstances.

15. But the rough stone, cut out of the mountain without hands, needs no polishing to bear in picture the image of gold

and silver, and iron and clay; and truth needs no foreign aid of ornament, and words are simply the signs of the ideas.

16. Go on, Simon and Andrew; I will be with you, and the gates of hell shall not prevail against us.

17. And it came to pass that they went on their way rejoicing testifying of the good things of the kingdom of love, and many souls were gathered into the church of Christ.

18. For they taught, not with the words that man's wisdom teaches, but in demonstration of the spirit and power.

Philadelphia.

A. C. T.

VISIT TO THE PHILADELPHIA ALMS HOUSE.

The next place of visitation was the part devoted to Lunatics. In the yard of this building were many whose sad estates had called for the use of chains and a strait jacket. One black man laughed at the awkwardness of his situation, but professed himself happy, excepting a single want, viz: 'a chew of tobabbo.' Who could refuse him such a boon, though it was the remainder out of a pound of Cavendish?

Mournful as is the contemplation of such a scene, still it is most instructive. We catch a glimpse at the human mind which books can never impart. There was one colored man, whose sober, mournful look and timid distressful step, excited our special notice. He had been, some months before brought into that place in a state of insanity. He conceived the idea that he was Michael the archangel, and he had for two months, trod with a step, and spoke with an authority, which he tho't belonged to the arch-angelic character. But in an evil hour for him and his supremacy, there was brought in another colored lunatic. The imaginary Michael confronted him, and stretched forth his hand, and in an authoritative manner and assuming a tone of high command, he said, "See that you do me obedience in this place, and give me proper service. I am Michael the archangel."

The newly arrived lunatic looked with a smile of complacent benevolence upon his assuming brother, and lifting his hand with a slight motion, he replied, "I know thee, Michael, and I know thy office: but I am, He that formed the archangel and all the universe, and I shall destroy it."

The abashed Michael shrank with an awe from his superior; his hand, elevated in command, dropped listless at his side; his authoritative mien disappeared; the commanding elevation of the head was gone; the firm step was no more to be seen. He shrank away from observation, as one stripped of all authority, and has ever since looked even

—"less than an archangel fallen."

If thou would'st succeed thy project, conceal thy secret.

COMMUNICATION.

[For the Anchor.]

CANDID TALK—NO. 7.

Messrs. Editors—Sometime since you were good enough to publish a number of articles under this head; and being compelled to leave town before they were completed, I now, on my return, purpose, if it be agreeable, to continue the series. It will, however, be difficult to resume the thread of my observations, which was abruptly broken; and I trust you will excuse the imperfection which my absence has occasioned.

It must appear singular to a dispassionate observer, that the notion of a plurality of Gods, has so long been sustained on the ruins of a similar system. Mythology was scouted, long before the reign of the Romish Church, as absurd and ridiculous. But that church had the impudence to revive it under a different exterior, and seizing hold of the divine career of Jesus and the Apostles, they manufactured a religion, bearing the seal of the true religion, but being a base and palpable forgery. In the one point of deifying Jesus of Nazareth, lies the seed of all that system of mystery and absurdity, which has deluded mankind for eighteen hundred years. It is the foundation of the great superstructure that has been raised over the heads of a designing and corrupt priesthood, and needs only to be fearlessly investigated to display its gross wickedness and impropriety. Were it not for the idea of the divinity of Jesus Christ, the whole system of orthodoxy would tumble to the ground. For, were Jesus allowed to be no other than man, it follows that he could not have made an atonement for other men; and as a direct deduction, we conclude that no such atonement was necessary. Where, then, fills the great and mighty theory of partial salvation, and endless damnation, predicated on this supposed atonement? To the obscurity and darkness from whence it sprung.—From whence is it most probable the idea of a man-god originated? Cast your eye along the history of the Grecian and Roman mythology, and you will at once discover the fountain head of the doctrine of a plurality of Gods. Nothing was more common, in the supposed lives of the heathen deities, than their sexual intercourse with mortals. The fruit of such a supposed contact, was a hero on the earth, and deified when he died. The ancient mythologists had a god for almost every thing; the Romanists having furnished three principals whom they deominated gods, supplied the place of the inferior deities with saints; and thus was the system of ancient mythology, which had been exploded and laid aside as ridiculous and silly, virtually revived, under the assumed sanction of God himself.—Had none but ordinary means been resorted to, in establishing this preposterous theory, it would have shared the fate of the parent monster. But the history of all ages and all languages cannot furnish a similar instance of perseverance

and deception in the establishment of a religious creed. Professedly founded on the sacred scriptures, those scriptures were carefully withheld from the people. Professing to be the religion of Jesus Christ, its emissaries belied that profession by every action. Splendid Cathedrals, which might vie with the ancient temples of the mythologists, and mystical mummeries, which surpassed the rites of the most heathen nations in absurdity and mysteriousness, were the accompaniments of the triumph of this religion. Philosophy reeled before the splendid imposition—timidity was awed into obedience, and bold and fearless opposition writhed at the stake. How unlike the mild, unobtrusive demeanor of their pretended master! Mahomet never dreamed of the atrocities which were committed under the pretended sanction of the pure and benevolent God of Heaven. z. z. z.

DIFFERENCE AND AGREEMENT, OR SUNDAY MORNING.

It was Sunday morning. All the bells were ringing for church, and the streets were filled with people moving in all directions.

Here, numbers of well dressed persons, and a long train of charity children, were thronging in at the wide doors of a large handsome church. There, a smaller number, almost equally gay in dress, were entering an elegant meeting house. Up one alley, a Roman Catholic congregation was turning into their retired chapel, every one crossing himself with a finger dip in holy water as he went in. The opposite side of the street was covered with a train of Quakers, distinguished by their plain and neat attire and sedate aspect, who walked without ceremony into a room as plain as themselves, and took their seats, the men on one side and the women on the other, in silence. A spacious building was filled with an overflowing crowd of Methodists, most of them plainly habited, but decent and serious in their demeanor; while a small society of Baptists in the neighborhood quietly occupied their humble place of assembly.

Presently the different service began.—The churches resounded with the solemn organ, and with the indistinct murmurs of a large body of people following the minister in responsive prayers. From the meetings were heard the slow psalm, and the single voice of the leader of their devotions. The Roman Catholic chapel was enlivened by strains of music, the tinkling of a small bell, and a perpetual change of service and ceremonies. A profound silence and unvarying look and posture announced the self-recollection and mental devotions of the Quakers.

Mr. Ambrose led his son Edwin round all these different assemblies as a spectator. Edwin viewed every thing with great attention, and was often impatient to inquire of his father the meaning of what he saw; but Mr. Ambrose would not suffer him to disturb any of the congregations even by a whisper. When they had gone through the whole, Edwin

found a great number of questions to put to his father, who explained every thing to him in the best manner he could. At length, says Edwin—but why cannot all these people agree to go to the same place and worship God in the same way?

And why should they agree? replied his father. Do you not see that people differ in a hundred other things? Do they all dress alike, and eat and drink alike, and keep the same hours, and use the same diversions?

Ay—but those are things in which they have a right to do as they please.

And they have a right, too, to worship God as they please. It is their own business, and concerns none but themselves.

But has not God ordered particular ways of worshipping him?

He has directed the mind and spirit with which he is to be worshipped, but not the particular form and manner. That is left for every one to choose, according as suits his temper and opinions. All these people like their own way best, and why should they leave it for the choice of another? Religion is one of the things in which mankind are made to differ.

The several congregations now began to be dismissed, and the street was again overspread with persons of all the different sects, going promiscuously to their respective homes. It chanced that a poor man fell down in the street in a fit of apoplexy, and lay for dead. His wife and children stood around him, crying and lamenting in bitter distress. The beholders immediately flocked round, and with looks and expressions of the warmest compassion gave their help. A Churchman raised the man from the ground, by lifting him under the arms, while a Presbyterian held his head and wiped his face with his handkerchief. A Roman Catholic lady took out her smelling bottle, and assiduously applied it to his nose. A Methodist ran for a doctor. A Quaker supported and comforted the woman, and a Baptist took care of the children.

Edwin and his father were among the spectators. Here, said Mr. Ambrose, is a thing in which mankind were made to agree.

GRANBY, CONN.

We have just conversed with a friend from Granby, Conn. who gives the most flattering account of the prosperity of our cause in that place. The society recently formed there, is in a highly prosperous state, and their meetings very numerously attended. The attention of community there had been little directed to Universalism we believe until some time last winter or early this spring. At that time Br. S. J. Hillyer, who is a native of Granby, but who has resided in this city and New-Jersey for several years past, made a visit to that place. During his stay, he zealously proclaimed the Gospel of our Salvation—an interest was awakened, and we are told, although the "stone" was small in the beginning, it has now nearly "filled" the whole town. A

Baptist society formerly existed there, but has been gradually declining for a few years, and there can now be found hardly an owner for the meeting-house. Our friends now use it when they have meetings. The Presbyterian society is in a high state of excitement, several having already certified off from the society; and at a recent meeting, most of the persons attended with certificates prepared to dissolve their connexion with the society. We do not wish to exult over the misfortunes of others, but we must rejoice to see liberal views advancing, and congratulate our friends on their encouraging prospects. *Christian Messenger.*

THE GOSPEL ANCHOR.

CLEM. F. J. E. FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, NOV. 10 1832.

MEASURES DEFENDED.

Our readers will recollect that the Hudson River Association, during its session in Troy in Sept. last, passed a resolution, upon the subject of Ministerial qualification. The rule embraced in the resolution required, that individuals presenting themselves as candidates for the ministry, should certify the council that they had pursued the study of Theology under the direction of some accredited preacher, in our order, for the full period of six months, pass a good examination in the principles of the English Language, Logic and Rhetoric, and deliver before the council an original essay on some moral and doctrinal subject. This act of the Association seems likely to meet with a pretty spirited opposition from many of our ministers, and editorial brethren. We deem the subject of much importance, and we are heartily glad that it has come up as a matter of discussion. The only thing we have to regret, thus far, is the fact that those who have opposed our resolution have not stated clearly their grounds of opposition. They seem to labor more earnestly to excite the prejudice against the offensive act, by applying to it the odious epithet, "Test of Fellowship," and associating it with the "Abominations of partiality," than to convince the judgment by sound argument that the rule is injurious or useless. In a former number of the Anchor we replied at some length to an article signed "Clericus" which appeared in the *Christian Messenger*. Since that time we perceive the junior editor of the *Evangelical Magazine*, has come out against us in two successive numbers. We have taken our pen for a brief review of these articles. The articles in question signed G. are from the pen of A. B. Grosh of Troy, junior editor of the *Magazine*. Br. G. is one of the number of our best friends, and we know him to be an ardent friend to the cause of truth. From these considerations, we reluctantly oppose him, but at the same time feel assured that he will duly appreciate our motives, and that nothing we shall say will be construed into a lack of personal esteem.

To commence with the first article of G. It is headed "Baptists like his last and like that of Clericus, 'TEST OF FELLOWSHIP.'" This is rather a strange designation, and were it not in this case

a misnomer, would be used as a weapon against the rule in question. For our views upon this point we refer to our reply to Clericus. We only repeat here what we have there contended, viz:—That there is a broad line of distinction between a "test of fellowship" in the common acceptance of the phrase, and a rule specifying qualifications for the ministry. When we fellowship a man as a Christian, we do it upon the supposition that he is a believer in Christ, and a follower of him in practice. But it is not every good and sincere Christian who is qualified for a preacher, and where a man asks us to give him our sanction in the official capacity of a preacher, it appears so important that an inquiry should be instituted, whether he is in fact qualified to discharge the functions of that office with credit to himself and usefulness to the cause. We can see no propriety in calling a rule defining qualifications for this office a "test of fellowship" in the sense in which that phrase is usually employed.

"G." commences by informing us that he shall examine the different items in the resolution "in reference to his own situation three years ago."

This in our opinion is a bad beginning. To make personal convenience a test of the utility or worthlessness of a general rule, seems to us a new and improper course of procedure. For ourselves we do not expect or desire our associations to make regulations in "reference to our own situation three years ago" nor the present year. We wish them to adopt such measures as will have a tendency to promote the prosperity of our holy cause, and not our own personal convenience.—We consider it our duty to advocate a resolution, according as in our judgment it shall be calculated to advance the cause of truth, and not in reference to our personal situation, either at present or "three years since." It would no doubt be quite convenient for those who desire to reap the benefits of the clerical office, if our associations would give fellowship to every one who asks, without reference to qualifications, and award the boon of popularity to the veriest ignoramus that lives, but the question with us is, would it promote the good of the cause?

"G." next states the circumstances of the case and draws the conclusion that the resolution in question would have prevented him from entering the ministry. We believe this conclusion to be erroneous. He says he was seventy miles from a preacher and unable to afford any expense. Subsequently however, he gives us to understand that he had preached for several months previous to his application for fellowship. Why then should the rule in question exclude him from fellowship, or exclude him from receiving it? The rule does not require that the student shall reside under the same roof with a clergyman. It simply requires that he shall pursue the study of Theology under the direction of a clergyman. Might not Br. G. have applied to the minister nearest for the purpose of obtaining directions? Might not that clergyman have directed him in the studies he should pursue, and the books he should read? And might not Br. G. have continued to preach, and report his progress in study at stated times? This would have been standing under the direction of a clergyman to all intents and purposes. How then could the rule in question have prevented Br. G. from obtaining fellowship? He that enters upon a race exerts himself thereto, and if Br. G. would

not then have submitted himself to this regimen, all we can say is, that he must have had much less zeal for the cause then, than we believe him to have at present. As we said before, however, this principle of testing an important rule by personal convenience, appears to us highly improper. We entered the ministry a little more than three years since, and it is quite likely that a rule of this kind would have kept us from receiving a letter of fellowship for six months or a year. But what of that? Is the rule to be reprobated because we were ignorant? It is for this very reason that we would support its observance. We are seriously convinced that had there been a rule of this kind, which would have kept us at Jericho until our beard was grown, it would have been more for our credit and the good of the cause. We entered into the ministry utterly unqualified to discharge its duties with credit to the cause, and we have often lamented, that our ministering brethren to whom we applied for advice, did not sit us down to study instead of sending us to preach. Since that time we have applied ourselves as intensely to study as our health would permit, and yet we are but poorly qualified for a preacher. We sit not down to write a sermon without deeply feeling our want of a more liberal education, and a mind better disciplined and improved by study. It is true that six months study could not have qualified us for the work, but it would have taught us one lesson, which we were obliged to learn by humiliating experience, and that is, that every zealous and sincere young man is not qualified for a preacher, even though he can talk fast and be flattered by the multitude. To us, therefore, we do believe a rule like this would have been a benefit. The disadvantages under which we have labored in consequence of having engaged in the arduous duties of the ministry before we had qualified ourselves for the office, have taught us the necessity of commencing the business, of preparing young men for the work, before we send them forth as laborers.

We have now come to a part of G's article which we could wish he had not written. We regard it as an unjust insinuation against the motives by which the council was actuated in passing the resolution. As the Standing Clerk of the Hudson River Association, and as the writer and advocate of the resolution under consideration, we feel it our duty to speak freely upon this point.

The expressions to which we allude are these:

"I am a Universalist in feeling, and therefore feel bound to reprobate a rule which shall tend to ensure to the old preachers the tuition fees of the young ones. Which will tend to exclude all from the ministry except the wealthy. * * * It may not have been meant for, but it certainly may become, and will be viewed as a scheme of Universalist priests to train young men in their foot-steps and win from them fees of initiation into the ministry!"

Now this looks to us, like an uncharitable thrust. "It may not have been meant for, but it certainly will be viewed" as a pretty broad intimation, that the "Universalist Priests" composing the Hudson River Association, "an aristocracy of learning and wealth," passed this resolution for the base purpose of making a gain of young preachers. We utterly disclaim such motives, and we believe this must have been an inconsiderate expression of G. Since our residence in Albany, there has been but

A small part of the time, when our study has not been occupied by students for the ministry. We have instructed them as far as we were able, and they have had free access to our library. We will not boast of what we have done, but those young men will not easily be convinced that we were engaged in planning a scheme, for obtaining fees.

We pass to a consideration of the second article of G. which is found in the 43d number of the Magazine, current volume.

It commences with an examination of that part of the resolution which requires in the candidate a knowledge of the principles of the English language. The first objection and difficulty which occurs to G. is found in the inquiry, "What system of English language is to be orthodox in our eyes?"

We can hardly persuade ourselves to believe G. serious in this query. Cannot a man pass an examination in the principles of the English language because there are several writers upon English Grammar, who differ in technical phraseology? Are there no fixed principles of language which a preacher should understand? In our view there are, and if G. will look again to the resolution, he will see that it says nothing about any peculiarities of Murray, Blair or Cordell, but simply requires the candidate to pass an examination in the principles of the English language. G. further remarks that he considers this an "absurd requisition, especially when many of our best and noblest preachers could not now pass the required examination."

We know not but this may be so, but we do not believe it. We are unwilling to believe that our best and most able preachers, are such novices that they cannot pass an examination in the principles of their mother tongue. If such be the case however, it strikes us it is high time the evil was remedied, and our preachers taught that they must learn English at least, before they teach, lest they teach in an "unknown tongue."

Of Logic and Rhetoric G. remarks that he knows nothing of them as studies, and hopes to employ his time better than in studying them. We only remark that we differ with G. here. We do know a little of Logic and Rhetoric as studies, and we mean to know more if life and health is spared.—We should consider considerable time yet, will be well spent in these studies.

In relation to the delivery of an Essay in Council, G. objects to it on two accounts. 1st. It would be too great a trial for a young preacher to undergo, and he would be likely to fail for confidence, and

2d. It has the appearance of exercising inquisitorial power in respect to the candidates peculiar opinions.

In relation to the first of these objections it appears to us too trifling to be named. A man who cannot read an essay before his brethren, would seem to us poorly qualified in point of confidence, to face the world in defence of a despised and persecuted doctrine.

In reference to the second objection, we remark, the rule would afford us no such appearance. This provision was adopted for the purpose of giving the Council an opportunity of judging relative to the talents of the candidate as a writer and speaker. To us the rule would have this appearance, and we see how it can be construed into an attempt to exercise inquisitorial power upon peculiar opinions, especially

as it leaves the choice of his subject entirely with the candidate.

G. concludes by remarking that he is not opposed to requiring qualifications in those to whom we extend our fellowship, as preachers of the common salvation, but he would leave the people to judge of, and be satisfied with them. In this sentence in the form of a parenthesis, is the position that in council assembled, we are the representatives of the people. Well let us examine this.

G. thinks the people ought to judge of this matter, and that the council is composed of representatives of the people, and yet he is much dissatisfied because the people through their representatives have passed a resolution specifying what qualifications should be required!

On reading this we were half inclined to believe that G. told the truth when he said he knew nothing of Logic as a study. What other means have the people of requiring qualifications but through their representatives in council assembled? There is where fellowship is granted, and it strikes us that there is the place where qualifications should be required. When the council grants a letter of fellowship, the people recognize it as their act, and receive the individual as an accredited preacher. If then G. would leave it with the people to require qualifications, it would seem that the very thing has been done to which G. is "not opposed" after all. And it has been done too, in the only way in which the people can do it, that is, through their representatives in council assembled. If the voice of our councils is not the voice of the people, then let us dispense with councils at once; but if it is the voice of the people, as G. seems to admit in saying that we are their representatives, then let us cease to oppose a measure, to which we are "not opposed," because it is passed in a council composed of the people's representatives.

If G. means by the people, those who are not represented in our councils, then the fact is that they have been most shamefully imposed upon, in consequence of the carelessness and want of rule in giving letters of fellowship which has been practised. No rules of qualifications have been laid down. Persons utterly unqualified, both in point of morality and talents, have taken from our councils letters of fellowship, and with these in their pockets have been received as accredited preachers. We could name societies that have been ruined, and places where the blight of death has lighted upon our cause as the natural consequence.

With these facts before our eyes it appears to us that as the faithful representatives of the people, we are under solemn obligations to be careful who we send out into the vineyard. It seems to us of vital importance that we lay down some rules of precedence, in such cases, and rigidly adhere to them, that the people may know when a man comes to them with our sanction as a preacher, that we have examined into the matter and found him qualified. This we believe to be our duty as representatives of the people.

In conclusion of this protracted article, we have only to observe, that in the Circular Letter of the Hudson River Association the reasons which operated in passing the resolution were briefly stated, we regret that those who oppose it, have not as yet come to the point, or told us whether our reasons were good or bad. We have written thus much in reply to what has been said against our

proceedings. For the writer of the articles we have had under review, we cherish none other but feelings of the highest respect and personal friendship. We know him as a "good man and true," but we think he has looked upon this subject in an improper light. We have used plainness of speech for this is our manner; and we have no fear of giving offence to our brother, by a frank and candid expression of our opinions. In our next we intend to take up the subject "de novo," and offer all large our views of the measure under discussion.

W.

REPORT OF THE COMMITTEE.

For examining Candidates for Letters of Fellowship and Ordination.

Brs. Clerious, A. B. G. and A. C. T. having been voted a committee by this association for examining candidates for letters of fellowship and ordination, beg leave to report:

Br. Candidus, having a desire to obtain letters of fellowship from this association, we thought it our duty as a committee appointed for this express purpose, to examine into his character and qualifications. On inquiry, we find the moral character of Candidus to be fair and irreproachable and on this score we consider him worthy of letters of fellowship from this association. With respect to the literary qualifications of Candidus we cannot speak very favorably but we consider this of small consequence. Candidus can neither read nor write; but then he is very apt at "expounding scripture," and, as was once observed by a very intelligent boy, who was enquired of how he could undertake to preach, when he could not even read his bible; he replied "mother reads and I explain and 'spounds.'" With respect to the higher branches of literature, for example, writing a correct sentence, Candidus makes no pretensions. But this so far from being an obstacle, we consider a high recommendation, especially when it is remembered that our most popular preachers cannot write a discourse without the grossest violations of the common principles of grammar. Indeed, it was well observed by our Br. A. B. G. "though he studied grammar for years and taught it to others for years, he could not now pass an examination in it before a clever school boy." And we know that he is a popular preacher. As it has occurred to us that sundry objections might be made by this association to granting letters of fellowship and ordination to Br. Candidus on the score of incompetency, we have anticipated these objections, which we shall state as they have presented themselves to our mind, together with such answers as mature deliberation as we consider sufficient to obviate them. It may be said that the station which Candidus is now going to occupy, is one in which he will be brought into contact with men of education and information on the other side of the question; and it may not only be necessary for him to preach, but sometimes to write in defence of his sentiments. If such should be the case, what is one of almost certain occurrence, would it be an injury to the cause that he was incompetent to the task? and would it not be a source of grief to Candidus himself that he had not bestowed a few months labor in acquiring sufficient education to meet this exigency?

On considering this objection a matter of history and conveying answer was furnished by Br. A. C. T. He most satisfactorily proved that the

apostles of Jesus Christ were unlettered men and yet they were selected as co-workers with Christ in the ministration of the word. They were ignorant of grammar, and had not studied Theology for six months. It was therefore, foreign to the gospel ministry to look for any literary acquirements in the candidate for ordination.

But again it may be objected that this does not meet the case in point. We are placed in a very different situation from the primitive teachers of christianity. We have to acquire by study what was bestowed upon them by miracle. Those very apostles to whom Br. A. C. T. referred as an argument in favor of ignorance in language and theology were wonderfully endowed with the gift of "tongues and miracles, for on the day of Pentecost, being of one accord in one place, they were filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance."—Still farther, they were gifted with the power of healing and of miracles; and if, as Br. A. C. T. correctly observes, "they taught not with the words that man's wisdom teacheth, but in demonstration of the spirit and of power;" we must remember that this preaching was accompanied "by signs and wonders following." In the case of Candidus we have no reason to expect any thing miraculous or out of the way. Candidus has but one tongue at command, and although it is more than probable, from the character of the brother, that this tongue is a *long* one and a *loud* one, yet if it is governed neither by knowledge or judgment, it will scarcely tend to edification. This association may, therefore, think that it desirable, if not absolutely necessary to a public teacher that he should have some knowledge at least of those subjects which he will be expected to discuss and sufficient education to discuss them in an intelligible style and in accurate language.

Your committee have duly weighed these objections, and after mature consideration have found a sufficient answer to them in other qualifications in the person of the candidate. Our brother Candidus has great *zeal*; this will go far beyond knowledge—and he informs us that "his heart burns within him to proclaim the gospel to his fellow men and he wishes to enter the ministry of reconciliation." These most excellent gifts, *zeal, the heart burns, and ardent desire*, so far ought weigh all other considerations, that we do not hesitate to recommend to this association, that Candidus be received into fellowship, and the usual letters of fellowship as a preacher, be given unto him.

Your committee cannot allow this report to come before you, without adverting to a recent measure adopted by a sister association, which we consider as extremely liberal, indeed almost excessive in its nature. It is this, that the candidate for ordination, shall be acquainted with the language in which he preaches, be able to compose a sermon, to write it down, and before he is received into fellowship to testify his ability to those high literary attainments, by actually delivering before the association an essay on some subject of his own composition; and still further, that under the direction of one of the ministering brethren, he shall have studied theology, for at least six months. Considering this an arbitrary, aristocratic and unreasonable demand, we shall resist it with all our power, and we have been induced to consider what would have been the situation of the present candidate, had he fallen into the hands of this association. Let this most pernicious example should be followed and Candidus lost to us and the ministry bereft, has been a strong motive with us in recommending him to this association for letters of fellowship.

RELIGIOUS NOTICE.

The senior editor will exchange pulpits with Br. J. C. Newell of Stephentown, the 4th Sunday in November.

Br. John M. Austin, of Troy, N. Y. will preach at Montpelier, Vt. the second Sunday in Nov.

Br. Whitaker of Hudson will preach in the Universalist church in this city to-morrow evening.

From the Utica Record of Genesee.

"SO WAS FRANKLIN."

"O, you're a pretence!" said a little boy the other day tauntingly to his companion.—The addressed turned promptly round, and while the fire of injured pride and the look of injured pity were strangely blended in his countenance, coolly answered—"So was FRANKLIN."

This dignified reply struck me forcibly, and I turned to mark the disputants more closely. The former, I perceived by his dress, was of a higher class in society than his humble, yet more dignified companion. The latter was a sprightly, active lad, scarcely twelve years old, and coarsely, but cleverly attired. But young as he was, there was visible in his countenance much of genius, manly dignity, and determined resolution, while that of the former showed only fostered pride, and the imagined superiority of riches.

That little fellow, thought we, gazing at our young hero, displays already much of the man—though his calling be an humble one: and though poverty extends to him her dreary cheerless reality—still he looks on the bright east side of the slope, and already rises in anticipation from poverty, woe, and wretchedness! Once, "so was Franklin" and the world may one day witness in our little "pretence" as great a philosopher as they have already seen in his noble pattern! and we passed on, buried in meditation.

The motto of our infantile philosopher contains too much to be forgotten, and should be engraved on the minds of all. What can better cheer men in an humble calling, than the reflection that the greatest and best of earth—the greatest statesman—the brightest philosophers, and the proudest warriors, have once graced the same profession?

Look at CINCINNATUS! At the call of his country he laid aside the plough and seized the sword. But after wielding it with entire success, when his country was no longer endangered, and public affairs needed not his longer stay—he "beat his sword into a ploughshare," and returned with honest delight to his little farm.

Look at WASHINGTON! What was his course of life? He was first a farmer—next a Commander in Chief of the host of freemen, fighting for the liberation of his country from the thralls of despotic oppression—next called to the highest seat of government, by his renowned brethren, a President of the largest republic on earth, and lastly a FARMER again.

Look at FRANKLIN! He who "With the thunder talked, as friend to friend, And wore his garb of the lightning's wing, In sportive jest!"

What was he? A PRINTER! once a menial in a printing office! Poverty stared him in the face—but her hollow blank look could nothing daunt him. He struggled through a harder current than most are called to encounter; but did not yield. He pressed manfully onward—bravely buffeted misfortune's billows, and gained the desired haven.

What was the famous Ben Johnson? He was first a brick-layer, or mason! What was he in after years? 'Tis needless to answer.

But shall we still go on, and call up in proud array all the mighty host of worthies who have lived and died; who were cradled in the lap of penury, and received their first lesson in the school of affliction? Nay! we have cited instances enough already; more than enough to prove the point in question; namely, that there is no profession, however low in the opinion of the world, but has been honored with earth's greatest and another worthiest.

Young man! Does the iron hand of misfortune press hard upon you, and disappointments well nigh sink your despairing soul? Have courage; mighty ones have been your predecessors; and have withstood the current of opposition that threatened to overwhelm their fragile bark.

Do you despise your honorable station, and repine that Providence has not placed you in some nobler sphere? Murmur not against the dispensations of an all-wise Creator! Remember that wealth is no criterion of moral rectitude; or intellectual worth; that riches dishonestly gained are a lasting curse; that virtue and uprightness work out a rich reward; and that

"An honest man's the noblest work of God."

And when dark disappointment comes, don't wither at her stare; but press forward—the prize is yours! It was thus with Franklin;—it can be thus with you. 'T is well worth contending for; and success may attend you!—and the "stars" will be brighter than the "stripes."

SELF RESPECT.

One of the strongest and most prevalent incentives to virtue, is the desire of the world's esteem. We act right, rather than our actions may be applauded by others, than to have the approbation of our own conscience—we refrain from doing wrong, not so much from principle, as from the fear of incurring the censure of the world. A due regard ought, indeed, to be paid to public opinion, but there is a regard we owe ourselves, of far greater importance—a regard which keeps us from committing a wrong action when withdrawn from the observation of the world, as much as when exposed to its broad glare. If we are as good as others—and it is our own fault if we are not, why stand in more fear of others than of ourselves? What is there in other men that makes us desire their censure more than our own? In other respects we are apt to overrate ourselves in our own esteem. I admire the sentiment of Cassius when speaking of Imperial Caesar—

—he exclaims:
"I had as lief not be, as live to be
In awe of such a thing as I myself."

[From the Southern Pioneer and Gospel Visitor.]

THE GLORY OF GOD.

Believers in the doctrine of endless misery, say, that it was a great honor to God and a glorious display of mercy, to send his Son to save the world. Now if to design the salvation of the world, is the greatest glory of goodness, must not the greatest glory of wisdom and power, consist of carrying this design into effect?—If they are employed in any different object, it must be opposed to goodness, and therefore opposed to true glory; or if they fail of accomplishing this object, it must be as great a dishonor, as for goodness, to limit its design to a few. It will then, be as glorious to achieve, as to design the salvation of the world. Indeed the former, will be by far the more glorious, because it will be a union of the glories of goodness, wisdom, and power.—The happiness of the world, is the greatest and standest display of the divine perfections. In this therefore, consists the greatest glory of God.

LETTERS AND REMITTANCES,

RECEIVED AT THIS OFFICE.

P. Barnham, Stephentown; R. Stewart, Columbus, Ohio, \$1.50. Wm. M. Dennis, Junction; J. T. Acough, Brunswick, \$1.75; J. W. Ondickirk, Hockack, \$0.75.

MARRIED.

In Greenwich, Conn. on the 26th ult., by the Rev. Mr. Todd, Mr. Harry Skinner of this city to Miss Mary W. Norris of the former place.

POETRY.

God of the morning's golden ray,
The noon-day beam, the close of day,
Preserve us always free
From error's dark, bewildered course,
From danger and from passion's force,
Direct our thoughts to thee.

To thee whose power through all extends,
Whose mercy, goodness, know no end,
The only great and good;
Who every day our wants supplies,
Who always hears our helpless cries,
And gives us daily food.

Grant that to us may always be
Freedom to live and worship thee
In spirit and in truth.

Grant our old age a peaceful end,
To manhood many a faithful friend,
The love of thee in youth.

In youth, when pleasure leads astray,
And oft deceived we lose the way
Which thou hast bid us go;
And when temptation oft assails,
When virtue's lost, or often fails
So guard us from our foe.

From the New-England Christian Herald.

"SHE IS NOT DEAD, BUT SLEEPETH."

Not dead!—A marble seal is prest,
Where her bright glance did part,
A weight is on the pulseless breast,
And ice around the heart;
She wakes no more with greeting smile,
Gay voice, and buoyant tread,
And yet ye calmly say the while,
She sleeps—she is not dead.

"Mourn'st thou for clay alone?—Behold,
A voice from Heaven replied,

"Then be thine anguish uncontrol'd,
Thy tears a heathen tide,
Thy idol was that vestment fair
Which wraps the spirit free,
Earth, air, and water, claim a share,
Say, which shall comfort thee?"

But the strong mind whose heaven-born thought,
No earthly chain could bind,
The holy heart divinely fraught
With love to all mankind,
The humble soul, whose early trust
Was with its God on high—
These were thy sister, who in dust
May sleep but cannot die.

NEW-YORK, November 1.

Four Clergymen were yesterday consecrated as Bishops in the Protestant Episcopal Church of the United States. The ceremony was performed in St. Paul's Church, in the presence of a crowded audience, who manifested great interest in the solemnities. All the Bishops of the American Church were present except Dr. Moore of Virginia. The new Bishops are:

Rt. Rev. John H. Hopkins, D. D., Bishop of Vermont.

Rt. Rev. Benj. B. Smith, D. D., Bishop of Ky.

Rt. Rev. Charles P. McIlvaine, D. D., Bishop of Ohio.

Rt. Rev. George W. Doane, Bishop of New Jersey.—*Post.*

"Women almost instinctively deny their first thoughts in favor of a savior, and seldom willingly reveal them until time and circumstance counter to favor them.—Walter Scott.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Baaset, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Balfour's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Abraham's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications, which will be supplied to their customers and friends, gratis.

N. B. Booksellers & Associations supplied with the choicest and newest works, on liberal terms.

A great variety of SMALL BOOKS, suitable for Sabbath Schools, kept on hand.
Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Unitarian Sermons," just received from the Depository of Messrs. Knapp & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27. A. BOND.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Inquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabie.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Abraham's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. B. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Foster.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by
Sept 15. S. VAN SCHAAK.

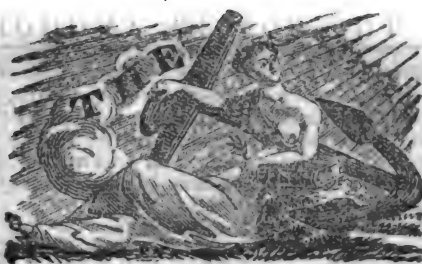
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BY KEMBLE & HOOPER.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, NOVEMBER 17 1832.

NO. 21.

A TALE.

FOUNDED ON FACT.

This is a strange world, or, at any rate there are strange things in it. Yes, there are a thousand strange folks, and strange corsets, and notions, and whims, and oddities, in this world. And among them all there is nothing more strange than that people should take it into their heads that all virtue, and piety, and consistency, and faith, and knowledge, is confined to one particular denomination or class of men.

I was travelling through a town in the state of New York, where but a few weeks before I had dispensed, for the first time, the word of life, to a numerous congregation in a large and commodious school house, which was surrounded by a cluster of dwellings, and delightfully situated in a rich vale of well cultivated land. At a distance of three quarters of a mile, on the side of a gently sloping eminence, and in a full view of the thiny village, stood the small and neat dwelling of a devout professor of the Methodist denomination. Being but little acquainted with riding on horseback, and being desirous of giving relief to my faithful beast, on commencing my descent towards the village, I had dismounted, and, turning the reins upon the saddle, left him at liberty to pursue his own method of getting along, while I walked leisurely by his side. On coming near the house of my Methodist friend, I observed him sitting in the door, and though a stranger, I approached him with respectful familiarity, and asked him for a draught of cold water.

He was a venerable looking man, his locks neatly combed over a forehead which wore the marks of considerable age, had been silvered by the frost of nearly fifty winters. His clothes, though somewhat shabby, were plain and neat; and his single breasted coat, its strait collar, and more than all, his demure appearance, could have told you, at once, not merely that you were speaking to a Methodist, but that he wished you to understand that fact, and govern yourself accordingly.

It was something, after all, in the eyes of certain sects of religionists, which was a favorable impression upon the minds even of those who will not be so easily taken in. It seems to say, in plain English, that the wearer, here is a man, not ashamed of his religion, and can-

not disgrace his religion without being silently, and perhaps beneficially, reproved by the very clothes he wears. I am sorry to be compelled to say, that, sometimes, a selection of a peculiar costume as a livery of a sect, is indicative of a species of religious pride. But it is almost certain that there are those who quite fond enough of being known by their external appearance. Be this as it may, I lay no charge against my new acquaintance, the Methodist patriarch—for he wore his piety, as he did his clothes, from day to day, and every day, uniformly, and methodically, to let the world know a fact which, years before, had been registered in the great book of accounts—viz.—that he was a good, conscientious, thorough-going, consistent, and of course pious, class leader of the methodist denomination—a fearless opponent of 'all and singular' the abominations of Calvinism, from the beginning to the end of the 'Shorter Catechism,' and more especially, the irreconcilable enemy of the 'dreadful licentious,' and 'abominable inconsistent' heresy of Universalists.

Think not, dear reader, that the humble individual who is compelled, in this instance, to make himself the hero of his own tale, was wicked enough to take any advantage of the person thus introduced to your favorable notice, by concealing the fact of my being a member of the above mentioned denomination of Universalists. For, had the godly man asked the question, I would have told him the whole story without the least evasion, for 'I am not ashamed of the gospel of Christ,' nor was I then. But he never having seen a preacher of our blessed faith, and having, though a notable leader of his sect, formed the idea that the external appearance of the one engaged in, so bad a calling, must correspond with the deformity and hideousness, of the doctrine he advocated, never once thought that the unostentatious traveller whom he was so ready to accommodate with a clean bowl of water from a delicious spring not far from the door of his dwelling, was neither more nor less than the very preacher, whose name he had often mentioned in connection with that of the very worst being you can think of, and whose doctrine he had a hundred times denominated 'an invention of the devil himself.' And it is as true as any saying ever recorded by the veritable goose quill employed in this or any other sketch, that doctrines have

been condemned unheard, and their advocates treated with disrespect, for no other reason than because they were unknown to the authors of the calumny.

Just as I tasted the cooling water, a groan issued from an adjoining room which sunk deep into my heart, and caused my mind to revert, though reluctantly to a scene I had witnessed on the morning of the same day. It evidently proceeded from a female in great distress; and I had that day attended the funeral of a young mother, who in the midst of domestic enjoyment, had been snatched from the embrace of a doating husband, and had left behind the tender pledges of her hearts truest affections, in a cold, and too often unfeeling world. Oh, thought I, the relentless destroyer is again at work! And, ten to one, its poisoned arrow has struck a mother's heart! It was even so. The dear wife of the class leader—the partner of his joys and sorrows, and the mother of his children, was wreathing in the pangs of death. The monster had laid his icy hand upon her vitals, and this most hideous tormentor had, week, after week, and month after month, been glutting his insatiable appetite upon the life blood of the sufferer, and gnawing at the core of her heart.

Why it was so I cannot tell, the godly man supposed that his guest was a preacher of the gospel; and on asking the question if I was such by profession, received an unqualified answer in the affirmative. No sooner was this ascertained than he urgently solicited me to enter the room of his sick and dying wife, and become their 'mouth in prayer to God' in her behalf. I could not refuse. On entering the apartment I found the pious wife and mother surrounded by her household and friends in great distress, but in the full exercise of all her intellectual faculties. If ever I prayed it was then. The full glory of our Redeemer's reign seemed to have been, for that once revealed; the light of truth and a Saviour's love illuminated my mind. I saw deaths doings before me; I heard the suppressed groans of his feeble and expiring victim—I witnessed the horrid trophy of his victory—and O, my God! I saw with the eye of faith the victor prostrate at the feet of Jesus, his prisoner set a liberty, his sting taken away, and the world saved with an everlasting salvation! The view of this afforded me utterance. My heart was full, and from its abundance, the mouth spake

as moved by the inspiration of the mighty theme. The godly man poured forth his heart felt responses, and his dying wife seemed to loose all consciousness of her sufferings—her groans were exchanged for expressions of extatic delight, and her hectic cheeks were bedewed with tears of joy!

It was good for me to be there, and I doubt not it was good for the afflicted strangers also. The dying saint, pressed my hand affectionately, bade me adieu saying, we shall soon meet my dear friend in heaven! The patriarch, on accompanying me to the door, sobbed aloud the passage which speaks of 'entertaining angels unawares'—thanked me—and bid me God speed—laid his hand upon his heart in token of the sincerity of his expressions of christian kindness and affection; and I left him, to see his face no more, until we meet around the throne of our God; to realize the fulfilment of the anticipations authorized by the faith once delivered to the saints, and indulged by the dying saint.

I went on, and soon passed the place where a short time previous I had proclaimed the great salvation; and calling on a worthy friend, learned from him the fact, that he with whom I had just mingled my sympathies, was the very man who had assailed my doctrine with great violence, and treated my name and character with disrespect. On learning this I desired my friend to say nothing to diminish the satisfaction which they had derived from the interview; preferring to leave it for time, and increasing light to remove the prejudices which ignorance has produced, and which anti-christ delights to foster.—*Universalist*.

ANOTHER UNIVERSALIST GONE.

Died, in Minot on Friday, the 9th inst, Willard W. Woodbury, a firm and consistent believer in the salvation of all men through Jesus Christ. Rarely is there exhibited a character possessing a greater combination of excellent qualities, veiled in part, by that mildness for which he was remarkable, and which in fact gives a finishing touch to human perfections.—His influence, though great, was the influence of intelligence and virtue. It was his peculiar praise; that from him no man was apprehensive of wrong. Hence, notwithstanding his extensive business transactions, and his religious and political sentiments, which he firmly and openly maintained, he is supposed not to have left an enemy on earth. His funeral was attended on Sunday afternoon, and a sermon on a consolatory subject,—"Death and all other enemies of man, finally vanquished by Jesus Christ," was delivered by Rev. S. Brimblecom, from 1 Cor. xv. 24: 6. Perhaps not less than seven hundred friends and fellow citizens assembled at his late residence to pay their respects to the honored dead. His name will be embalmed in their memory, enjoying the voluntary honor of his brethren and acquaintance, which is more valuable than costly monuments.

The deceased was sent for many years a representative in the state legislature, he also sustained the humbler, though important offices of selectman, justice of the peace and of the quorum, and post master. In all of which he discharged his duties to general satisfaction.

As a politician his greatest fear for the permanency of our republican institutions arose from the principle of *uniting Church and State*. His deepest interest was to promote a level—a proper equality among men; and to prevent the undue elevation of any one man, or set of men, above another. He was a friend of lenity to poor debtors. In his extensive business, he never imprisoned any man for debt, nor made cost for others, when it could be avoided consistently with his duty to himself.

Be it also recorded to his praise, that he was a friend to the abolition of *Capital punishment*. He had drank deeply of the spirit of his Lord and Master. Those whom others cursed, he blessed; those whom others afflicted, he pitied; earnestly praying that the time might come, when the kingdoms of this world should be the kingdoms of our Lord and his Christ.

He was a friend to the cause of learning and religion; to colleges, schools and lyceums; to the christian ministry and Sunday schools; all of which, however, he desired to see divested of sectarian character. He was president of Minot Lyceum, in which he took a deep interest from its commencement until his death. He always avowed himself willing to pay his part of all the monies for the support of public schools.

Mr. W. was born in Sutton, Mass. 1791. He married in 1816, and left an amiable family, consisting of a wife and six children to mourn his loss. His parents had a numerous family of children of which only four brothers and one sister now remain.

The deceased was firm in his religious principles, which had so much influence in forming his character, until the last.—A minister of another denomination visited him, to ask him to be reconciled, to be prepared, and to have an evidence. He replied, "I feel myself in the hands of my Maker, and am perfectly reconciled to his will. I had no part in bringing myself into being, and am perfectly reconciled that God should dispose of me as he sees fit. But if I believed as some do, that any of my family or of the human race, should be eternally lost, I should be very miserable." The evidence which our brother has left is abundantly sufficient.—"Blessed are the dead that die in the Lord—for they rest from their labors and their works do follow them."—*Ch. Pilot*.

FRUITS OF REVIVALS.

We have an account of the first promulgation of the gospel during the personal ministry of Jesus Christ. We have a history of the labors of his inspired apostles for thirty years after his resurrection—we cannot doubt that they taught all the

doctrines and enjoined all the duties, of the christian religion—and there is not a single instance recorded, during all this time, of *Murder, Suicide, or Insanity*, occasioned by their preaching.

Within the last three months, under the influence of the teachings of the professed followers of Christ, there have been at least TWO MURDERS, several SUICIDES, and some dozens cases of INSANITY, in these United States. We ask how this happens? Has the religion of Jesus changed, or is there 'another gospel?' 'Ye shall know them by their fruits.' Do men gather grapes from thorns, or figs from thistles? A good tree cannot bring forth evil fruit. Our divine master has taught us, that 'he came not to destroy men's lives, but to save them.' It was his business to cure, not occasion lunacy; to restore the insane to their 'right mind;' not to drive the sane to madness. In his life time, gospel was 'good news,' now it would be impossible to invent news more melancholy. Who, under such circumstances, can doubt that there are many 'who trouble the people of God who have effectually 'perverted the gospel of Christ?'

From the Phila. Liberalist.

TO MY PARTIALIST BRETHREN.

What care I about the Religion of Jesus, if it light not up in my soul the flame of devotion while plodding through this valley of tears, and elevates not my affections to the God of love, for the exuberance of his grace in the final salvation of all mankind from sin and consequent misery? What care I about clambering up the steep and thorny hill of holiness, if, after having reached its summit, my mind is filled with doubts and fears, apprehensive I shall yet fall from its precipice into a lake of fire? What care I about searching the scriptures of truth, if they be a sealed book, and beyond the powers of my comprehension, or if they reveal nought but eternal despair to the great majority of my fellow creatures? What care I about loving a God who hates me, and that too, with an inflexible hatred, and who, when I have shuffled off mortality's coil, will consign my 'immortal soul' down to the fiery abodes of damned ghosts, there to fan the flames of hell forever? What care I about gaining the blissful courts of heaven, if there I shall possess a tiger heart, and looking down from heaven's golden battlements, into the deep recesses of hell, shout 'amen, alleluia,' on beholding enraptured in flaming sheets of hellish fire, my father, mother,—my wife, brother, or sister? What care I about entering the house of God with praise and thanksgiving, if he to whom I tender my devotions is not worthy of the hearts' love, affection, and if a partial, a limited few, who independent of good works, are to bask in the eternal sunshine of his mercy to the everlasting exclusion of unnumbered millions of the human family, who are to be delivered over to that old serpent, the devil, where the 'doors of darkness

shall be eternally locked and the keys thrown away? What care I about having my earthly pathway strewn with blessings, heavenly and divine, if through their medium it was intended I should be made a subject for devouring flames, and thereby fail in reaching the heavenly Jerusalem at last?—Or what care I about believing that 'every knee shall bow, and every tongue shall swear in the Lord have I righteousness and strength,' if the keeper of promise shall be eternally defeated in his purposes? Say, ye who 'worship ye know not what,' say, are these the 'fat things' on which ye delight to feast your souls? I pause for a reply. Is this the religion of the Prince of Peace—is this the religion of the lovely Jesus—is this the character of the blessed God—is this the doctrine of the Bible?—No, impossible:—sooner than believe it, let my right arm fall lifeless from its socket—yea, rather than believe such sentiments, let me bow down to stocks and stones. Merciful Father, rouse the latent emotions of expiring love in their souls, that they may behold thee as thou really art, an impartial Saviour, a benignant benefactor, a kind father, and a merciful creator. Oh ye doubting Thomases, be no longer faithless, but believing—there is bread enough in our father's house, and to spare, why perish with hunger?—Why will you not believe the promise of your God, when he confirms it with an oath, saying, 'unto me every knee shall bow and every tongue shall swear,'—swear what? why, 'in the Lord have I righteousness and strength'—I ask you then, is this believed in its most extensive sense? do you not doubt of its fulfilment. If you say you really believe it, as it is recorded, then you are universalists—but if you say you have your doubts respecting the accomplishment of what the Almighty has promised to perform, then the plain truth is, you are *sceptics*! choose which you will. In conclusion I would say, you might present ten thousand hells, (in another world, I mean) to my imagination, and one blissful, cheering promise from my father, God, outweighs them all.—Oh! feed no longer on the wind.

PAUL.

SUITABLE THOUGHTS FOR THE MORNING OF THE SABBATH.

How great is the privilege we enjoy.—We live in the land of liberty, and an age of enquiry, when knowledge is increasing. We are permitted to worship the Father of our spirits in that which best suits the dictates of our own unbiassed conscience, and there is no power of persecution that can in any way harm us.—How different is our condition and privileges, from those enjoyed in the first ages of the gospel. Then those who believed in the Saviour, and worshipped God in his beloved name were exposed to suffer the loss of all earthly things and their lives also; and yet if we may believe the well authenticated accounts of those early christians, they were more zealous to attend the worship of God than christians

generally are now, where they have all the liberty they wish to improve. This surely appears like ingratitude. This reflection shall incite to vigilance. We will not let trifling circumstances of dress, or a little distance from the house of worship, nor the weather not being so perfectly agreeable, prevent our being at the sanctuary of devotion. But when we are there, then we must be duly cautious that we profit by the opportunity. When the sacred scriptures are read, we will devoutly attend to their instructions; when the praises of God our Saviour are sung, we will sing with the spirit and the understanding; in prayer, we must all pray in the words of the minister, exercising our own understandings with fervent desires to God; while the sermon is delivered, we will strive to keep the thread of the discourse, beginning the subject with the speaker, and following with nice attention until the close. By these exertions, and the blessings of God, we shall return from public worship with an intellectual refreshment, edification and comfort.—May it please our Father in heaven to bless these reflections and succeed these resolutions to the honor of his grace.

Universalist.

MORALITY.

It is with a man's morals as it is with his temporal concerns. If he suffer his business to get behind hand, he finds it very difficult to meet all his engagements, and utterly impossible to take any advantages which are constantly presenting themselves to the economist, who in room of being in debt has money to spare. A few days of relaxation from the wholesome rules of moral life, will throw us so far back, that in room of having it in our power to make new advances in the 'noble and glorious work' of moral acquisitions, it may consume some time, and cost no little exertion to retrieve what was foolishly lost.

This simple hint, should it be put to its most profitable use, may turn to more advantage than a superficial observer might expect, for should it induce any to avoid running into debt unnecessarily, or to exert economy to pay what we owe, the advantage would not be small. And if it would incite any to be on their guard against temptation, this is better than silver or gold.—*Universalist*.

NEW DELUSION IN BALTIMORE.

There is a congregation of christians in Baltimore calling themselves the German Evangelical Church, who have adopted several rites which are very common among protestants. They have, for instance, consecrated water, and consecrated oil, both of which are used in case of sickness or pain. We have been informed by a member of the church, that the bishop imports a peccoliar magickal virtue to the water and oil, by exhaling his breath into them three times, and that then they receive a wonderful sensitive influence. We have never tested their efficacy,

and cannot speak from experience. Sore eyes, scalds, burns, pain in the limbs and side, &c. have been healed instantly by this extraordinary water and oil! One condition is indispensable; all patients must believe in their efficacy, or the magnetism escapes their fingers we presume. All infidels, therefore, need not go to the trouble of applying.—*Luth. Obs.*

From the Liberal Advocate.

HINDOO MYTHOLOGY.

Mr. Editor:—In pursuance to your request, I have availed myself of the opportunity of compiling the following for your consideration.

This piece is principally devoted to the judgments and penalties of the wicked, and a description of their God, Yumu, (or Yemeh,) &c. It is well known that the Hindoos have a great variety of Gods, (and Goddesses,) among the most prominent are Juggernaut—his brother and sister, who are mounted upon a huge car, the latter seated on each side of Juggernaut. Hundreds, yea, thousands, formerly became victims of their enthusiastic zeal, in voluntarily casting themselves under the wheels of this car, and the souls of such victims were supposed to be rewarded by an immediate admittance into the 'heavenly bliss.' This practice is not as prevalent as formerly.—The Hindoo widows almost invariably, are either burnt alive upon the suttee or funeral piles of their husbands, or buried with them. The poor deluded creatures think if they neglect immediately following their husbands, they would be liable to the pains of torment, a limited time after death; but if they shrink not from being destroyed upon the piles, or buried with their husbands, they will immediately go into the 'blissful regions.' But to turn our attention to the God Yumu.

The Hindoo history is as follows: The wicked after death have 688,000 miles to travel to the place of Yumu their God of judgment. In some places they pass over a pavement of fire; in others, the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, at others, showers of burning cinders, or scalding water, or stones fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells, full of darkness, or pass through narrow passages, filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees, the leaves of which are full of thorns; again they walk over pots, or over hard clods of earth; putrifying flesh, thorns, or sharp spikes and nails; they meet tigers, jackals, rhinoceroses, elephants, and all kind of ravenous beasts, serpents and snakes, terrible giants, &c. and in some parts they are scorched in the sun without obtaining the least shade.—They travel naked, their hair in disorder; their throats, lips, &c. are parched; are

covered with blood and dirt, their shrieks of woe and keen agony reverberates as they pass along! horror and despair depicted upon every countenance. Some are dragged along with leathern thongs tied round their waists and hands; and others by cords passed through holes bored through their noses; others by their hair, the ears, the arms, legs or heels; and others are carried, having their heads and legs together. On arriving at the place of the dreadful (though by them considered just and holy) God Yumu, they behold him clothed with terror, two hundred and forty miles in height, his eyes distended like a lake of water of a purple color with rays of glory issuing from his body, his voice is as loud as the dissolution of the Universe, the hairs of his body are each as long as a palm tree, a flame of fire proceeds from his mouth: the noise in drawing in his breath, is greater than the roaring of the tempests; his teeth are exceedingly long, and his nails like a fan for winnowing corn. In his right hand he holds a ponderous iron club; his garments is a hydraical animals skin, and he rides upon a terrible Buffalo. Chetten Gooptu also appears as a terrible monster, and makes a noise like a mighty warrior when about to rush to battle; sounds terrible as thunder are heard ordering punishment to the wicked offenders. At length Yumu orders the offenders into his presence, and thus addresses them:—"Did you not know that I am placed above all, to award happiness to the good and punishment to the wicked? Knowing this, have you lived in sin? Have you never given your minds to the religion? To day with your own eyes, you shall see the punishment of the wicked. From Yoogu to Yoogu, stay in these hells. You have pleased yourself in sinful practices; endure now the torments due to those sins. What wilt weeping avail? nothing."—Yumu next directs Chetten Gooptu to examine into the offences of the criminals who now demand the name of the witnesses: Let such, say they, appear and give their evidence in our presence. Yumu smiling, though full of rage, commands all the elements of nature, and the divisions of time to appear against the prisoners, who hearing the evidence, are struck dumb, and remain trembling and stupefied with fear and horror. Yumu then gnashes his teeth, beats the prisoners with his iron club, till they roar with anguish, after which he drives them to different hells; where they are punished with fire.

How very similar is the description with our modern superstitions among ourselves; so similar that query might arise, whether we have not borrowed our present code of "divine torments," from the very heathen themselves, with but a slight touch of revision and new moulding. And why do these pagans, and why our christian priests, foster and cherish this divine creed? Answer. As a hobby horse of power, over the ignorant and unlight-

Yours, truly,

Q. Q.

VALUABLE SENTENCE.

If your enemy is forced to have recourse to a life to blacken you, consider what a comfort it is to think of having supported such a character as to render it impossible for malice to hurt you without the aid of falsehood. And trust to the genuine fairness of your character to clear itself in the end.

TO PARENTS.

Parents will recollect that in order to cause their children to love them, they must carefully manifest their love to their children: and in order to induce children to speak the truth at all times, the parent or guardian should be careful never to deceive them.

AFRICAN AND INDIAN CHARACTER.

There can be no better illustration than the territory of the Niger furnishes, of the extraordinary influence which soil, climate, and other external circumstances have, sooner or later, upon the social and civil character of a people. These Africans have had, most of them, no intercourse with civilized nations, and none of them so much as almost all our American Indians. If not greatly inferior, they are not superior to that race in native intellect; and as to their habits of thinking, it is universally characteristic of them that they act altogether from impulse, whereas the Indian is quite as remarkable for acting altogether from principle. But setting aside the original differences of genius, and the original causes of them, whatever they may be, what a contrast is there in location and in the immediate effects of location, between the two! In many respects, indeed the same causes have led to the same customs. The African cowrie is almost identical, as a coin, with the Indian wampum. The medical art of both consists alike of roots, bathing, blistering and charms. The extreme ignorance and credulity of both are equally imposed on by the mallam and the po wah, with all their varieties of grimace, disguise, feigned madness, real impudence and legerdemain. Both paint, sacrifice, build and use canoes, torture, fast, keep themselves sober when compelled, and get drunk when they can. But in almost all those matters, which indicate the gradual advance from perfect savagery to barbarism, and from barbarism to civilization, the talkative, thoughtless, yam-eating, sanguine Africans have exceeding the advantage of our intelligent fellow countrymen in the backwoods, with all their demureness, dignity and deliberation. The latter, until after a long intercourse with foreigners, knew little or nothing of the useful metals; using clam-shells for knives, bark for baskets, stone for weapons; and even fitting the slow-wrought tomahawk with its handle by hanging it upon the green branch and waiting for a growth sufficient for the aperture, at the very time when they were trampling under foot the scarce covered iron of Pennsylvania and the gold of Carolina.—They had and still have, with few exceptions, no domestic animals but the dog. They wear skins and furs for clothing; and went but half clad at the best, under one of the severest climates on earth. North of Mexico they had no cities—no towns north of the Cherokees—no markets, no schools, no division of labor, no diversity of ranks but such as the most radical democracy chose to create, and mainly no arts but those absolutely indispensable to subsistence and simple attack and defence.

We look for the explanation of these things in a stern sky and a sterile soil. The earth produces but little spontaneously, and pays but a small bounty

on a difficult and tedious cultivation. The savage therefore, always indolent, leaves the drudgery of his pitiful agriculture to women, and lives by fishing and hunting, which have at least the charm of adventure.—But, to subsist thus, he must have a broad range of woods and waters, especially where the game is very wild and rather sparse. Population is scattered, perhaps in the ratio of an individual to a square mile. Society is broken up. Tribes must be small. Each, in his solitude, must be independent of every other; and after all, such circumstances will only soon give him a sullen, suspicious, selfish character, but will really leave him very little leisure, and much less inducement to use the little he has to any considerable purpose. As to arts, his skins and furs are the best as well as the cheapest clothing in his climate; and for other luxuries, what time has he to conceive or contrive them, and what inducement to be so if he could? He builds, hunts, eats, fights, and sleeps; he has followed his instincts and gratified his appetites; no man has heard him complain, or seen him weep or wince under suffering; and this is enough—"it is good"—he dies and is forgotten.

The African is not so satisfied, and has reason not to be so. The earth, air, sea, streams, and woods around and beneath, pour out to him an easy and healthy subsistence at his very door. He needs little or no venture or shelter. Of course, he has leisure enough to desire more just in proportion as he demands less.—Good living and good health, and genial skies, stimulate the animal spirits; and a crowded population, in the same circumstances and with the same sanguine and sociable disposition as himself, furnishes all the opportunity of excitement which his passions and whims may suggest. Restlessness, avarice, ambition, vanity, natural affection, affability, all spring up, and must be gratified. People throng together in towns and cities, and at fairs and festivals in the country.—Distinctions of rank arise from distinctions of wealth. The arts are encouraged by all these circumstances together, and by the liveliness to which they all rouse the faculties of invention. The African has no wants to think of, and he imagines as many as possible. He dresses, dances, sings, sports an elegant canoe, prides himself on his horse, goes to market twice a week, drinks too much palm wine as often, lies down to sleep in the shade, and wakes to follow the same routine of noise, novelty and nonsense, from his cradle to his grave.—

North American Review.

A QUAKER'S LETTER TO HIS WATCHMAN.

I herewith send thee my pocket-clock which greatly standeth in need of thy friendly correction, the last time he was at thy friendly school, he was no ways reformed, nor even in the least benefited thereby; for I perceive, by the index of his mind, that he is a liar, and the truth is not in him; that his notions are wavering and irregular; that his pulses is sometimes quick which betokeneth not an even temper; at other times it waxes sluggish notwithstanding I frequently urge him, when he should be on his duty, as thou knowest his usual name denoteth, I find him slumbering and sleeping—or, as the vanity of human reason phrases it, I catch him napping. Hence, I am induced to believe he is not right in the inward man. Examine him, therefore, and prove him, I beseech thee, thoroughly, that thou mayest, by being well acquainted with his inward frame and disposition, draw him from the error of his ways, and show him the path wherein he should go. It grieves me to think; and when I ponder thereon, I am verily of opinion, that his body is foul and the whole man is corrupted. Cleanse him, therefore, with thy charming physic, from all pollution, that he may vibrate and circulate according to the truth. I will place him for a few days under thy care, and pay for his board as thou requirest it. I entreat thee, friend John, to answer thyself on this occasion with a right judgment according to the gift which is in thee, and to

thyself a workman that need not be ashamed.— And when thou layest thy correcting hand on him, let it be without passion, lest thou drive him to destruction. Do thou regulate his motion for the time to come, by the motion of the light that ruleth the day, and when thou findest him converted from the error of his ways, and more conformable to the above mentioned rules, then do thou send him home with a just bill of charges, drawn out by the spirit of moderation, and it shall be sent in the root of evil to thee.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, NOV. 17 1832.

MINISTERIAL QUALIFICATIONS.

We resume again the consideration of the subject of qualifications of the ministry. In two former numbers of the Anchor we have briefly reviewed several articles which were written and published, in disapprobation of a resolution passed by the Hudson River Association, making it necessary for candidates for the ministry to spend a certain time in the study of Theology, and pass an examination in certain studies previous to receiving letters of fellowship as preachers of the gospel.

We beg pardon of our readers for occupying so much room in the discussion of this subject: but we consider it one of vast importance to our cause; we advocated the resolution in question, and according to our promise we shall now lay before our readers the reason for this course of procedure.

We believe that the progress of Universalism will be advanced or retarded in a great degree, in proportion as its public advocates are qualified for sustaining the desk with respectability. Of the truth of this position we believe there can be no doubt, in the mind of any candid man who reflects upon the subject. We know there is power in truth, when presented in rustic homspun, but we know also that it finds the way to the heart, much more readily when presented in a manner that accords with popular taste, than when delivered in an awkward and ungrammatical style. There is a degree of pride in community, which will keep thousands back from ever listening to the word, until our preachers stand in point of science, and eloquence, on a level with those of other denominations. But this is not all, let a man's arguments be never so clear, and yet if he betrays in his composition, an ignorance even of English, or "grossly violates the most common rules of English grammar," the enlightened and scientific part of his audience will be disgusted.

No matter how simple and true the tale be told, may be one half of community would be ashamed to acknowledge themselves pupils of such a man, or that they can learn of him. Whereas if the preacher is a man of science, it will be thought no disparagement to listen and learn from him. We do not say these things should be so, but only that they are so, and since they are, we must exert ourselves to overcome them. Men ought to love truth above all things and to embrace it as heartily when spoken by a beggar as a king. But the truth is, they will not, and we must overcome this difficulty by bringing ourselves up to the standard of public

taste, in order to find access to their hearts. We cannot depress this standard if we would, and we labor at great disadvantage while we are below it. What then must we do? We see no other way than to bring ourselves up to its requirements.

The oft reiterated objection, that universalism has prospered while its preachers have been comparatively destitute of learning, is true in point of fact, but it appears to us destitute of weight in the case. To use a similitude borrowed from a friend of ours, because our fathers could prosper and build comfortable houses, and use old fashioned "pedagogues," it is no reason why we should continue their use, when it is acknowledged screws are better.

We know universalism has prospered, but will any one contend that its progress would not have been greater, if its preachers had all been men of science? We know Universalism is now prospering; but if its near three hundred preachers, scattered through the United States, were all men of science, and extensive erudition, who will say that its progress would not be greatly accelerated, and its prosperity nearly doubled? We appeal to the new impetus which the entry of a single individual of extensive learning, into our ranks, gave to our cause. As evidence of the soundness of the above position, we refer to the Rev. W. Belfour, of Charlestown, Mass. whose praise is in all the churches, and whose exertions have led thousands to a knowledge of the truth, who could never have been reached by the reasonings of men, who scarcely know English. He has poured into our armory weapons which we had not before. With these weapons he has bearded the devil in his den, and demolished his dwelling place. Christianity prospered before Paul engaged in its promulgation; but when he entered the field, abounding in all the science of his age, it received new life and energy. So much for the objection that universalism has prospered hitherto.

Nor does the objection that the apostles were ignorant and unlearned, have any weight in our minds. Because in the first place, it is not literally true in point of fact. Did not Jesus instruct his disciples before he sent them out to preach, in the principles of the christian religion and teach them how to preach? Most certainly. Did not God himself miraculously bestow upon them the gift of tongues, in order to qualify them to communicate their lessons of instruction, in an intelligible and proper manner both to the Jew and the Greek, Sythian and Barbarian? "Follow the spiritual gifts," says the apostle, and if the gift of communication, was so necessary that God would stoop from height of his sanctuary, in order to supply, by a miracle, their deficiency in this particular, shall we count it of no value?

The apostles had not the means of obtaining a ready and proper utterance by study, hence God gave it them by miracle. But we have the means, and we think they should be used, especially as miracles and inspiration have ceased. If, therefore, the apostles were unlearned, in the popular acceptance of the word, they were not ignorant, for they were instructed from on high.

But allow that the apostles were even ignorant, and it proves nothing. The matter in debate is a matter of policy, and the question is not what means would have advanced christianity eighteen hundred years ago, but what will advance it now?

The world is a changing scene. The means for advancing christianity, must always be suggested by circumstances, and regulated only by wisdom, prudence, honesty and charity. Laying inspiration out of the question, if ignorant and unlearned men could labor successfully in the ministry, in that age of the twilight of science, it does not follow that the same is true in this day of light and knowledge.

Relative to the quantum of learning which a preacher should possess, in general we may remark, the more, the better. But the sum which is indispensable, in order to enable him to sustain the desk honorably, must always be regulated by the state of society, keeping always before the mass of the people, and on a par with the highest order.

When the people are unusually ignorant and unlearned, a man of good sense, with but a small share of learning, may instruct and be respected. But when learning is generally diffused and the light of science has shone into the minds of the multitude, a pig may as well be in the parlor as an ignorant in the desk. Such is the case in our day, and we do most sincerely believe that the progress of our cause will, to a great extent, be measured by the qualifications of its public advocates. It is for this reason that we feel bound to oppose every measure, consistent with the teachings of Christ, which shall, in our opinion, be calculated to improve the talents of our preachers. Such being our views, we observe:

2. The measures adopted by the Hudson River Association, are the only means which have occurred to us, which will be likely to raise the qualifications of our preachers. So long as those who wish to enter the ministry, can receive the approbation of our ecclesiastical bodies, and carry with them their recommendations, as preachers of the Gospel, while ignorant of the most common principles of the English language, there can be little hope that the time will come when our ministers will be properly educated. It is true that committees have been appointed for the purpose of examining candidates for the ministry, but these committees have never been told, whether they must require a man to be able to read or write. The consequence has been that every man who has applied, has received letters of fellowship, or at least we have never known an instance, where a man has been told that he must qualify himself better, in a literary point of view, before he could be placed in the ministerial office. Under these circumstances the only practicable method, which has occurred to us, calculated to obviate the difficulty, is for the Associations to establish a rule by which their committees shall be guided: thus a weight of responsibility is taken from the committee, and a uniformity of practice secured. Upon this point we spoke in our circular, and we shall not pursue it further in this place. If any better method of securing the object can be pointed out, we will heartily concur, but we are fully of the opinion that something should be done. We believe the effect of such a course, if adopted by all our Associations would be highly beneficial.

As far from keeping young men from the ministry, it will in our opinion, keep more away who could be useful. If properly and constantly practiced, with additions as the occasion may require, it would bring some into our ranks who would not otherwise enter.

We believe there are some young men

missing talents who have gone into the Unitarian ranks, for no other reason than that their preachers were generally better educated than Universalists.

Relative to the objection which has been urged against this measure, that it partakes of the abominations of partialism, we have but little to say.—We are not among the number that would reject a good measure, simply because partialists have seen fit to adopt it. We cannot however refrain from stating a few facts. A few years ago, and the Baptists considered it almost a sin for a preacher to have a liberal education. The same may be said of the Methodists. They required no literary qualifications in their preachers. But they have many of them seen the folly of expecting preachers to speak by inspiration, and are beginning to train their preachers for the work, and the consequence has been highly beneficial.

If then, the rule in question is one of the "abominations of partialism," it strikes us that the course recommended by its opposers, is also an "abomination of partialism;" and so "abominable" that partialists themselves have rejected it. It grieves us to see Universalists who profess to have discarded the foolish notions of fanatics, still adhering with pertinacity, to a mode of procedure which has been rejected as foolish and vain by the orthodox themselves. Let us profit by their example. Let our ministers be educated, and let them bring all the resources of science to bear, in opposing error and establishing truth, then will the wilderness blossom as the rose.

We discuss the subject for the present, unless we shall again be called into the field, and ardently pray that the wisdom which cometh from above, may guide Universalists as a denomination, to the adoption of such measures, and such only as shall be calculated to promote the most holy cause of truth and righteousness in the earth. We repeat here what we have before said, and what our readers must know. We have no pretensions to learning ourselves. We have but little. Every day of our lives we deeply feel the need of a more liberal education, and are more desirous that our preachers and laymen should be awake to the importance of having a well educated ministry. The days of inspiration are gone. We cannot sustain the desk in this enlightened age, with any tolerable degree of credit, without sitting ourselves down to close and persevering study. When a man has engaged in the active duties of the ministry, he has but little time to devote to scientific pursuits, and hence arises the necessity, of seeing to it, that a man is properly prepared before he enters upon the work.—W.

NEW PUBLICATION.

By the politeness of G. W. Bazin, printer of the Trumpet, Boston, we have been favored with a sermon delivered in the Universalist Chapel, in Lowell, Mass. on the 9th ult. being the Sunday following the death of Mrs. Mary Gardner, wife of the Rev. C. Gardner. The sermon was delivered by Br. Streeter, and is entitled "Solitary views of death."

We have perused it with much pleasure and found that it answered strictly to the title adopted. Such views of that blessed gospel in which we rejoice, dispense the tyrant of all his terrors, and whisper life even in the hour of dissolving nature. We beg Br. Bazin to accept our thanks for the pleasant and refreshing perusal of it.—L.

THE TROY PRESS.

The editor of the Troy Press in noticing our communication of week before last observes:

"The senior editor of the Gospel Anchor has levelled a stupid effort at wit at us in his last. We cannot notice such stuff, but turn the gentleman over to men of his own kidney—the Albany Mirror, 'Et id omne genus.' We cannot descend to that sort of contention he seems so willing to provoke. Without trying lances, we are ready to concede the palm to him. In ribaldry, rignarole and vulgarity who are not his match."

We are sorry bro. Yates feels so sore. If our "stupid effort" was dull, it was at least well directed, for it hit the mark. He says he cannot notice such stuff, and to prove his assertion, writes an article on the subject. We have never had any inclination to provoke contention with the editor of the Press. He threw the shaft at us and we returned it. When we invite controversy of any kind, we select those who have ability sufficient to defend themselves. The editor of the Troy Press is, therefore quite secure from any attack of this kind. His charge against us of "ribaldry, rignarole and vulgarity" we consider as a plaister to cover his own sore. The remarks we made were offered in good feeling & not intended to wound the editor of the Press; but since they have had this effect, we consider it our duty to make the "amende honorable," we beg him then to accept our apology—viz:

"We are sorry we hurt you, you poor little thing!"

RELIGIOUS NOTICE.

The Senior Editor will exchange pulpits with Br. J. C. Newell, of Stephentown, the fourth Sunday in November.

FOR THE GOSPEL ANCHOR.

EXTRACT.

From a Manuscript Poem.

How is the spirit prone to break its chains,
And struggle out beyond his narrow bounds?
Why is it thus? If, wedded to the dust,
And of the dust a part, and doomed to die
And with the body filter through the earth,—
Why, where, or whence, derives it other thoughts?
Why does it murmur with perpetual voice,
And try to spread its wings and mount the sky,
If with the lumbering body it must die?
Say does the body ask for wings—or mourn
To over come its weariness, and ride
On the proud whirlwind or the ruling storm,
And scorn to call its birth place of the earth?
No: 'tis the soul, the immortal part, the mind,
Which not of earth, delights not in it. " " "

MARRIED.

In Pittstown on the 4th inst. by the Rev. Mr. Stude, Mr. Henry Fulton, to Miss Abigail Lewis, both of Troy.

In this city on Tuesday evening by the Rev. Mr. Hill, Mr. Anthony Goodspeed, to Miss Julia Ann Washburn, all of this city.

ALMOST A CHRISTIAN.

Dr. Ely is almost a Universalist. In his paper of Oct 11, he says he is satisfied in his own mind, that ultimately much the largest portion of the human family will be saved. Is not this a licentious doctrine, Dr. Ely?—Christ, Intel.

WATCHTOWER OF FREEDOM.

This is the title of a new paper which has just been commenced at New Haven, Conn. Its objects may be inferred from its title, and from the following brief extracts from the first number.

"TO THE PUBLIC.

We are about to bespeak the kind interests of the friends of civil and religious liberty on behalf of a new weekly paper devoted to the great principles of mental emancipation. It will be devoted, (says the editor, among things,) to the news of the day, both political and religious. The movements of the Christian Party in Politics will receive particular attention."

Again, "This paper will strenuously advocate the following principles:—A system of Universal education; the Abolishment of Capital Punishment and Imprisonment for Debt; A simplification of our code of Civil Laws; the amelioration of present Militia System, and the laws for the support of Religion.

It will undeviatingly oppose: All legal, official, monied, and other aristocratical monopolies, and unequal taxation. All encroachments on the rights of the people—All laws for exempting the clergy and church property from taxation; All privileged orders in community; and more particularly the craftiest of all crafts—PAUPER-CRAFT."

We wish success to this and every other enterprise which will assist in the amelioration of mankind.

STORRS—THE MISSIONARY.

The following from Ware Mass is published, that the public may know what kind of preaching they may expect from Rev. R. S. Storrs, the Agent of the Home Missionary Society, Trumpet.

"We had a visit from the Rev. Mr. Storrs the Missionary, last evening, and heard his powerful arguments in support of Missions. This Reverend Gentleman stated some truths, and some things which I very much doubt as being true. He stated that there was a town in Mass. containing from 900 to 1000 inhabitants and that he had been informed by the clerk of the said mentioned town that it contained fifty drunkards, eleven of which were women and mothers and, that there were fifty more who occasionally got drunk, and that on enquiring the cause of so much intemperance, the said clerk (or some other unknown person) said they had no preaching in the town for sixty years, except Universalism, and that was the cause and the only cause of so much intemperance.

"Our reverend friend stated some things which we knew to be facts and we gave him credit for so doing. He said that the Presbyterian churches were run down in New Hampshire and Maine, and that Universalism had substituted itself in the place of that horrid doctrine. Universalism as I understand him is gaining ground, and he must have cash to run up his old order of things, &c."

THE TRUTH ACCIDENTALLY TOLD.

Mr. O. a Baptist clergyman, who is now laboring with more zeal than knowledge in Berkshire, Tioga county, in a recent conversation with Mr. A., a member of the Universalist society in the same town, not being able to convince his opponent as to the assumed truth of endless misery, by his bolsterous assertions, independent of reason or revelation, very gravely said, "Why you don't believe what the devil does." "Perhaps not," said Mr. A. "but will you have the goodness to inform me to what particular subject of belief you allude?" "Why," says Mr. O. "the devil don't believe in Universal salvation, and you do." "Very well," said Mr. A. "I acknowledged the fact; but your remark goes to show that you do believe and advocate the same doctrine the devil does, while you confess that I do not. Thus, you must discover, sir, that the coat you so readily made for my back, fits your reverence admirably, and now you must wear it sir—"out of thine own mouth thou art condemned.—

Mag. and Adv.

ANCIENT PRACTICE IN CHURCHES.

The following extract from Bishop Girdall's Episcopal injunction will show at least, what had been the practice in churches.

"That no pedlar should be permitted to sell his wares in the church porch in time of service. That parish clerks should be able to read. That no lords of misrule, summer lords and ladies, or any disguised persons, morrice dancers, or others, should come irreverently into the church, or play unseemly parts with scoffs and jests or ribald talk in the time of divine service."

SUBLIMITY.

At a prayer meeting in the town of Western a few weeks since, an overgrown convert expressed his feelings in the following appropriate and beautiful language:—

"O, thou great everlasting, notorious, and abominable God, be pleased to come down in the midst of this assembly, and join all these dear people to the holy bands of matrimony!" He was an ignorant man as will be known by the language used—he was probably ignorant of the words which he used. It is said, and I believe it is a fact, that many cried "Amen" to the petition.

The Christian religion when divested of the rags which have enveloped it, and brought to its original purity and simplicity of its benevolent institutor, is a religion of all others the most friendly to liberty, violence, and the freest expansion of the human mind.—Jefferson.

MAXIMS.

Consider the end before you begin, and before you advance provide a retreat.

Give not unnecessary pain to any man, but study the happiness of all.

Ground not your dignity upon your power to hurt others.

CAPE DE VERD ISLANDS.

Boston, Oct. 16,

The following liberal donation from the several churches and societies of Boston, are hereby acknowledged to have been received by the treasurer of the fund contributed for relief of the suffering inhabitants of the Cape de Verd Islands:

King's Chapel,	\$322.90
Park Street Church,	174.72
First Universalist Church,	93.91
Pine Street Church,	67.00
New South Church,	170.00
Methodist Ch. Broomfield st.	66.16
Old South Church,	154.67
Mariners' Church,	24.60
Hawes Place Church,	14.82
Purchase Street Church,	110.00
Federal st. Baptist Church,	112.12
Charles St. Church,	156.44
Central Universalist Church,	71.79
Grace Church,	91.00
Second Universalist Church,	66.65
Trinity Church,	134.85
Second Church,	126.16
St. Paul's Church,	127.87
Twelfth Congregational Church,	145.12
Church in Federal Street,	187.05
West Church,	156.08
Baptist Church S. Boston,	43.45
First Church,	118.25
Church in Brattle St.	167.34
Salem Church,	100.85
Methodist Chapel, N. Bennet st.	59.35
Second Baptist,	100.61
South Congregational Church,	108.02
Church in Hollis Street,	123.25
Christ Church, Salem St.	36.00
Seamon's Ch, Rev. Mr. Taylor's	84.86
New North Church,	86.51
First Baptist Church,	101.00
Total,	\$3,727.00

The Treasurer also acknowledges to have received a letter inclosing \$40, and one inclosing \$3, donors unknown. From the Second Congregational Society, Medford, \$37. WM. HALES, Treasurer.

THE BIRTH DAY.

This is a peculiarly fitting season for reflection. The philanthropist looks back upon the past, and calls to mind the buoyant and light hopes of childhood, when each returning anniversary of his existence was anticipated and welcomed with pleasurable delight. It was a season of mirth and joyousness: every face was clothed in smiles, and every little associate filled with gladness. He thought of seasons yet to come when his steps would not be restrained by the tender solicitude of parents, and the guardianship of his time should be entrusted to himself—when moving in the free air of heaven, those little embarrassments and restraints, which were prudentially thrown around him, would be swept away, and continued "sun-dew settle on his brow."

But he knew nothing of the cares and anxieties of maturer years. Rejoicing in innocence, he dreamed not of the intense and burning interest which the well-wishes of man is compelled to feel

in the distresses—the sorrows—the sufferings of his fellows. His heart never contemplated that a birth-day would find him regretting the little he had accomplished towards mellowing the condition of the human family, and the apathy which had been too predominant in the soul. He looks at the past, and wonders at the indifference—elements the self-love, which had ever and anon prevailed over social duty. He is grieved at his faint sympathy for those who have "followed the devices of their own hearts," and exposed themselves to all the "ills that flesh is heir to."

He weeps over his short comings—and in the strength of love, promises renewed exertion—redoubled zeal in the great cause of humanity—of concentrated justice, mercy, and truth.

INSUBMERISIBILITY.

A Florence paper contains the following: "M. Moccia, a priest, aged 50 years, distinguished for his great classical knowledge, possesses in an extraordinary degree, the gift of insubmerisibility. Whether thrown into the most rapid currents, into the raging sea, or violent whirlpools, he never fails to come to the surface, and if the weather be sultry he floats upon the waves with his arms crossed and indulges in the most tranquil sleep, turning first on one side and then on the other, as if reposing on a bed of down. The secret of this buoyancy is that M. Moccia weighs 30 pounds less than a volume of water of the same measurement as his body."

Reason cannot grasp every thing—even when assisted by flights of fancy—still something must be left for faith.

THE LADIES.

Dr. Hales was very partial to the society of ladies, with whom he was generally a great favorite, and kept up a continual correspondence with several. He expressed great value for the general character of the sex. It was his opinion, that women generally much excel men in constancy, and that they are less influenced by personal appearance in their attachments; and he thought they would be, in several respects, superior to men, if they had the same advantages of education. He disliked sentimental young ladies, and said he had made the remark, that they had generally less refinement than those who made no formal pretension to it.

ITEMS:

Governor Howard of Maryland, has appointed Thursday the 15th inst. to be observed throughout that state as a day of public Thanksgiving and Prayer.

Fire!—One of the most destructive fires ever known in our village occurred on the morning of the 27th ult. about two o'clock, and resulted in the entire destruction of the brick buildings owned and occupied by Mr. Chauncey Goodrich, situated on College street one hundred yards east of the Court House Square. The loss is estimated at from \$4 to \$6,000. The insured only 2,500.—*Burlington Free Press.*

Forty vessels arrived at New York on Wednesday last, from Philadelphia laden with coal.

LETTERS AND REMITTANCES.

RECEIVED AT THIS OFFICE.

H. Hoskins; Sullwater, \$0.55; S. A. Stone, Hudson, \$1.50; O. L. Robinson, Brainard's Bridge, \$0.55; Nicholas Letter, Schodaek Centre, \$0.75; A. P. rad-dock, P. M. Glenn's Falls.

POETRY.

THE LAST LAMENT.

Aid this is then the latest sight,
Vain world! I give to thee!
When yon grey cloud has passed by
My spirit shall be free!
Fly, little cloud, still speedlier,
Thy course I smile to see,
Thou com'st a blessed messenger,
A dove of peace to me.

And if in death I cherish
Remembrance of grief—in truth
'Tis not that I regret the past;
There is my May of youth;
It is not that I regret the now
In this dark hour are near,
To cheer me now—and when I'm gone
To grace my humble bier.

It is not that in sorrow,
For joys I leave behind,
I bid the world good-morrow,
With drooping heart and mind;
Such joys it was not wise to prove—
And much this thought doth cheer,
That he—who living wak'd no love,
In death shall wake no tear!

'Tis one and fancy only
That burns my troubled breast,
One mournful thought and tone,
That robs me of my rest;
It is the thought that when I die,
And mingle with the earth,
How far my scattered ashes must lie
From her's who gave me birth.

Yet speed thee, cloud, oh! speed thee,
Thy course I smile to see,
Though haply I might heed thee
With eye more bright and free;
If I could dream when thou art past,
And I to death am done,
Thy mother's grave would hold at last
The dust of her poor son!

Dear shade of her whom ever
I lov'd first,—latest—best,—
Though life and reason quiver
Thus faintly in my breast.
Methinks it were a sweeter doom—
A farther flight from pain,
To rest beside thee in the tomb,
Than wake to life again!

WINTER.

The Winter, with a proper respect for our nerves this morn'g has saluted us for a few days past to the tune of 30 to 35 Farenheit. Sunday about two or three dozen flakes of snow fell, hardly enough to afford sleighing, but sufficient to make us think of the belles—bless their tinkling! Every one, we trust, is prepared for winter. There is plenty of fuel in the city, thanks to speculators who have to make their fortunes; enough of every thing, also to make us comfortable, if we have an inclination to enjoy it. The city is healthy and prosperous; we have a few alarms of fire now and then, to keep us vigilant, and to encourage the Insurance offices; some accidents by flood and field to employ the news columns; now and then a military company marches, giving sporting salutes before they go into winter quarters; punkies are turning yellow for Thanksgiving; turkeys are gobbling for Christmas; and cockades are preparing to go into camp, at the ensuing elections. Every thing is in the full tide of successful experiment: we therefore bid winter welcome! Blessings on his frosty pow'—*Bost. Pat.*

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Balfour's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry.
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.
SERMONS.
Intemperance Reproved, by L. D. Williamson.
Ahasim's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.

TO UNIVERSALISTS.

MARKH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and Stationary, a large assortment of

UNIVERSALIST BOOKS.

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish and send BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the publishing and book-selling business. They have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with the best of service. Our foreign and domestic arrangements for the last and this year are as follows:—
M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications, which will be supplied to their customers and friends, gratis.
N. B. Booksellers and Associations supplied with the choicest and newest works, on liberal terms.
A great variety of Sacred Books, suitable for Sabbath Schools, constantly on hand.
Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27. A. BOND.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS.

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Inquiry.
Do. do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Ahasim's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jehonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. T. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. F. Green.
Intemperance Reproved, by L. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Filler.
Everlasting Damnation, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

THE GOSPEL ANCHOR.

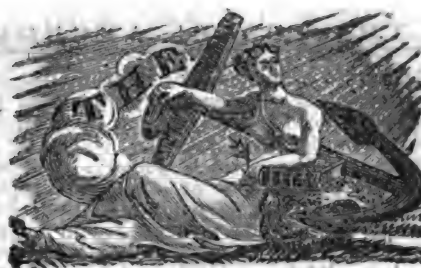
The first volume of the Gospel Anchor, now bound and entered for sale at No. 392 South Market street, Albany, by
Sept 15. S. VAN SCHAAK.

THE GOSPEL ANCHOR.

Is published every Saturday, at No. 392 South Market street, Albany, N. Y.
BY KEMBLE & HOOPER.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, NOVEMBER 24 1832.

NO. 21.

THE PREACHER.

ORIGINAL SERMON.

By Rev. SYLVANUS COBB, Malden, Mass.

Palam lxxxix. 14. Justice and Judgment are the habitation of thy throne.

It would be difficult to conceive of a more strange perversion and abuse of words, than that with which theologians have treated the two important words in our text, *justice* and *judgment*. The *justice* of God has been described to be a mere strict and rigid disposition of the Divine Being, to execute on transgressors the penalty of his law, which they say is endless misery. And *judgment* has been chiefly confined in its application as a theological term, to the future exercise of divine authority, when the universe shall be assembled, and endless death be executed, on all whom *mercy* shall not snatch from *justice's* hand. But how such a use of these words has so long been kept in vogue among people who know how to read, is a curious question, which I shall not now take time to solve. The original word rendered *justice* in the text, signifies *righteousness*; and is so rendered in many places in the Bible. And this is the proper meaning of our word *justice*; it is *right* or *righteousness*. When we say that *justice* is done we mean that *right* has taken place. When we say that a man does *justice* to himself, we mean that he treats himself *rightly*, or *righteously*. When we say that he does *justice* towards others, we mean that he does *right* by them. If we call one a *just* man, we mean that he is a *righteous* man. The substantives, *justice* and *righteousness* generally in the scripture are rendered from the same original word, and so are the adjectives *just* and *righteous*.

Concerning the word *judgment*, it literally signifies *discernment* or *decision*. It is applied sometimes to a decision of what is right in general; sometimes to a decision of what is right in particular cases; sometimes to the execution of such measures, rewards or punishments, as a true decision directs; and sometimes because government implies decision and order, this word is used for government or dominion. It is used in this sense where it is said of Christ, that he should set judgment in the earth, and the isles should wait for his law. It was his government, his kingdom, that should be set in the earth, and give

laws to the people. In the saying, "All his ways are *judgment*," the word is used for discernment and decision in general; meaning that all the works of God are works of wise discernment and decision.—The sentiment of the text is this, that God in the exercise of his government, is righteous in all his intentions and unerring in his judgments; discernment or decision of the best means to carry his intention into effect. He has a disposition to do right, and judgement to decide what is right.—Righteousness and judgment are the habitation of his throne.

In endeavoring to present the doctrine of the text to the understanding of my hearers I will discourse,

I. On the righteousness,

II. On the judgment.

First, the righteousness of God. What conceptions do you form of the nature of this quality or attribute in the Divine Being? The doctrines of men seem to disallow our viewing righteousness in God as a moral attribute. They seem to resolve righteousness, goodness and mercy as applied to the Deity, into *physical powers*. They represent that he does not choose to do particular actions *because* they are right, but that, without reference to moral disposition, any thing which his power might perform would be right, for the very reason that *he had done it*. And if we venture to say that such and such principles of action would be wrong, even if they could be exercised by a Supreme Being, they will tell us that we have become bold and daring blasphemers, and shall feel the weight of God's offended justice, if we do not abandon such thoughts.

If men in this way, by administering the bitter dregs of terror, so benumb our moral sense, that we cannot perceive why any thing done by the Supreme Being is right, by any other rule than that of his having power to perform it, then we shall not be startled at their requiring our assent to doctrines which ascribe to God unrighteous principles. We may then have doctrines of correct moral principles forced down into our minds, without producing disgust; as we might have bitter food forced down into our stomachs if we could first be induced to use a kind of dreg which would destroy our natural taste.

In this principle concerning right in a Supreme Being, that it consists merely in the power and sovereign will to do an action, without regard to moral disposi-

tion suppose there were, as some heathen philosophers have asserted, two self-existent Divine Beings, of equal power, but opposite moral dispositions. How could you decide which was right, and which was wrong? How could you know which to call a good being, and which an evil being? Would you say, that the two gods, being of opposite moral dispositions the one who is benevolent towards the creatures of the universe, seeking their highest good, is the good Being, and the other, the cruel god, who seeks the real evil of the creatures of the universe, is the evil Being? That the former is right, and the latter wrong? But by what rule would you come to such a decision? Would you say that the moral disposition of the former is good and that of the latter bad? But your rule which we are now considering will not help you to any such decision.—According to this rule you are not to judge according to right in a Supreme Being by consideration of his moral disposition. Any thing is right which he may have the power and sovereign will to do.—And in the case now supposed of two independent deities, though their moral dispositions and actions are opposite, they both alike have the power and the will to do whatever they perform. Then if power and will make right, they are both equally right, equally good, equally praiseworthy, though one is the almighty friend and the other the almighty foe, of the universe of creatures! One is as morally right as the other, though one is infinitely malevolent, and the other infinitely benevolent, because both alike do what they have the power and will to do. This is breaking down all natural distinction between right and wrong.

It is upon this principle of making right to consist in power, that all tyrants have proceeded, when they have been striving for the diadem of glory, through works of oppression and ruin among mankind. Adopting this principle concerning goodness and right, suppose you go to a virtuous republican and christian, and pronounce the following encomiums on some earthly prince: "Behold the evidence of his high regard to moral right. He wrested from the hands of the people their hard earnings, and reduced them to poverty. He has taken from them their liberties, and made them slaves. And for his duty amusement he brings large numbers before him, and in various ways puts them to torture and to death. See his mighty

deeds of blood and carnage: hear the groans of distress from his oppressed people; and in view of such stupendous acts of goodness, must you not be struck with the fullest conviction of his pure regard for moral right? Surely the republican and christian to whom you should deliver such a harangue, would hear you with disgust, calling *cruelly goodness*,—and *power right*.

But the heathen philosopher before mentioned, who believed in two self-existent deities, of opposite moral dispositions, exercised common sense enough to make a distinction between right and wrong.—They knew that nothing but benevolence was goodness, and that nothing but goodness was right. Consequently their deity who was supposed to be benevolent, seeking the good of all creatures, they called the good deity; and his moral disposition they regarded as the only true standard of moral right. They knew also that cruelty, malevolence, a disregard for the good of mankind, was wrong, was moral evil. Accordingly their deity who was supposed to be malevolent, to seek the real misery of mankind, they called the evil deity; and to imitate him they considered morally wrong. Thus they made a just distinction between right and wrong.

Such distinction we must make when we consider the ways of God, else we cannot do him honor. To say that we would adore a disposition in a Supreme being to do infinite injury to mankind, as being just as right and praise worthy as a disposition to do them infinite good, is the same as to say that we would adore a character directly opposite to good, as being just as right and praiseworthy as God himself. We should be seen to have no supreme respect to the Divine Being, since we should profess that we would respect an opposite character just as much as we respect the character which he sustains.

We cannot render to God acceptable honor, unless we possess a power of judging between right and wrong, and a settled and enlightened disposition to respect only the principle of moral right. If such a disposition we possess, we shall respect and adore the God and Judge of heaven and earth, in proportion as we obtain a knowledge of his ways. For all his ways are right. He will not require us to regard any thing as right which his power might be able to perform or which makers of religious creeds may say he will perform; nor will he require us to regard what he does perform as right merely because he performs it, without our first understanding that all which he does, he does because it is right, or because it tends to the greatest good of his creatures. To do right is to do well, to do well is to do good, and to do good is to promote happiness.

In the light of this principle, let us view the popular doctrine of endless punishment. What they say is the penalty of sin, which he has given us to direct our conduct in this life. And why

did he annex to his law for our direction here, the penalty of an endless punishment in another world? They say it was to promote obedience in this life, which is necessary for the good of society. The threatening is given out here to promote present obedience, and will be finally executed of God that he may be true to his word. And when he annexed his penalty to his law, did he see what the result would be? Yes, he saw that most of his children would incur the penalty, so that he should actually bind himself by his threatenings to inflict upon them infinite torments.

But is the evil which this threatening prevents on earth, as great as the evil which it inflicts in eternity? Admitting for the present, what is not the fact, that the preaching of such threatenings were very efficacious here in preventing crime, and so of preventing present evil; is the evil prevented by it here, as great as the evil which the execution of it inflicts in eternity? No, not by an infinity of odds. This then is the infliction of a greater evil, to prevent a less, which is opposed to right.

Would it be right in a parent to jeopardize the interest of his children for life, to prevent some juvenile offences? Every man possessed of the least sense of moral right, would pronounce such a procedure wrong. The infliction of these punishments or evils only is right, which are designed for the prevention of greater evils, or the production of ultimate good. It is right to inflict a less evil to prevent a greater, but to inflict a greater evil to prevent a less, is wrong. If any wise government should find themselves administering a code of penal laws, which produced a greater evil than they prevented, they would see their laws to be morally wrong, and would immediately abrogate or alter them. For if the punishments inflicted by the government become the greatest of all conceivable evils in the community, then they are the greatest of all wrongs.

Now it will be perceived that the final and irrecoverable wretchedness and ruin of mankind, is the greatest possible evil that could befall them. Yet this, the greatest of all conceivable evils, the doctrine before mentioned asserts that God binds himself to execute on his children as a punishment for their failures here, which are but temporary evils. Yes, and the people who hold this doctrine, make these temporary evils of sin on earth to be of small amount. They discourse as if the difference of good and evil between virtue and vice here on earth, is hardly worth making account of, not enough to influence our choice between the two, if it were not for the threatening of future endless punishment for sin. Hence they make out that God threatens men with future infinite evil, to present a present evil which is not of consequence enough to be accounted of, knowing at the same time that this almost no evil would be hereby but partially prevented, and he would be bound to execute his threat-

ened infinite calamity. But this is not the doctrine of Him, whose throne is righteousness.

If they will shift their grounds, and say that virtue is so great a present good to man, and vice so great a present evil, that it is of great consequence to man's present welfare that virtue should be encouraged, and vice restrained; then I reply, only instruct mankind to know this fact, and it is enough. They desire to enjoy good; they love happiness and dislike misery. And only let them know that virtue is an immense present good to them, and vice an immense present evil, and you remove the deception which has drawn them into sin, and present them induce-ment enough to be virtuous. So there will be no place for any useful influence from your threatenings of future infinite punishment.

Such is the system of God's truth. He has, for wise and benevolent ends, wrought a law with the constitution of our nature, and of the world we live in, that executes misery upon sin. But he has not bound himself by his word to execute final and remediless ruin upon his children.—This could not have been; for *righteousness* is the habitation of his throne. And, I repeat it, *righteousness* is well-doing; well-doing is the doing of good; and the doing of good is the promoting of happiness. Since, therefore, God is righteous in all his ways, he carries on all departments of his government, both in the natural and in the moral world, providences, warnings, teachings, bestowments of rewards, of punishments, all as the *Father of all*, regarding their ultimate good. Not one, not the meanest of his children, is overlooked or forgotten of him, for not even a sparrow falls to the ground without his notice. But I must pass, in conclusion, to a brief notice of my second proposition.

II. I am to speak of the judgment of God. Justice or righteousness, and judgment, are the habitations of his throne.—We have noticed before, that the practice of carrying off the judgment of God to a future period of time, and making it such a horrid display of infinite wrath, as common opinion has held, is without countenance from the scriptures. Our text alone is a sufficient refutation of such an opinion, for it teaches us that the judgment of God is a co-habitant with righteousness. While, therefore, the righteousness of God is a moral attribute, a principle of goodness, which always aims at good—his judgment is his unerring discernment and decision of the proper and successful means and measures, to carry all the intentions of his goodness into timely execution. He does not leave this world without judgment, and put all judgment off to another. "He is a God," saith the author of our text, "that judgeth in the earth." Yes, and Moses testified, "that all his ways are judgment." He metes unto us such blessings as his judgment seeth best, and such afflictions as he judgeth to be for our final good. He bestows such rewards as he judges to be

needful. And he shall bring forth judgment unto victory.

"When sin shall be closed, transgression shall cease,
And the universe filled with love, joy and peace.

Finally, my brethren, the safety of the universe hangs on this truth, that God judges and rules in righteousness—with the understanding that right is something different from wrong, that it is a regard for the good of the sentient creation. This is the strong hold of our faith and hope.— Though we have been accused of disliking the justice of God, yet we know that the assurance that the Lord is a just, a righteous God, is our soul's calm rest.

Here too we have a standard of moral right, by which for us to regulate ourselves—Remember this, my friends, in all coming life. If at any time you have the power in your hands to injure a fellow creature, do not forget the doctrine you profess, and get into the spirit of those human doctrines, which make right to consist in power. Be in practice what you profess to be in theory—A UNIVERSALIST. I ask no more of you. This is enough. Imitate God who will do right, and whose principle of right is a disposition to do good. "In all things, whatsoever ye would" &c. "do ye so to them," for this is right: "This" says Jesus, "is the law and the prophets."

[From the Magazine and Advocate.]

NATURAL DEPRAVITY.

The bird is happy in the air—the fish in water—all beings in a natural state are in a state of enjoyment—even every member and fibre of our frames yields pleasure when in its natural state—for it is evident that none were naturally designed to produce misery but enjoyment.—What noble, extensive, and ever present proof of the benevolence of God! But what is man's natural state? Depravity? were his members and powers naturally calculated to be the slaves of sin and the servants of transgression? Is man happy in sin? Does he enjoy himself in iniquity? No; he is as miserable as the bird in flames or the fish out of water. Then, either a state of nature does not yield man enjoyment, as it does all other animals; or man is not naturally depraved. The first cannot be, the latter must be true; man was naturally constituted for a state of virtue, and that is the reason why, when he is good, he is happy, and miserable when he is wicked.

[From the N. Y. Mirror.]

HUMILITY AND PERSEVERANCE.

A FABLE.

From the side of a mountain there flowed forth a little rivulet. Its voice was scarcely heard amid the rustling of the leaves and grass around, and its shallow and narrow stream might be overtaken by the traveller. This brook, although so small, was inspired with a deep spirit, and murmured against the

decree of providence, which had cast its lot so lowly.

"I wish I were a cloud, to roll all day through the heavens, painted so beautifully as those lovely shapes are colored, and never descending again in showers; or, at least I wish I was a river, performing some useful duty in the world. Shame on my weak waves and unregarded bubbling. I might as well have never been as to be puny, insignificant and useless."

When the brook had thus complained, a beautiful tall flower, that bent over its bosom replied:

"Thou art in error, brook. Puny and insignificant thou mayest be; useless thou art not, for I owe half of my beauty, perhaps my life, to thy refreshing waters.—The plants adjacent to thee are greener and richer than the others. The creator has given thee a duty, which though humble thou must not neglect. Besides who knows what may be my future destiny? Flow on, I beseech thee."

The brook heard the rebuke, and danced along its way more cheerfully;—on and on it went, growing broader and broader. By and by other rivulets poured their chrysal waters into it, and swelled its deepening bosom, in which already began to appear the fairy creatures of the wave, darting about joyfully, and glistening in the sun. As its channel grew wider and wider, and yet other branches same gliding into it, the stream began to assume the importance of a river, and boats were launched on it, and it rolled on in a meandering course through a teeming country, freshening whatever it touched, and giving the whole scene a new character and beauty.

As it moved on now in majesty and pride, the sound of its gently heaving billows formed itself into the following words:

"At the outset of life, however humble we may seem, there may be in store for us great and unexpected opportunities of doing good and of being great. In the hope of these we should ever pass on without despair or doubt, trusting that perseverance will bring in its own reward. How little I dreamed when I first sprang on my course what purposes I was destined to fulfil. What happy beings were to owe their bliss to me! What lofty trees, what velvet meadows, what golden harvests were to hail my career. Let not the meek and lowly despair—heaven will supply them with noble inducements to virtue."

A BEAUTIFUL REFLECTION.

We do not know the author of this. We take it from the selections in the Catholic Press.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud

came over as with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which "hold their festival around the midnight throne," are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory. And finally, why is it that forms of human beauty are presented to our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like the islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.

HOME.

"The patriotic boast where'er we roam,
Our first, best country ever is at home."

There is no trait, perhaps, more common, or more amiable in the human character, than the attachment which an individual feels for his native place; with what restless, tender and soul-subduing influence does the remembrance of past scenes and pleasures frequently rush upon our minds? Our native hills and valleys, the murmuring rills, the groves, the meadows and fields which witnessed the innocence and sporting of our youthful years, arise before the imagination arrayed in all beauty. We lonely, look back with tender affection to the sacred spot where repose the slumbering ashes of our departed kindred and friends. In these chaste and pious meditations, we feel a pleasurable steal over our souls, which we would not exchange for all the sparkling rays of transient and unsubstantial amusement.

THE DESIGN OF ELOQUENCE.

The great object of all the liberal arts is to exhibit the mind; to exhibit character, thought, feeling, in their various aspects. In this consists all their power and sublimity. For this the painter spreads upon the dull canvass, the breathing forms of life; the sculpture causes the marble to speak; the architect models the fair and majestic structure, with sublimity enthroned in its dome, with beauty shaped in its columns, and glory written upon its walls; and the poet builds his lofty rhyme; and the eloquent in music, orders his movement & combination of sweet sounds. But, of this mind the human frame is the appointed instrument. It was designed for this end. For it could have answered all the purposes of physical existence, without any of its present grace and beauty. It was made with no more obvious intent, than to be the expression of mind, the organ of the soul, the vehicle of thought. And when all its powers are put in requisition for this purpose—the voice, with all its thrilling tones; the eye "through which a window, darts forth its light," "looks on which "grace is poured;" the whole glow-

ing countenance; the whole breathing frame, which, in their ordinary forms, can express more than the majesty of an Apollo; more than the agony of Laocoon; when every motion speaks, every lineament is more than the written line of genius, every muscle swells with the inspiration of high thoughts, every nerve is swayed to the moving of some mighty theme—what instrument of music, what glories of the canvass, can equal it? Eloquence is the combination of all arts, and excels them all in their separate powers. Nor is it confined to the mere gratification of taste. The great and ultimate object of social eloquence, is for man to act on man; and eloquence is the grandest medium of this action. It is not only the highest perfection of a human being, (for the orator must be a good man) but it is that perfection in act. It is sublimity, beauty, genius, power, in their most glorious exercise.

[From the Boston Trumpet.]

DEDICATION AT SCITUATE.

On Wednesday, Oct. 3st, the Meeting House erected during the past summer by the Universalist Society in Scituate, Mass., was solemnly dedicated to the worship of the one living and True God. The religious services were highly appropriate and were conducted in the following order:

1. The Scriptures were read by the Rev. M. H. Ballou, of Stoughton.
2. The Introductory Prayer by the Rev. Wm. Morse, of Milton.
3. The Dedictory Prayer was by the Rev. Benjamin Whittemore of South Boston.
4. The Sermon was preached by the Rev. Robert L. Killam, pastor of the Universalist Society in Scituate from Psalms xcix. 5.
5. Concluding Prayer by the Rev. Elmer Hewitt.

This is a neat and commodious building, and reflects much honor upon the Society by whose zeal and liberality it has been erected. The sermon has been highly spoken of, as a rich and interesting performance.

In the afternoon, a sermon was preached by the Rev. Hosea Ballou of Boston; and another in the evening by the Rev. J. C. Waldo.

QUESTIONS TO LIMITATIONS.

1. Which being is the most powerful—the Deity or the Devil?
2. If the answer be, the first, then we ask, Will he not save all of his creatures that he chooses to save, from the power of the latter? Or, if not, whose fault will it be?
3. If it be answered, the stubbornness of the creature, combined with the power of the Devil, will defeat the purpose of the Divine grace, then we ask, is not the united power of man and the Devil greater than the power of God? and if so, is the latter Almighty?
4. If it be replied, that though God will-

led the salvation of all mankind, yet seeing the stubbornness and rebellion they manifested against his design, he has at last given them over to the power of the Devil, to be tormented world without end then we ask, has not God changed his mind relative to his creatures; instead of changing them according to his mind?

5. If so, we ask can God be an changeable being?

6. Is the Devil an enemy to the happiness of mankind—and does he seek and desire mens eternal misery?

7. If so, and God has a last determined to gratify that malevolent desire, has not the Deity altered his own mind so as to conform it to the mind of the evil one?

8. If it be said to avoid the idea of his mutability, that God still desires, and eternally, will desire the happiness of all mankind, notwithstanding their own stubborn and evil dispositions, and the power and machinations of the devil will involve them in endless misery—then we ask—for the idea of God's omnipotence is already abandoned—will not the Deity be eternally disappointed, and not only so, be himself eternally miserable, from the endless existence of unsatisfied desire?

[The above questions are predicated on the supposition that those who may undertake to answer them will take Arminian ground. But if a predestinarian will choose to answer them, we wish to add the following:]

9. If God preordained endless misery of a part of the human family, long before they had an existence, is he now, was he ever, or will he ever be, willing that all should be saved? Nay, would he not be disappointed and grieved at his heart, if any one thus ordained to eternal misery were to be converted and by any means get to heaven?

10. If God has thus forordained a part of mankind to endless torments, before their being commenced, are such, under any obligations, either of gratitude or love to Him, seeing their existence was designed and ordained by Him to be an endless curse? *M. and Advocate.*

THE MORAL INFLUENCE OF WOMAN.

We have been gratified to observe, at different times in our periodicals and newspapers, portents, that the time has gone by, when the influence of woman, in forming the character of a nation, is set lightly esteemed. If the "lords of creation" are brave, even—and this is a quality seldom claimed for the sex—so is woman. Instance the daring of Joan D'Acre—the widow of the Emperor Severus, whose skill conquered the Prætorian army—our own country women during the revolution—the struggle of the lovely Grecians against the oppressive Ottoman—the Polish maidens, who, last year, marched with spades in their hands to the defence of Praga—and to the heroines of the "three days" in Paris. But bravery is not a distinctive attribute of woman, and we will not press the position—nor is she remarkable for statesman-like qualities—though many might be mentioned, like the Roman mother of Gracchus, whom Cicero and Quintilian ranked among the first philosophers of the age. But the influence of woman in forming the moral character of a nation, is incomparably greater than that which has or can be ex-

ercised by man. Early impressions, it is conceded, are the most lasting. Who so well directs and gives a tone to our early impressions and bias, as the mother? A distinguished female of our own—New England—whom we might cite as a rare example of female intellect—has most beautifully illustrated the correctness of this assumption, in a touching poem. An old man, with silver hair, is made to address a group of happy children.—He tells them, that, like them, he once had a mother—but that she was taken away while he was yet a child, and he looked back through a long vista of years, and remembered that she was wont to place her hand upon his young head, and pray with and direct him. Years passed on—the encroachments of the world assailed him—"Vice spread her meshes at his side"—yet, he resisted all its blandishments; for then, with a blessed unction, came his mother's cautious, affectionate counsel to his mind. Her hand, as in youth, still rested upon his head:

"And with it breathed a voice of prayer,
As from the lowly sod—
My son, my only son, beware,
Nor sin against thy God."

If, therefore, to men it be given to fill the prominent offices of the nation—to guide the government of states and countries—to watch over the enlarged interests and institutions of republics—to be other sex it is allotted to watch over and cultivate those principles which fit them for the stations—to fill them with honor and renown. And where is the young man, actuated by a desire to win the esteem of a virtuous female, who would indulge in vice and crime, or who would not, on the other hand, avoid the least approach to either? Then what a check upon immorality is here exhibited. Suppose this young man united for life to this amiable young woman and the union endeared by a family of happy children? what powerful barrier again is raised against the exercise of immoral inclinations. Show us the man who will plunge into excesses of vice, regardless of the stain which attach from such conduct to an innocent family, and will point you to one unworthy the name of man. In the religious and moral operation of the country, woman stands pre eminent; and the simple histories of such devoted martyrs as Harriet Newell and Fanny Woodbury, their every-day diaries, how much they speak of bravery, of self-denial, of unbought, pure affection! Their very story has done wonders for the noble cause in which they are engaged; and to their simple narratives are many benighted and destitute indebted for the comforts of civilized existence, and for the word of life. Who is the most energetic and faithful in the discharge of those offices which make us as individuals and communities, better and happier?—Woman. Who so ready to hear the cry of distress, to relieve the afflicted, to visit, with kindness, the poor and destitute, as woman? Who, the pestilence which has visited the land, has stood by the couches of the agonizing sufferer—lingered in the plague-stricken city, and bent over the forms of the dying? Woman. Say not, then, that woman, who acts her generous part, unostentatiously, and blushes "to find it fame;" who directs, and guides the young, and alleviates the cares and sorrows of the aged—whose intellect and genius in the lapse of time have become more and more conspicuous—"who was found first at the cross, and last at the tomb of the Redeemer of the world"—say not that her influence is not pre-eminent and exalted, in forming the character, and directing the energies of mankind.—*Providence Jour.*

Thursday the sixth day of December next has been appointed for the annual Thanksgiving in Maine.

The works of the celebrated Spurzheim on Paedology, together with his popular work on education, are about being published in Boston.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, NOV. 24, 1832.

ERRATA.

In our last, under the head of 'Ministerial Qualifications' several mistakes occurred, some of them of considerable importance. It is but justice to us to inform our readers that we reside six miles from the place where the 'Anchor' is published, and rarely have the privilege of reading our own proof. Small typographical errors we frequently discover and let them pass, depending upon the reader to correct them, rather than to fill our columns with errata. In the article named several errors in orthography are found which we will not note particularly, but the following should be noted in order to give the sense of our article. Page 165, 2nd col. 12 lines from top, for 'pedagogue,' read 'pedagogue.' Same column 20 lines from bottom for 'the' read 'after.' Same p. 3rd col. 26 line from top, for 'oppose' read 'approve.' Same col. 5 lines from bottom, for 'more' read 'none.' We desire the reader to make the above corrections. W.

THE UNJUST STEWARD.

"And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, make to yourselves friends of the mammon of righteousness; that when ye fail, they may receive you into everlasting habitations."—Luke xvi: 8, 9.

An esteemed correspondent in Canada, wishes us to offer a few remarks on this parable, which appears to him to inculcate a doctrine widely at variance with the sublime morality which is elsewhere inculcated in the gospel of Jesus. In commenting on this portion of scripture, we must be indulged in making a few prefatory remarks.

We observe, *first* then, that to conclude that the parable does inculcate immoral doctrines is premature and hasty. It is possible that we, at this period, do not see its proper application. The persons to whom it was addressed might have seen and felt its point; and being connected with circumstances unknown to us, it appears to teach a very different sentiment from what it was undoubtedly designed to convey. While the whole tenor of the teachings of Christ, is in accordance with the perfect principles of equity and truth, it is not to be supposed, that he would introduce a parable, the teaching of which would be to subvert those cardinal virtues. If then we cannot satisfactorily explain this parable, it is more reasonable to suppose that the difficulty exists in our ignorance of the peculiar situation of the speaker and his audience, than that he actually advanced a sentiment in direct opposition to his general instruction.

We observe, *secondly*, that a parable is like a fable. It is not designed to be taken to pieces and the parts examined and applied separately, but the whole is calculated to teach some moral. A good moral may be deduced through the characters engaged and no wise worthy our imitation. The enquiry then, which the mind should agitate, is—what is the moral which this parable is designed to inculcate?

Keeping these remarks in view, we will now proceed to examine the parable itself. It commences by informing us that a certain rich man had a steward, who was accused of wasting his property. The master calls the steward to him, and tells him of the report which he had heard of his extravagance, and demands of him an account of his stewardship; for it was his intention to dismiss him from his service. The steward thus warned, resolves in his mind what course he had better adopt in this emergency. He was ashamed to beg for a living, having been in a respectable situation and he could not dig nor labor with his hands, having never been brought up to such employment. He finally concludes to make friends with his master's debtors, that when he should be put out of his stewardship, they will afford him an asylum in their houses. For this purpose he summoned them before him, and having ascertained the amount of their debts, he deducts one half or a third, as the case may be, and gives them a receipt in full. Now follows the text: 'And the lord, (that is the master of the steward, and not our Lord as it has sometimes been supposed by inadvertent readers) commanded the unjust steward because he had done wisely for the children of this world, or age, are in their generation, wiser than the children of light.' The commendation which was bestowed on the steward by his master, was not that he had acted correctly or honestly, but that he had evinced much prudence, or foresight, or policy, in his conduct. He had secured himself friends, who in consideration of the favors which they had received from him, would give him a shelter when he should be rejected from his stewardship. Then follows the moral—men of the world are more careful, sharp-sighted and prudent in securing their interests, than the spiritually minded are in those things which concern their peace.

There is a certain proverb, "sus est et ab hoste doceri." Which is, that, "we should learn wisdom even from an enemy." In the same manner it is proper from a very bad example to deduce a very profitable and good lesson. If the steward in the parable made an improper use of the goods entrusted to him, but at the same time advanced his immediate interests, it is right that we should exercise his prudence but avoid his knavery. We are commanded to be prudent as serpents, but harmless as doves. The continuation of the text then tells us, "to make to ourselves friends to the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations." There is nothing more inconsistent than, riches consequently nothing more likely to fail. But we may make such application of them, while in our possession, that when they do fail us, we shall find friends to offer us a refuge and support. To accomplish this object we must be liberal and generous. Let us expend our wealth in objects of benevolence and in promoting laudable and useful objects, so that when 'riches take wings and flee away' we may find in the public that assistance and commiseration which will protect us from want and neglect.

The conclusion of the parable touches us to be faithful in that which is committed to our care, whether the talents be of gold or the more valuable acquisitions of the mind. "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much."

much; if therefore ye have been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

L.

OPPOSITION IN CANADA.

It appears by an article in the last number of the *Trumpet* that a man by the name of Sovereign was hung not long since in Canada, for murder. A religious paper published at York, U. C. and entitled the 'Christian Guardian' avails itself of this lamentable case to attack universalism. The following is the language: "Universalism would teach us that the state of such a victim of intemperance and monster of cruelty, is blessed in death and in eternity as that of the apostle Paul! What blasphemy against the character and perfections of God—against humanity, against truth, against reason and justice! Reader, believing and obeying God is the only path of safety and happiness." The editor of the *Trumpet* appends to this some very judicious remarks, which go to prove that the spirit of the writer is bad and his reasonings no better. Who was this Sovereign? A universalist? No. What brought him to his untimely end? Was it universalism? No. It was murder induced by intemperance. Why then was universalism attacked! to satisfy a spirit of ill will towards those who trust in the Universal Parent of mankind.

Again, let us look at the reasoning of the editor of the 'Christian Guardian.' He says, 'Universalism would teach us that the state of such a victim of intemperance and monster of cruelty is blessed in death as Paul.' When did he find a preacher of the denomination or a work on the subject advance such a sentiment? Universalism teaches that the end of the righteous is peace, and that no one can be blessed in the contemplation of an ill-spent life. Again, universalism does not teach that there will be any murderers in eternity, and a murderer excluded us from a state of immortality and immortality and set the seal to our eternal condemnation, then Paul would be in the same predicament as this murderer: for each was his character. What justice would there be in forgiving Paul and condemning Sovereign? Is murder less criminal at one period of a man's life than another? If we are to be rewarded according to our deeds, why suffer Paul to expiate his crimes in this world and carry Sovereign to an eternity where they never can be expiated? If this is justice what is injustice?

Sorry as we are to see our views thus misrepresented in Canada, we rejoice in the consideration that the doctrine has become of sufficient importance to demand such notice. It is a certain argument in our minds, that it has got a foot hold, and this once accomplished, its march is onward, it knows no retrograde movement. The editor of the 'Guardian' will not need the hundred eyes of an Argus to detect it in every village, but he will need more than the hundred hands of Briareus to put it down.

To Correspondents.—Observations No. 2, will appear next week. Several others are under consideration.

NIAGARA ASSOCIATION.

At the Niagara Association of Universalists, which convened at York, Oct. 3, 1832, among a variety of resolutions which were adopted "for the advancement of primitive christianity, and the amelioration of the moral condition of mankind."

The following particularly claims our notice.

"Whereas the Universalist public repose confidence in us as an ecclesiastical body, presuming that we will fellowship no person as a preacher of the gospel, unless he be competent and every way qualified to discharge the functions of the high office with honor and credit; we consider it a duty we owe to our Divine Master, to ourselves and the world of mankind to present letters of fellowship or ordination to none save such as are capable of performing the duties pertaining to the ministerial profession. And, as it is often difficult for the committee on fellowship and ordination satisfactorily to ascertain the moral standing, intellectual endowments, literary attainments &c. of the candidates coming before them for examination, during the time ordinarily allotted for them, therefore,

Resolved, That all the candidates hereafter receiving the fellowship or to be ordained by this association, as gospel ministers, shall at least, in addition to an unimpeachable moral character, be acquainted with the English language, well versed in the Holy Scriptures and have a general knowledge of ecclesiastical history—and that a committee of three be appointed at each annual session of this association, to receive requests for letters of fellowship and ordination during the ensuing year, and report thereon at the next session; who shall examine the applicants and possess themselves of all requisite information relative to their moral standing and qualifications, and to whom all petitions must be addressed at least three months previous to their making their report."

Much excitement, our readers are aware, has been manifested by our editorial brethren and others on account of a similar resolution having been adopted by the Hudson River Association, at their session in Sept. last. It was deemed advisable to point out to those who would look to this association for letters of fellowship and ordination what would be expected from them. The requirements are of the most attainable character by the most common capacity; but notwithstanding such was their nature, the resolution has been condemned as arbitrary and exclusive. What exception will be taken at the resolution of the council at the Niagara Association, yet remains to be seen.—There were present no less than eighteen ministering brethren, among whom we recognize the names of some of our most efficient and zealous brethren. They were as follows: S. A. Skeele, J. S. Flagler, J. Gage, L. Knapp, Isaac Whitall, Dolphus Skinner, W. I. Reese, D. R. Biddlecom, C. Hammond, S. W. Fuller, H. Roberts, E. Smith, J. Lewis, J. Spencer, L. L. Saddler, K. Townsend, R. Tomlinson, and L. Pain.

UNIVERSALIST CHURCH IN TROY.

The annual election of the Trustees of the Universalist Society in this city took place on Monday the 12th inst. Two trustees were elected Benj. Gilbert and Jas. C. Kemble. The board of Trustees now consist of Messrs. Benj. Gilbert, Jas. C. Kemble, John Goodell, Thomas Turner, jr. David

Ellis, John Hall, and Lemuel Tupper. Clerk of the society, Luman Haskins; Treasurer, Jas. Goodell.

BR. COBB'S SERMON.

We have published in to-day's paper a Sermon with which our esteemed Br. Sylvanus Cobb, furnished us when we visited Boston. We are sure that our readers will concur with us in the opinion that it is an able and lucid exposition of the subject treated upon. Circumstances have prevented us from giving it an earlier insertion.

[We acknowledge with pleasure the receipt of a Sermon from Br. R. O. Williams of Amsterdam. It shall appear soon.

RELIGIOUS NOTICE.

The Senior Editor will exchange pulpits with Br. J. C. Newell, of Stephentown, the fourth Sunday in November.

The Senior editor will preach at the Schoolhouse near Mr. Buredicks, on Wednesday evening Dec. 5th, and the following evening at Mr. McChesny's Schoolhouse, Brunswick. The Junior editor will endeavor to accompany him.

MARRIED.

In this City, on the 17th inst. by the Rev. C. F. Le Fevre, Edwin M. Bosworth, printer, to Miss Anne Maria Cox.

On the 15th inst. by D. S. Wendell, Esq. Mr. Sam'l Crabman, to Miss Martha Kellogg.

Sylvester Nichols of Westport, Essex county, to Miss Catherine Young of Troy.

In Boston, Rev. James McGeech of Cambridge, Wash Co., to Miss Adeline, daughter of the late Capt. C. U. Grozier of Boston.

DIED.

In Greenbush, on the 12th inst. Mr. Abraham Witbeck, in the 86th year of his age.

[From the Magazine and Advocate.]

LIBERAL INSTITUTE.

The Ladies School attached to this institution commenced on the 24th ult. under Miss F. E. Fosdick. The usual instructions given in similar schools, will be obtained on the lowest terms. Board in respectable families from \$1.25 to \$1.60 per week. No extra charges fuel.

The patrons and friends of this institution are informed that a new and commodious stone building, erected the past summer, will be ready for the reception of students by the 10th day of December next. This edifice, which is built of the most substantial materials, and finished in a style of great plainness and neatness, is believed, by competent judges to comprise as much convenience and comfort as any other establishment of the kind in our country. Its dimensions are 86 by 52 feet, four stories in height, exclusive of the basement, and surmounted by a handsome and well finished cupola. It contains 44 rooms, adapted to the accommodation of two students each; three small rooms for apparatus, and a spacious Lecture and Library room 48 by 26 feet. Efforts are now making for the establishment of a Library, by voluntary contribution, and a respectable number of valuable works have

been already collected. Several liberal friends abroad, have kindly tendered their assistance in collecting and forwarding books.

Clinton, Nov. 1, 1832.

SPEAKING IN MEETING.

Our readers know, that it is a practice in the religious meetings of some sects, for persons, after listening for a time to the remarks of a preacher or an exhorter, to rise and bear witness to the truth what has been said.—We have an anecdote on this subject which will go to show the sincerity of some of the humiliating confessions which are sometimes made in such meetings by the brethren. In one of our eastern towns resides deacon E. who has had a serious falling out with his neighbour S. The latter makes no pretensions to religion, though he subscribes, in the main so far as theory is concerned, to the creed of the deacon. On the whole he is a person of doubtful morals, being profane and otherwise rude and disagreeable. But conceiving that deacon E. has maliciously wronged and injured him (which may be true,) he has no bowels of mercy for him, but entertains towards him a grudge—which is likely to continue a long time. One evening last summer, during the revival in the neighbourhood, in which the deacon took a deep interest, Mr. S. appeared in meeting and looked unusually serious and devout—so much so that some of the congregation began to suspect that he, too, might be under conviction. The exercise went on as usual. Before the meeting broke up, the deacon arose for the hundred and first time to relate his experience exhort the sinners present. He protested that he had been born of God, and that he yet realized his own unworthiness. "I feel, my friends," said he, "that I am a miserable, unworthy creature; I have done every thing that I ought not to have done, and have left undone every thing which I ought to have performed. I can say with Paul, I am the chief of sinners, and deserve nothing but the wrath and curse of God."

Having resumed his seat, it was with astonishment and not without hope, that the brethren noticed Mr. S. rise in his place to speak. All eyes were turned. "I feel it my duty," protested Mr. S. "to rise and bear witness to the truth of what deacon E. has said. He has acknowledged himself, before you and his God, to be a scoundrel—I know him to be such—I can bear witness to his dishonesty." The deacon fell into a rage, exclaiming vehemently—"you lie, you lie"—and in a spirit none too becoming the congregation broke up and dispersed.

Now the truth is—for we have received the story as a literal fact—the deacon neither expected nor wished to be believed in his confessions. They were made as the most effectual mode of illustrating his spiritual pride and of obtaining thereputation of being religious *par excellence*. When taken at his word, he evinced his hypocrisy and insincerity. Too many, we fear, of such confessions, are made rather from the spirit of pride than the spirit of humanity, and ought, therefore, to secure but a mean credit for the narrator.

"What are you thinking, my man? said Lord Hill, as he approached a soldier who was leaning in a gloomy mood upon his firelock, while around him lay mangled thousands of French and English; it was a few hours after the battle of Salamanca had been won by the British. The soldier started, and after saluting the general, answered, "I was thinking my Lord, how many widows and orphans I perhaps have made this day, for one shilling."

UNIVERSALISM.

During the last year there has been an addition of SEVENTY EIGHT Preachers in the Universalist Ministry.

PRIDE.

There may be pride in any thing. The monarchs of Egypt built pyramids to perpetuate their name, and Sardanapalus claimed the honor of posterity in an inscription which told how well he ate and drank. In modern times we have some men who are proud of making good bargains, and over-reaching their neighbors in buying and selling. We have creatures in the shape of men, whose highest ambition is to appear in clothes of a particular cut; whose ideas of perfection are confined to the tying of a cravat, or the plating of a ruffe. But, among all the different kinds of pride, there is none more absurd than that of the bully; his ambition is of the lowest kind. The man who resorts to personal violence to sustain his character or his cause, descends from the dignity of an intellectual and moral being to the level of the lower animals. He enters on a field where he has rivals and superiors among the four-footed tribes.—The bear can strike a harder blow, and the jackass can beat him in kicking. Let such a man "bow to his superiors of the stall."

THE CHRISTIAN'S HOPE.

Of what inestimable value is the christian's hope! How infinitely does it exceed all the shadowy prospects of the heathen! Truly has the Apostle denominated it: 'an anchor to the soul'—a sustaining principle which enables its possessor to endure all the angry storms of life and to surmount the awful surges of death. It is based upon the ample evidences furnished by the teachings and example of Jesus Christ, of the truth of the doctrine of a future and a better life. This doctrine is taught with sufficient clearness in the Gospel. "Let not your hearts be troubled—I go to prepare a place for you, that where I am, there ye may be also; because I live, ye shall live also." In fulfilment of actual predictions, Jesus gave himself a personal example of a resurrection from the dead, and an ascension into Heaven. He triumphed over the power of the king of terrors; dispoiled death of his power, and arose a victor over the grave. Multitudes saw him after his resurrection, and his ascension was beheld by those most interested in knowing the fact. As he arose, so also shall those for whom he died, arise. He is the first fruits of the dead, the head of every man in whom all shall be made alive.

What but a belief in a future and a happy state of being can sustain the soul under the trials and afflictions incident to this state of existence? Were it not for this, death would indeed, have a terrible sound—the utter extinction of being! But by its power, light is made to irradiate the darkest scenes of human woe, and to give the afflicted mind the consolation which it needs—a medicine, a cordial, well calculated to revive and sustain the troubled heart. Let those attest to its value, who have deposited in the grave those whom they most loved and prized. For what

would they exchange the hope of a future reunion in a purer and a happier world, where death and separation can never come!

Having this hope, let us not be ashamed to profess, nor slow to avow and defend it. Let it serve to purify us even as our father in heaven is pure. Let it excite in us the most lively and devout affections toward Almighty God—inducing us to trust in his goodness, confide in his wisdom and obey his commandments.—*Christian Intell.*

[From the Boston Trumpet.]

ANECDOTE.

A gentleman once called at a tavern in Connecticut, to give his beast rest and fodder. He took a seat in one of the front rooms, while the horse was eating, and it was soon rumored over the premises that there was a Minister in the house. The aged and respected mother of the landlord, soon made her appearance, and with a formal courtesy, respectfully inquired if the stranger were a minister, "I am madam," was the reply. "What persuasion are you of, sir?" said she. "I am a Universalist," madam. "A Universalist, a Universalist! don't you hold to any future punishment?" "Yes madam," he replied, "I believe in a limited, disciplinary punishment after death." "Ah, well, well," said she, somewhat pleased, that is better than nothing."

From the Watchtower of Freedom.

A member of the presbyterian church not long since declared, that a great portion of the wealth of the country was in their hands: that most of the colleges and other seminaries of learning were under their control, and "in a short time we will not only predominate, but dominate: now help yourselves."

Influence of the Doctrine of Universal Grace. This is very satisfactorily exemplified in the following extract of a letter, which we are allowed to copy, from an esteemed ministering brother, now in Mass., in feeble health.

"My health is very feeble, so much so that I am now under the hands of a physician. I hope to improve my health of course, but how this may be I know not. There can be no greater blessings than good health, and I sometimes think I am no more to experience it on earth. But what then? Shall I repine? No. I will be as resigned to God's will as possible, and endeavor without one murmur, to drink the cup he giveth me. I know that all things are wisely ordered and when I dwell upon this thought, I would not lift my hand to change God's pleasure respecting me. If he sees best to visit me with clouds and storms and make my journey through life not only brief but full of sorrow, it is well. I feel to praise his name that he has given me to believe that beyond this life there is a purer and happier existence, where disease can no more

waste, and sorrow no more be the companion of intelligent beings." J. H. B.,

Such is the glorious hope, full of immortality, which the gospel of the grace of God, bringing salvation to all men, is calculated to inspire; such is the blessed and boundless prospect which it exhibits, "entering into that within the veil, whither the forerunner is for us entered, even Jesus." May it be the constant "anchor of our souls, both sure and steadfast." B. *Christian Pilot.*

[From the Boston Trumpet.]

SPIRIT OF THE OPPOSITION.

At a late funeral in Germantown, Penn. the use of the Lutheran Church was requested for the funeral services, which were to be performed by Rev. Z. Fuller, of Philadelphia, a Universalist. The pastor refused. Public report began to ascribe a very uncharitable spirit to the Lutheran clergyman, when the Vestry, so called, (a sort of parish committee, we believe,) in order to back up their clergyman in his deeds of *brotherly love*, passed the two following resolutions. It certainly is not necessary that we offer any comments. *Like priest like people.*

"Resolved, That this Vestry highly approve of the conduct of our minister, Rev. B. Keller, in not admitting the Rev. Mr. Fuller, a Universalist minister, into our church, at the funeral of the late Mr. Holgate.

"Resolved, That the use of our church shall not be granted to the Rev. Mr. Fuller, or any other Universalist minister, at and time, to perform any funeral services in relation to the late Mr. Holgate, nor shall any Universalist preacher, at any time or on any occasion, hereafter be allowed to speak on any of our church premises."

"Upon whom the ends of the world are come."

This phrase either signifies the end of the Jewish age, as if the Apostle did intend to say, these things which happened in the beginning of the Jewish age were recorded for caution and example to us who are come to the conclusion of it; or the last of the ages of the world, i. e. the christian age; for the Jews according to the tradition of Elias divided the duration of the world into three ages, the age before the law, the age of the law, and the age after the law, or that of the Messiah.

Woodby's Commentary.

In the United States, the population of which is 13,000,000, there are about 1000 newspapers published; a greater number than in all Europe, the population of which is 190,000,000! There are about fifty daily papers in the United States, and in the state of New York alone, 103 newspapers, exclusive of religious journals.

Not so Courses!—An amateur editor says the subscribers would make excellent whetstones they hold back so well.

POETRY.

From the New York Globe.

THE PARABLELL.

Oh! wear no mourning weeds for me
When I am in the ground;
Oh! shed no tears for one whose sleep
Will close forever and sound;
Only, my friends, do this for me—
Think me a pale prisoner,
And show them on my shroud before
They call me they close.

And when the church bell tolls for me
Be not long heavy kneel,
As the deep murmur dies away,
Bid me a kind farewell.
And say—suchlike there's something yet
Forthright request of ye—
Something I'd like ye comfort, keep,
Others, for love of me.

My mother!—she will only weep
Till I am fast asleep,
Then close behind me sweetly
To her own pillow creep.
My dog!—poor Bessie!—let him not know
Mourning, hardship, weep—
But hold him close to me,
He will not miss me long!

My dwelling!—that will pass away
To those when I am gone,
Will raise the lovely edifice
To its foundation stone;
My flowers! that in the open fields
Have been as friends to me—
My garden!—that, let run to waste,
A common field will be.

My picture!—that's already yours,
Remember—tell ye say!
Ah! true indeed a thing of dust
That vanishes away;
My hand! but that's a fair gift
I can bequeath to none—
Uncertain hands will take it back,
When the last strain is done.

So then, I've nothing more to ask,
And little left to give;
And yet I know in your kind heart
My memory will live.
And as farewell, my dear good friends!
And farewell, world! to thee—
I part with none in love—with all
In peace and charity.

A letter from Rome gives the details of the new will made by the mother of Napoleon, in consequence of the death of the Duke of Reichstadt. After comparatively trifling legacies to her young children and grand children, and some pious institutions, she directs that the great bulk of her property should be formed into a *Majorette*, to be held in perpetuity by the eldest male of the Bonaparte family. If the family should become extinct, she bequeaths this property to the capital of Corsica. She recommends her sons, and her nephew, Cardinal Fesch, to follow her example, and thus increase the *Majorette*, so that the name of Bonaparte may, to the latest posterity, be attended with distinction and lustre.

CHOLERA.

About 450 persons have died by cholera, in Richmond, Va., since the disease broke out in that city. 25 of the convalescents in the Pennsylvania, died of the same disease, and are not included in the number first stated.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Balfour's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
at No. 3. Washington Square, by
Troy, Sept. 23. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale;
ANCIENT History of Universalism.
Modern do. do.
Balfour on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by J. D. Williamson.
Abraham's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with dear patch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications, which will be supplied to their customers and friends, gratis.

N. B. Booksellers and Associations supplied with the choicest and rarest works, on liberal terms.

A great variety of Sunday Books, suitable for Sabbath Schools, constantly on hand.
Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27
A. BOND.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Balfour on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Inquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabine.
Do. Letter to Borchers.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Abraham's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. W. Grosh.
Intemperance Reproved, by J. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Balfour—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, DECEMBER 1, 1832.

NO. 23.

COMMUNICATON.

[For the Anchor.]

"Vitae summa brevis spem nos vetat inchoare longam."

It appears surprising to me, that mankind should be continually laying plans for the future, especially when they are so often reminded of the brevity of human life, both from the pulpit and by the frequent instances of mortality. Death appears to them far distant, and the nearer they approach it, the more it seems to recede; and they are never certain of its approach until they toss in agony under its destructive influence; changing the once respiring bosom into a mass of inhumated mortality. Even men, whose heads are frostened by many winters, and who have but few more steps to take ere they enter upon an endless stage of existence, constantly look forward with sanguine hopes. But youth is particularly the season for forming expectations for the future. 'Tis then, that

"Our bosoms beat high and warm,"

that our path is free from thorns. Experience has not yet taught us the evils we must endure in life; when no particular passion rules in our breast with undivided sway—it is then that human nature appears in its most variegated beauty—life seems to be designed for display and thoughtlessness of future time, but alas! how often are such designations turned from the course which present appearances seem to warrant that they will pursue. Death comes across our path and changes animation to lifelessness, sensibility to its opposite state. The truth is, man's conduct should be graduated by present objects only, since we know not the future only by its correspondence with the past. The tree of existence buds and brings forth its fruit like those of the forest, and according as is the virtue of the cause of the one so will be the effect of the other. The God of nature has, in the plenitude of his wisdom, permitted man to observe present things only, and has imparted to him blessings attendant upon the right employment of that present time. A learned writer has correctly said, 'improve this day, which by no means should be deferred to the future.' Every expectation should be cherished by a perfect reliance for its realization upon God, and should each fail of imparting that pleasure

which we anticipate would arise from them, may every one feel in his heart to say, 'Not my will O Lord, but thine be done.' So that by this resignation of our future expected enjoyment we shall discover that God, who 'knoweth what we need before we ask him,' has denied to us the enjoyment of those things which to us seemed calculated to impart so much happiness. And likewise the refusal, will make us more grateful for receiving those things for which we pray, and of which we stand in need. Let us feel a responsibility resting upon us always, and regulate our thoughts for futurity upon our convictions of duty and obligation to God. 'He loves those who put their trust in him' who 'love him because he first loved them.' If we wish to derive benefit from our faith in God as the Father of all, 'who will have all men to be saved and come to the knowledge of the truth.' Let us live in that faith and practice it in all we do, and if we do this, we shall be willing to trust our future good or ill at his disposal, 'who knoweth all things' and will make all things work together for good to those who love Him. May we all strive 'to let our light shine, that others seeing our good works may glorify our Father who is in heaven.'

Pittsfield, Mass.

N. C. B.

AN OLD UNIVERSALIST.

I know not precisely when nor where the subject of this sketch was born, and I choose to omit the reasons which induce me to conceal his name. I value him chiefly for his 'works' sake, for his excellent example, for the unvarying benevolence he has ever displayed; and deem it inexpedient to notice particulars of minor importance, at present.

He is a practical Universalist. With speculative religion he has nothing to do. His religion consists in 'doing good.' His example has frequently brought to remembrance the exhortation of Jesus, 'let your light shine before men.' I see him almost every day, and whenever I see him he is doing good. I have witnessed his good works times without number, and have thus I am conscious, been led to glorify our Father in heaven.

His benevolence is not confined to any sect or party within the sphere of his influence. It is withheld from none—it is freely and, without price, extended to all,

according to the wants and necessities of each. The 'evil and the good' are alike the objects of his beneficence. With him 'there is no respect of persons.' The 'righteousness of the righteous' does not induce his blessing—the 'wickedness of the wicked' does not prevent the extension of his favor. Forgetfulness of his benevolent regard has never produced a cessation of his kindness, nor has ingratitude ever been known to cool his ardent disposition to do good.

I do not affirm that he is perfect, in the highest sense of the word—for perfection, strictly speaking, belongs to God alone. Close examination has discovered some dark spots on his character—but they are scarcely discernable amid the splendour of his valuable qualities; and it is believed they do not materially impair his usefulness.

I have called him 'an old Universalist.' He was born before 'Enoch walked with God'—but he evinces none of the signs of old age. Time on him has no effect. He retains his original vigor, and with it his unvarying and impartial benevolence.

He is possessed of the wisdom that is from above, 'full of mercy and good fruits without partiality, and without hypocrisy,' and so strong a resemblance has he been supposed to bear to the 'Father of lights and mercies,' that multitudes in former ages bowed down and worshipped him.

He was referred to by a holy man of old as at once a proof and illustration of the universal, impartial love of Deity; and so fitly emblematical of that holy man was he deemed by prophetic inspiration, as to furnish a most striking and appropriate appellation of the "Lord our righteousness."

He was a silent witness of the miracles of mercy performed by our Saviour; beheld the Messiah crowned with thorns; saw "the man of sorrows" journeying to Calvary; and it is recorded that he hid his face when Jesus expired on the cross.

Who is this old Universalist?
Philadelphia, Oct. 1832.

A. C. T.

DEATH.

What a difference throughout the whole of this various and teeming earth a single death can effect! Sky, sun, air, the eloquent waters, the inspiring mountain tops,

the murmuring and glossy wood, the very

Glory in the grass, and splendor in the flower

do those hold over us an eternal spell?—Are they as a part and property of an unvarying course of nature? Have they ought which is unfailing, steady—same in its effect? Alas! their attraction is the creature of an accident. One gap, invisible to all but ourselves in a crowd and turmoil of the world, and every thing is changed. In a single hour, the whole process of thought, the whole ebb and flow of emotion, may be revulsed for the rest of an existence. Nothing can never seem to us as it did: it is a blow upon the fine mechanism by which we think, and move and have our being—the pendulum vibrates aright no more—the dial hath no account with time—the process goes on, but it knows no symmetry or order; it was a single stroke that marred it, but the harmony is gone forever.

And yet I often think that shock which jarred on the mantel, renders yet softer the moral nature. A death that is connected with love unites us by a thousand remembrances to all who have mourned—it builds a bridge between the young and the old, it gives them in common the most touching of human sympathies—it steals from nature its glory and its exhilaration; not its tenderness. And what perhaps, is better than all, to mourn deeply for the death of another, loosens from ourselves the petty desire for, and the animal adherence to life. We have gained the end of the philosopher, and view, with out shrinking, the coffin and the pall.

New M. Magazine.

INFLUENCE OF THE GOSPEL.

"Only let your conversation be as cometh the Gospel of Christ."—Philippians I, 27.

The first idea that here demands our notice, is the kind of "conversation" which is spoken of by the Apostle. The word *conversation*, we apprehend, is not limited in its meaning to the mere speech or language we should use in our daily intercourse, but embraces likewise all our other walk and conduct in life. This conversation should "be as cometh the gospel of Christ." In order therefore, to ascertain what line of conduct is most in unison with the spirit of the Apostle's injunction, we will notice some of the distinguished features of that 'gospel of Christ,' with which our conversation should be squared.

1st. This gospel is *peaceful* in its nature. The mission of Christ was one of "peace to those who were afar off, and to those who were nigh." He came to give light to them that sat in darkness, and in the shadow of death, and to guide our feet into the pathway of *peace*.—The gospel of the Son of God, as proclaimed by the angel of the Lord to the shepherds of Bethlehem, and as introduced into the anthem of praise of the heavenly choir, was full of peace; "glory to God in the highest—on earth peace, and good will to men." Such then should be our conversation.—It should become the gospel in its peace-

ful character. The indulgence of hostile feelings to our neighbors or brethren, is utterly opposed to the very spirit of our religion. Our demeanor should be mild and courteous to all our fellow creatures, even to those who bitterly revile and persecute us. Our words should speak of peace, and not of evil. We should do good unto all, especially to the household of faith. We should bless and not curse any of our fellow men—for peace and good will to all men, is the peculiar excellency of our faith. Were we believers in a Supreme Being, who taketh delight in inflicting torment upon his creatures, and were endeavoring to render unto him acceptable homage—we should try and imitate him, and if possible assimilate ourselves to his character. We should curse our enemies as he curseth his, in order to be perfect, as he is perfect in malignity and cruelty. Calling upon our Creator to *damn* the souls of our fellow men, would be perfectly consistent with such a belief in a Supreme Being, for it would be doing precisely as the object of our worship is supposed to do towards his creatures.—But such is not the language of true christianity—such is not a conversation becoming disciples of our Lord and Saviour Jesus Christ—nor is such *Universalism*. "As much as lieth in you, live peaceably with all men," is a wise admonition, to which we should all do well to take heed.

2dly. The gospel of Christ is impartial in its operations, and universal in its holy influences. All mankind are to be the subjects of its life-giving and renovating power. The whole human race will share finally in the enjoyments of that blissful immortality brought to light thro' the death and resurrection of Jesus. "As in Adam all die, even so in Christ shall all be made alive." We have all one Father—one God hath created us, and therefore will he dispense of his everlasting gifts to all his children. The gospel of Christ acknowledges no sentiment of exclusive regard for some, to the injury of others. It gives no elective *patent right* to a part of mankind, to enable them to look down from heaven's battlements, upon their poor neighbors, writhing in intolerable anguish! No, no, my reader. This gospel is free to all—and thanks be to God, it will be enjoyed by all—yea, "without money and without price," is it offered to the thirsty famishing sons of man.

These things admonish us to be as *impartial* in our good offices to our fellow men—to look upon all as brethren of the same great family, and destined to the same bourn of rest and happiness. The pale of our charity should be as extensive as the universe of God, as universal as are the bounties of providence and the mercies of our heavenly Father, which are over all the works of his hand. Good will to all men, should be the motto engraven upon the tablets of our hearts, to guide us in the strait path of rectitude and duty—to enable us to act as indeed cometh the blessed gospel of Christ.

3dly. This gospel proclaims "glory to God in the highest." The excellence of

our Creator, and his gracious designs for our happiness, are well exhibited in the mission of our Saviour. His declarative glory is well portrayed in so grand, so sublime a system. It was love divine, which originated the plan of salvation, and sent a beloved messenger to carry that plan into complete effect. It was in manifestation of infinite benevolence, that Christ gave himself a ransom for all men—that he made a propitiation for the sins of the whole world. Thus was the glory of God exhibited to his children; who, in view of the loving kindness and enduring goodness of their Creator and Benefactor, may well ascribe honor and praise and blessing to Him, throughout the ceaseless ages of eternity.

In order, therefore, for our conversation and conduct, to be as cometh this feature of the gospel of Christ, we should have our hearts and our consciences purified from dead works, and give to the Father of our spirits, the supreme affection of our hearts, souls, strength and mind, for this is the first and great commandment. Nor should we fail in paying praise and thanksgiving to the Author of our being, and source of all our comforts. But this should be done from a good motive. Our worship of our God should be with the spirit and the understanding, to be acceptable. The homage paid because of the slavish fear of vindictive punishment, has nothing of true piety about it. Love begets love, and we are called on to love God because he has loved us—not because we are afraid of endless burnings. This love shed abroad in our hearts, will lead us to the practice of true godliness. Then shall we be able to conform our lives in such a manner, "as becometh the gospel of Christ," and being thus conformed, we shall have fulfilled all the requirements of "the Law and the Prophets. Reader, how is it with thee?"

APOLLOS.

A VETERAN CLERGYMAN.

We learn from the Transcript, that the Rev. Dr. Perkins, of West Hartford, preached recently his sixtieth anniversary sermon. In the course of it he informed his auditory, nearly all of whom could date their birth since the commencement of his ministry: that in his church there had been one thousand deaths and one thousand baptisms—that he had delivered four thousand written sermons and three thousand extemporaneous ones, on other occasions of worship—that he had attended sixty ordinations and installations, and had preached twenty ordination sermons, twelve of which had been published by request, that he had attended one hundred ecclesiastical councils, to heal difficulties in churches, and that he had fitted for college one hundred and fifty students, and more than thirty for the gospel ministry.

D. Perkins is now eighty three years of age—his step is yet firm and his mind vigorous, and he continues to discharge his pastoral duties without interruption. He is emphatically a working man.

MY SISTER'S DEATH.

I shall remember *that night*, always—calm, still, beautiful as it was, and sacred to her memory, whom my heart; (but a truce of reverie.) The sun was shedding his last beams on a hot August day. An old poplar tree by the window was rustling in a gust of air from the cool ocean, while every plant and shrub shook itself with significant welcome, as the bright breezes disturbed its dusty leaves. My sister Harriet had lain all day oppressed by the heat, and evidently sinking fast beneath the weight of languor and disease. More than once I had thought it was all over, and involuntarily started as I heard a low sweet voice, saying, brother, place me by the window, that I may look once more upon His works, and bathe my burning brow in the fresh air: it is the last time. I feared her exposure to the wind; for we wrapped the thick bed with curtains, and forbade the light or air of heaven to stir their folds, but when nature had finished her work, and life become almost a time that was, it were cruel to forbid the parting spirit one final look upon the earth. So, covering my sister with her shawl, I placed her as she desired.—After glancing at the room with its ominous furniture of phials and drugs, brother, said she, they have done all they could. Love has striven hard with death; but is it right Henry, to withstand him that numbereth our days? Come very near me, brother, I must leave you; oh, it is very painful. I am afraid to think of my mother and you. When I am gone cherish the little garden of flowers for my sake, and our bird too, poor thing, he will miss the hand that fed him. And, brother, plant my geranium over my grave, and remember as you look on, the happy years that have passed. Henry do no not weep. But! our mother; who shall comfort her! Henry, you are a boy, you can control grief, be every thing to her, be more than we both have been. Tell her we shall meet in heaven. Tell her; but no, I speak wrong, she will find consolation in God. Controlling myself with difficulty, I said, sister will you lie down again, you will weary yourself beyond recovery. A serene brightness came over her countenance as she replied, Look at me Henry, I am not weary, I am not agitated, but I am, dying. I must set here now; it is but for once. I am calm. 'He hath made his grace sufficient for me.' I am loosing the hands of earth from my soul. Look forth now, See where we used to gather violets and yonder in the thick pines our green bower, with its wreathing honey suckle which we taught to climb on those old limbs. Do you remember, brother, when the rude winds tore it down once, and it is beautiful as ever now; so shall it be with me. See, too, our garden; the morning glories are all closed, and the roses have shed their leaves, but oh, look, (she pressed my hand) that 'Star of Bethlehem' is in full bloom. How its snowy leaves contrast with the other flowers. Hush! now the canary! His night song attunes with the joy of nature; he cannot

know that he is singing my, my! how beautiful the earth is to-night; unusually lovely. Those rays of the sunset have a strange glory, as they dart over the bill tops and die amid the solitude of those old woods. You see that band of light; it seems to rest on your barren rock; it is an emblem that the path of glory may be through loneliness and desolation. When you sit in this arm chair, Henry, to train the flowers, I know you will feel desolate, but remember I go where the flowers fade not; where the sun goes not down forever. When you are sad think of my last words. We shall meet again; remember when you look upon the stars that your sister is in His presence, who clothed them with glory; as you read of Jesus think of me, as in the midst of Seraphim and Saints, singing the song of the redeemed. Comfort your mother, too, in these words. She taught me to lean on Jesus, and I know he will not forsake her in the hour of agony; I have only one now—it is, that she is not here to see me—die. Oh, how her heart will sink when she hears of this. Only a week since when I leaped out so full of life, to wish her a happy journey, and now—Oh, God! temper thy chastisement in mercy, that she may say—it is the Lord—Kiss me Henry, I must leave the earth now: it is wrong to carry it to the gate of heaven.

Again and again I embraced her, and stepping aside could not refrain from weeping bitterly. Soon a low sound broke the silence, inarticulate, but full of earnest expression, as if the soul were pleading for strength in an awful conflict. A moment more, and she sung with delicate sweetness:

Now adieu, ye scenes of gladness,
Fields wherein I used to roam,
But—without a tear of sadness,
I can leave thee, oh my home.
Jesus calls me,
I am ready—Lord, I come.

What though darkness, pain and sorrow,
Consecrate my early doom;
What though dying moments borrow
Fearful shadow from the tomb?
Light immortal
Soon shall dissipate the gloom.

See! unnumbered angels flinging,
Golden crowns before his throne,
Hark! the ransomed spirits singing
Notes, to mortal ears, unknown.
Thou art worthy,
Jesus—Saviour—thou alone.

Lingering bands of nature sever;
Oh for pinions like a dove,
Heavenly wings to soar forever,
With angelic hosts above.
Singing glory,
Glory—to redeeming love.

One sigh followed, not of pain nor anguish, but the still parting of immortality and nature. Could it be death? I kissed her pale brow. It was cold! cold! But how could it be death? The last note in the hymn had scarcely melted on the air.—Harriet! my sister! She answered not.

A holy smile lay on those icy lips, and the eyes undimmed by death, gazed mildly up as if they watched the flight of the undying soul. Oh! my sister, a tear will come as I think of thee, but it is tempered with peace. I could not recall thee, and tho' I must tread the valley of tears alone, it is his will, let it be borne. N. Y. Messenger.

CHRIST'S ANSWER TO SATAN.

A correspondent in Cape Elizabeth, who complains of being "shackled with endless misery," asks an explanation of Matt. iv. 10. "Then saith Jesus unto him, get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." We cheerfully comply with this request so far as to give a few brief hints.

The word Satan, signifies in the scriptures, not a *personal Devil*, but in general terms an *adversary*. Thus the angel of the Lord, when acting as an opposer of Balaam, was repeatedly called Satan. Numbers xxi. 22 and 32. "And God's anger was kindled because he (Balaam), went: and the angel of the Lord stood in the way for (a Satan, or) an adversary against him, and the angel of the Lord said unto him, wherefore hast thou smitten thine ass these three times? Behold, I went out (to be a Satan to thee,) or to withstand thee, because thy way is perverse before me." In these texts the word Satan is not translated Satan, because it would be impossible in these plain cases, to make people believe it meant a personal Devil. Peter was called Satan by his Lord and Master. Matt. xvi. 23. "But he turned and said unto Peter, get thee behind me Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Here the word *Satan* is explained to mean *adversary*, by the words connected with it, "thou savorest not the things that be of God, but those that be of men."

Peter and the angel of the Lord are called Satan on account of the views and feelings of opposition, which they possessed. In like manner men's own tho'ts, desires and passions, which tempt them to go astray, are adversaries of Satan.—An instance of this is found, Acts v. 3 and 4, in the case of Ananias. In the third verse, Peter says, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" And in the fourth verse this expression is explained by an other, "Why hast thou conceived this thing in thy heart?" From which it appears, that to conceive a wicked thing in the heart, is the same as to have the heart filled by Satan. The bad passions and desires of the heart, which tempt men to stray, are Satan or adversary.

Jesus "was in all points tempted like as we are, yet without sin." Heb. iv. 15.—Thoughts would arise in his mind altho' he restrained them in all cases in which they would lead to sin. The three temptations recorded in the fourth chapter of Mat. are such as would result from *hunger, vanity, and ambition*. "Command that these

stones be made bread," is the dictate of hunger: "Cast thyself down from the pinnacle of the temple" (in the midst of an admiring multitude) would be the dictate of vanity: "All these things will I give thee (all the kingdoms of the world and the glory of them) if thou wilt fall down and worship me," is the dictate of ambition.

But in every instance Jesus strengthened himself by reference to what is "written." To resist the last temptation he calls up the command contained in the verse which we are asked to explain.—"Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." The *Satan* which he here resisted, and strengthened himself against, was the temptation of *ambition*, or of temporal power and glory.

Let the reader carefully mark and consider that the statement of this temptation cannot be literally true, if understood to speak of a personal Devil, and visible transactions; for instance, verse 8, "Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them." There is no mountain from which all the kingdoms of the world can be seen, and much less the glory of them. So likewise verse nine—"And saith unto him, all these things will I give thee, if thou wilt fall down and worship me." Satan was never appointed to rule all the kingdoms of the world; he never received them as a gift from their rightful owner: he never had power to wrest them out of the hands of God; and could hardly suppose that the Son of God could believe he possessed the right to give them away.

Ambition could see all these things at a glance; it could suggest the project of universal empire as a temporal prince; but it could do no more. He would not fall down and worship it. Jesus was in all points tempted like as we are, yet without sin. He worshipped and served God and God only.

Let the reader regard this description of Christ's temptation as an interesting illustration of the workings of a good mind, resisting the influence of evil thoughts which are represented under the term Satan. Let every one who yields to evil thoughts, by committing sin, regard himself as being under Satanic influence.—Let every one who resists the influence of evil thoughts, console himself with the reflection that he imitates the example, and possesses the spirit of Christ. Let those, who have once yielded to sin, but have learned to resist evil, through the gospel of Christ, rejoice that they have been brought "from darkness to light and from the power of Satan unto God."—*Christian Pilot*.

Religion is the imitation of the God that is worshipped; and that religion is best for society which is the imitation of God in his benevolent character. To imitate God as described in limitarian creeds, would be criminal in man.—*Ch. Intel.*

[From the Magazine and Advocate.]

ANOTHER VICTIM.

Messrs. Editors—It is with the deepest emotions of sorrow that I hasten to give you an account of the horrible effects of the monster, called *Orthodoxy*, that is travelling over our land, and rendering once peaceable families forever miserable. On the 13th instant, I was called to visit Mrs. Nichols, wife of Mr. N. N. Nichols, a lady much respected, by all who knew her, for her amiable disposition and her benevolence to the poor. I learned, from her husband, that, for a number of weeks past, she had been "under conviction," as it is called. She considered herself the vilest of sinners; her case hopeless; until her good christian neighbors appointed a prayer meeting at her house; when she fancied that she had "obtained a hope," and her sins were forgiven. But when she was left alone to reflect upon her situation, she fancied that her case was not secure; her hope was not "sure and steadfast;" she was yet in the dark; and even if her own case was secure, there were her husband and dear children, who were every moment in danger of plunging into an endless hell. Her fears and anxieties increased, until she became a raving maniac, and that it took three or four men to control her and keep her from destroying herself or children. This state of things continued until the powers of nature could no longer withstand such violent efforts and gave up. She died; and her spirit returned to the God that gave it. She left a fine family of seven children, the youngest one year old, and a beloved husband, to mourn the loss of a once affectionate and happy wife.

Thus has the happiness of another family been destroyed. Had this poor woman never heard the abominable doctrine of an endless hell, it would not have been thus. If "glad tidings of great joy for all people—peace on earth and good will to men," had been sounded in her ears, we should not now behold her family of small children without a mother to rear them, and her hapless husband without a wife to comfort him.

The above facts can be substantiated by great numbers of witnesses, if necessary.

Yours, in haste,

S. MARTIN.

Depauville, Jefferson co., Oct. 1832.

[From the Christian Pilot.]

"WHO IS MY NEIGHBOR?"

This question, proposed by the lawyer to Jesus, previous to the relation of the parable of the good Samaritan, is one of peculiar interest. It should not only now be asked by every professing christian, but answered to himself according to the pure dictates of the spirit of the gospel.

How extremely hard is it, even at the present day, for many to know their neighbors—and how much coldness, indifference, and even austerity is manifested among the children of men. Witness that individual as he passes along, clad in the imposing garb of self-sufficiency and con-

sequence. He is wealthy perhaps—or by some prosperous gale of good fortune is borne on the full tide of popularity. He is met by one whom he recognizes as a former associate in better days—but misfortune has come upon him; he knows him not—and passes by, like the Levite in the parable, on the other side.

So in the christian world. Yonder goes one who is, in the common usage of the term—*pious*. He is remarkably devout; praying three, four, and perhaps five times during the day—and enjoining upon his household the rigid observance of times and modes of worship. He has not the least idea of being miserable himself hereafter, but entertains not much doubt that some of his poor neighbors will be thus doomed, eternally. He is met by one of these neighbors, but he knows him not—for this reason—he differs from him in religious belief—worshipping God as the great Father and friend of all, who maketh "his sun to shine on the evil and the good, and sendeth rain on the just and unjust." And for this he cannot endure him! He passes him, with perhaps a formal nod, and moves on, as if he were the only righteous person in existence. Poor man! he has yet to learn the answer to this plain question—*who is my neighbor?*

The gospel teaches us that all men are brethren—children of one common Parent, and destined to share together hereafter, "an inheritance, incorruptible, undefiled and fading not away." It teaches him who has drank of its spirit to minister to the necessity and comfort of his fellow man wherever he may be found. Whether in the cold region of the North, or beneath the burning sun of Africa—in the islands of the sea, or on the great world of waters—still he will know his neighbor, and be led to look upon him also as a brother. And if needed he will make himself known. Never, while he possesses the genuine temper of him who "went about doing good," will be under the pitiable necessity of stopping to inquire, *who is my neighbor?*

J. G. A.

ANECDOTE.

A Partialist preacher in controversy with Br. F. was careful to inform him that he no longer held as formerly, to the old fashioned hell of literal fire and brimstone—a lake of ever burning lava—no; he congratulated himself that he had been able to reject that—he held to a severer hell—one more torturing than the other—a hell of internal, mental and moral anguish, &c. Br. F., in reply, stated that our partialist "brother congratulates himself that he has exchanged the old fashioned hell of fire and brimstone for a much worse or severer one. If he keeps on exchanging a bad for a worse, he will, after a while, have a hell so bad that even the devil himself will no longer stay in it."

Gospel Advocate.

Most sects have persecuted and slain men for heresy: When did Jesus Christ ever persecute or destroy?

THE GOSPEL ANCHOR.

CLEM. F. I.E FEVRE, }
J. D. WILLIAMSON, } Editors.

TROY, SATURDAY, DEC. 1, 1832.

THE LAST ENEMY

Man in his present state has many enemies with whom he is called to contend. The Christian in a peculiar manner, is surrounded with enemies who are anxious to shake his faith and destroy his confidence in that Master whom he professes to serve. Hence in the figurative language of scripture, the Christians cause is often compared to a warfare, and the Christian himself, represented as a soldier armed for the battle and called upon to fight the good fight of faith, and contend with spiritual wickedness in high places & the rulers of the darkness of this world. The ignorance and falsehood, the sin and iniquity of the world stand up as enemies against him, and oppose him in his way. When he looks upon the frowning aspect of bigotry, the gross darkness that covers the earth, and the unyielding pertinacity with which men cling to their errors, together with the great army that stand in his way, he is inclined to give it up as lost and sink into inactivity. Under these circumstances it may be useful for him to reflect that Jesus must reign until he has put all enemies under his feet, and that even the *last enemy* shall be destroyed. But when shall this triumph be accomplished? Death is the *last enemy*, and after him, there are no more to disturb our peace. We are well aware of the fact that most professing Christians are firm in the faith that the worst and direst foes of man are the other side of the Jordan of death, and will harass him forever. In support of this idea much talent and learning has been enlisted and much ingenuity displayed. To give it no worse name, the translators of our bible have displayed considerable ingenuity in one case, for the purpose of keeping *enemies* alive after death shall be destroyed. We refer to a passage in the first epistle to the Corinthians, xv: 26. which as rendered in our common version reads: "The *last enemy that shall be destroyed is death*!" The rendering of this passage affords a striking illustration of the facility with which these *holy men* could alter a passage by the insertion of a word or two in order to make it harmonize with their creeds.

The reader is aware that they all believed, without a doubt, that by far the worst and most dreadful enemy of man, would remain to torment him after death should be destroyed. With this faith it would not do for them to read that death is the *last enemy*. So they inserted a couple of small words in order to make the passage read that death is only the *last enemy* that shall be destroyed. If the reader will only examine the passage in question he will find the words, that and is, printed in italics, as words not in the original, but supplied by the translators. Leaving out these words the passage will read, 'the *last enemy* shall be destroyed—death,' or more properly in the order of English, 'Death the *last enemy* shall be destroyed.'

The reader will perceive that there is a material difference between the reading of the passage, as it comes from the pen of the Apostle and as re-

modified by our translators. In the one case death is mentioned as the *last enemy* and the conclusion is palpable that there can be no more after him.—But in the other death is made to be only the *last enemy* that shall be destroyed; leaving room for the conclusion that there are other enemies who shall not be destroyed. Whatever may be thought of the honesty of thus mutilating scripture, it must be confessed that there was ingenuity manifested by the translators for the purpose of evading the force of this positive declaration of the apostle.

The language of this text is plain. Death is the *last enemy* and he shall be destroyed. This simple passage is enough to destroy the whole system of partial salvation from beginning to end.—What! No more enemies after death! Where is that supernatural and almost omnipotent Devil that is feared so much? Where the king of hell who is eternally to sway his ungodly sceptre over a large portion of the human family and torment them work without end? Where are the millions who are to curse and blaspheme God and the Saviour forever? Alas! for partialism, they are passed away, and all things have become new. Death is the *last enemy* and he shall be destroyed.—Hallelujah! for the Lord God omnipotent reigneth. Let the heavens rejoice and the earth be glad. Let this faith cheer us in life, and on the verge of the grave we will shout, O grave where is thy victory! O! death where is thy sting! W.

DR. SPRAGUE.

We learn that this gentleman has of late been honoring Universalism with his particular attention. It is but a few Sundays since, for the special edification of his hearers, he informed them that he had witnessed the death of an Universalist who died in great distress and anguish of mind.

We wonder if this was the same Universalist that our friend Welton attended, or one of the *four hundred* that our other friend saw die with cholera? The Dr. did not give his name, and alas! we fear he never will be able to ascertain it with certainty. Whether it was A. B. or C. he did not say, but he gave the death of the nameless, dateless soul as a warning to his hearers to beware of the dangerous doctrine of Universalism. Now the Dr. will pardon us if we are a little sceptical on this subject. The truth is we have heard so many such stories from the desk and found them to be sheer fabrications, designed for effect, that we have no faith in them whatever.

We call on Dr. Sprague for the name of the individual to whom he referred, and distinctly inform him, that we shall not believe one word of the story until the name and place of residence is forthcoming. We know it is impossible that a Universalist should die in despair, and we fearlessly challenge the world to produce such an instance.

If Dr. Sprague wishes to oppose universalism our columns are open to him, our desk is at his service, we promise him a respectful and candid attention. We propose to him that he shall occupy our desk, say for half a dozen evenings in lecturing against the doctrine we preach. He shall have it any time, and we will warrant him a hearing from our congregation. If he will do this let him simply notify us of the time, and our church shall be in readiness. "We shall see who loves darkness better than light." W.

BELIEVE AND TREMBLE.

Thou believeth there is one God; thou doest well; The devils also believe and tremble. James ii. 19.

We have not placed this passage at the head of this article for the purpose of entering into a discussion of the common doctrine of devils, but simply with an intention of suggesting for the reader's consideration a few brief hints relative to the moral influence of a system of faith which makes the believer tremble. The reader may have it if he will that there are legions of fallen angels who are called devils, and who also believe in one God and tremble with fear of his power, we merely wish to remind him that if his faith has no other effect than to cause fear and trembling, it is not a whit better than a devil's faith. Divines tell us that it is necessary to preach the wrath of God, and make the sinner believe and tremble before he can be brought to repentance. That is to say, if we understand it right, you must make a man as near like a devil as you can get him before there is any hope of procuring his reformation.

When modern Christians see their terrific descriptions of an endless hell and an angry God who such hold of the hearer, that the strong nerves shake and the stout heart tremble with fear they think there is a fair prospect of having a revival of religion. At this rate there ought to have been a revival in *hell* long ago, for there must have been fear and trembling there this long time. Again, when they see a man trembling with fear, they think at least he is in a 'hopeful way' and will soon be a convert. Upon this ground the devil must have been in a hopeful way for a great many thousand years, as he has, according to the best accounts been trembling since a long period before the creation of the world, and there should be a fair prospect of his speedy conversion. We know not how long it is thought necessary for a man to tremble before he can be converted. In former days, it would take a man months and even years to go through the trembling operation and get religion. But in latter times it is no uncommon circumstance for a person to go through the whole operation, tremble and have it all done with in one evening. But the poor devils seems to be an obstinate case. Here he has been trembling for more than six thousand years and his best friends and supporters, will not after all allow that he has one spark of religion.

The very fact that those who believe in 'doctrines of devils' do not believe that any one of them will ever be reformed, is a melancholy comment upon the reforming influence of a faith which causes fear and trembling. The devils believe and tremble. Well, does it do them any good? Not a whit. They have trembled this long time and are yet as bad as ever. What good will it do then to make them believe and tremble? Why surely it will make them a little more like devils, and this is all the good it can effect.

We have treated this subject rather ironically, but in sober earnest we declare it as our firm conviction, that faith in one God, or three, unaccompanied with such views of his character as will produce Love which casteth out fear, is utterly useless.

To believe in a God and ascribe to him a character which causes abject fear and trembling, is only to make us more like devils, without producing any beneficial result. The goodness of God can

only lead men to repentance. Faith in him as a Tyrant, may make men tremble like devils, but a sense of his goodness is the only thing that can make us love him with the whole heart and serve him with cheerful alacrity.

Reader, may God give thee wisdom to believe aright, that trembling may not be mingled with thy faith, but its blessed result be, unfeigned and perfect love which casteth out fear. W.

RELIGIOUS NOTICE.

The Senior editor will preach at the Schoolhouse near Mr. Burdicks, on Wednesday evening Dec. 5th, and the following evening at Mr. M'Chesny's Schoolhouse, Brunswick. The Junior editor will endeavor to accompany him.

From the New-Haven Examiner.

DANGEROUS TENDENCY OF UNIVERSALISM.

Who founded the Spanish Inquisition—who sacrificed upon its bloody altars the aged, the middle aged and the young? Who propagated their religion in days that are past, in Asia, and some parts of Africa, with fire and sword? Who destroyed the lives of almost countless millions in South America, and the "Isles of the sea?" Who has dragged the sable children of the torrid zone from their altars and their fire sides to wear the chains of slavery in a land of strangers? By whose hands has the blood of forty millions of human beings been shed since the Christian era, on account of their religion? Were they Universalists?

Come now ye who affirm that Universalism leads to all manner of abomination, tell us, was Cain a Universalist? Were the Sodomites believers in the salvation of all mankind? Did John Calvin believe that God "is good unto all, and that his tender mercies are over all his works," when he roasted Michael Servetus for heresy?—We pause for a reply.

FUNDS.

The board of Foreign Missions, acknowledge, in a late number of the "Philadelphia," the following receipts for the year ending August 31st. Take notice.

Donations, 117,392 00

Legacies, 10,349 83

Interest of permanent fund, 2,340 43

Interest on temporary loans, 491 71

They must have no small sum invested, to bring in such an interest. If the heathen are being damned for want of money, as it is sometimes said in begging sermons, why is all this cash put out at interest?—*Trumpet*.

The following articles are from the New Haven Examiner, edited by Reverend T. Fisk:—

How many times did Paul use the word HELL in Thirty years? Not once.

Is Christ a damner, or a Saviour? If *awful-doxy* is true, which would be the most proper term of the two?

If orthodoxy be true, who has the greatest reason to rejoice, God, Man, or the Devil?

"Why have you no Doctors of Divinity in your denomination?" "Because our Divinity is never sick."

Is God pleased with his own designs? If yes, will he so wisely manage as to disappoint himself, and defeat his own purposes? "Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?"

Modern preachers say, "from hell there is no redemption." David says, "Thou hast delivered my soul from the LOWEST hell!"

If God has two wills—one to save and one to damn—which is the best will of the two?

If the Deity really and truly desires that all mankind should be finally holy and happy, who or what will prevent it?

David says, "if I make my bed in hell, thou art there!" We are told that in the presence of the Lord, there is fulness of joy, and pleasures forevermore! Can hell be a place of misery?

If a man sows falsehood instead of the good seed of the kingdom, what shall he reap?

Were it not for the *elegant* churches, and the *elegant* salaries—how soon would the tidings of damnation cease throughout the land!

If God is holy, must he not hate sin—if yes, will he perpetuate it to all eternity?

[From the Christian Messenger.]

SHAMEFUL SYSTEM OF BEGGARY.

In a late No. of the Hartford Religious Inquirer, we find a communication from Br. T. J. Greenwood, of Massachusetts, commenting upon the system of religious "begging," so common in later times, and narrating more particularly some transactions of this kind in the town of Lowell, Mass. The remarks were called forth by the following announcement in an orthodox paper:—"Two hundred and Fifty dollars were contributed last week in the congregational societies of Lowell, in aid of the institution at Jacksonville, Ill." Br. G. has aimed to illustrate the manner of obtaining this money. We have not room for the whole of the article, but cannot forbear copying one paragraph, and as it came under his own immediate observation; it may be relied on. It is as follows: P.

"While I was engaged in the manufacturing establishment in that town, it so happened that a little orphan girl, who had recently commenced work in the room under my charge, and being unacquainted with the machinery, accidentally caught her hand in some part of it, which was so much injured that she was disabled from work for several weeks. As she had neither home nor money to assist her, I thought proper to ask a contribution, in her behalf,

of such in the room as felt disposed to assist her. And among the rest application was made to a female member of one of the "Congregational churches in Lowell." The girl immediately burst into tears, and said "she had nothing to give." Knowing as I did, that her pay was considerably more than that of many who could save something from their earnings, I inquired how it happened she was so destitute. She immediately replied that the calls for contribution in the church, for different purposes were so frequent, that it was utterly impossible for her to save anything. I inquired, why then do you contribute to them if you are unable. She gave the artless reply, "Because I cannot help it." The last week, said she, "I had to give a dollar to make Mr. B. a life member of a society, and for some other purpose, and the week before, fifty cents for something else; and it is so all the time." The cruelty of the systems that could thus extort the hard earnings of a poor "factory girl" for purposes of which they are almost entirely ignorant, and from which they can receive no benefit, and by which they confer none, made an impression on my mind which time cannot obliterate; and was one of the causes which induced me to devote the labors of the remainder of my life to the promulgation of that pure and undefiled religion which needs not the last "mite" of the widow and the orphan for its support, but which teaches that instead of filching from them, we should "visit the widow and the fatherless in their affliction, and keep unspotted from the world."

MORAL RECTITUDE.

Most people imagine that wickedness consists solely in the commission of important illegal actions. In their eyes, if a man steal, or commit a murder, he is entirely bad; and if he do none of these things, and steer clear of all similar offences, he is good and virtuous. This is not altogether correct. We sometimes meet individuals deeming themselves irreproachable; and so confident in their own excellence, that they will kneel, and pray to heaven for punishment on the heads of sinners; yet who, in the domain of private life, where they are amenable to no other tribunal than their own hearts, practice unprincipled cruelty and intemperance. The father who is always scolding and domineering over his helpless children, shading the sunshine of their youth-days; the husband who tramples down the feelings of his sweet wife, and disregards her claims to his gentleness, because he has the power to do so; the lawyer whose eager thirst for gain makes him willfully assist the licentious and the wicked, and become a filthy tool to crush the rights of the innocent by means of his professional skill, overlooking every thing pure and noble, for his fee; and a thousand other similar characters are, to me, always base and loathsome, especially while wearing the honors of virtue, and enjoying the advantages of wealth and

rank. I can pity the victim of guilt upon the scaffold. At the sight of him a thousand humane thoughts rush through my mind; and when I see him paying the dreadful forfeit of crime, it seems almost as if his account were cancelled, and I sympathize with him in his misfortune; not because he is punished, but because he was guilty. Even the offender whom a single crime, resulting, perhaps, from some terrible and maddening necessity, has not brought to the scaffold or to the prison, but has covered with shame in the eyes of men, even him I can pass without revolting: for poverty and a bad name are penalties almost as awful as the dungeon or the scaffold. Wherever such a creature goes he has a blight upon him—The brand is upon his forehead. The finger of heaven has marked him like Cain. All men know him, and hate him. Every avenue to profit is closed against him, and he is shut out from every haunt of pleasure. Even in a crowd of strangers his eye is abashed, and his heart, for he knows not how many there are among them who recollect him, and loathe him, and regard his his touch as contamination. Poor wretch! who can look on him without pity? But when evil passions appear in the high places of life, in some bad man whose cunning alone keep him from falling beneath the sword of justice, he stands out before me as a being to be truly despised. I wish my fellow citizens could have more independence, and frown on such a man, no matter whether he be rich or poor. Avoid him; hate him. Vice is always hateful. Do not pour all your wrath on the heads of criminals who are helpless and wretched, but meet the bold, proud, powerful sinner with an uncovered front, and blush to pay even a nominal homage to wickedness, simply because it has been audacious and successful.—*New-York Mirror.*

THE HUNGRY ARAB.

A MORAL.

An Arab was once lost in a desert.—For two days he found nothing to eat, and was about to die of hunger. Fortunately, he hit upon one of the wells which lie on the tracks across the desert; and, whilst assuaging his thirst, found also, a little leathern bag on the neighboring sand. "God be praised!" said he, as he lifted it: "these I think must be either dates or nuts; how reviving they will be!" With these sweet anticipations he opened and looked into the sack, and exclaimed in a mournful tone, "Alas! they are only pearls!"

IMMENSITY OF THE UNIVERSE.

Baron Zach, an eminent astronomer, computes that there may be a thousand millions of stars in the heavens. (Astronomy, Encyclop. Brit.) If we suppose each star to be a sun, and attended by ten planets, leaving comets out of the calculation, we have ten thousand millions of globes like the earth within that are considered the bounds of the known universe. As

there are *sun*s to give light throughout all these systems, we may infer that there are also *eyes* to behold it, and beings whose nature in this one important particular is analogous to our own. To form an idea of the infinitely small proportion which our earth bears to this vast aggregate of systems, let us suppose five thousand blades of grass to grow upon a square yard, from which we find, by calculation, that a meadow one mile long by two thirds of a mile in breadth, will contain ten thousand million blades of grass. Let us, then, imagine such a meadow stretched out to the length of a mile before us, and the proportion which a single blade of grass bears to the whole herbage on its surface, will express the relation which our earth bears to the known universe! But even this exclusive probably, of millions of suns "bosomed" in the unknown depths of space, and placed forever beyond our ken, or the light of which may not have had time to travel down to us since the period of their creation.

ANECDOTE.

There is no doctrine that makes men so silly as the doctrine of endless misery.—Men seem after they have swallowed this absurdity to be prepared to receive almost any other. The very expressions employed are the most foolish that can be adopted. The very attempt to clothe the doctrine in words is attended with insurmountable difficulties. We do not mean that language sublime enough cannot be had; but the difficulty is to get that which is sufficiently horrid and revolting.

A friend, for instance has handed us the following expressed by a young convert not a hundred miles from this city. He addressed his hearers in the following sublimed and exalted strain: doubtless intending to give them some idea of hell:

"Fellow travellers to the hill of Zion! Supposing this round world was one flat rock and that this rock was heated to such a degree as to melt bars of iron ten miles off, then what would you do my dear friends?"

We can tell him what they would do: if they were free agents they would not endure it.—*Reg. Enq.*

BEAUTIFUL REFLECTION.

We know not the author of the following beautiful reflection. We take it from the selections in the Catholic Press:

"It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temples of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth and then pass off and leave us to muse upon their faded loveliness? Why is it that stars which hold their festival loveliness around the midnight throne, are set above the grasp

of our limited faculties; forever mocking us with their unapproachable glory. And finally, why is it that the bright forms of human beauty are presented our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than the earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our possession forever.

PROCLAMATION.

By ENOS T. THROOP, Governor of the State of New-York.

WHEREAS, it is our duty, publicly, and with reverence and gratitude, to acknowledge our dependence upon Almighty God, the exhaustless fountain of love and benevolence; and whereas usage has indicated the festive season of ingathering, when our garners are filled with the fruits of the earth, and our hearts with joy and thankfulness, as the proper time to present Him a thank-offering, and a feast-offering, and to serve Him with gladness, and to come into His presence with a song—I do, therefore, appoint and set apart Thursday, the thirteenth day of December next and recommend its observance by the people of this state, in the accustomed religious solemnities, festivities and thanksgiving. On that day, while a sense of piety shall direct the exuberance of feeling into consecrated channels, let us sacrifice our animosities at the altar and the festive board, and as a united people thank our Heavenly Father for the innumerable blessings which He has been pleased to bestow upon us; and especially, for the abundance which has crowned the labors of the husbandman for the past year; for our civil and religious institutions, so constituted as to exempt us from the evils of tyranny, anarchy and intolerance; for our peaceful and growing commerce; for the multiplication of the sources of productive industry; for the increase of the means of intellectual and moral instruction; and while we acknowledge His chastening hand in the pestilence which recently abode with us for a season, in its march throughout the world, let us acknowledge, with gratitude His goodness for having now removed it beyond our borders, and for the blessings which He mingled in this cup of afflictions: And in our aspirations, let us beseech Him to banish from among us superstition, contention, ignorance and ill-will, and to hasten that day, which we hope is in within the plan of His Providence, and now draws upon us, when the human unstanding shall be so enlarged, and the passions of men so chastened, that wars shall cease, that civil instructions, founded on the principles of equality, shall be adopted by all nations, and that the love of man for his fellow creature, shall be manifested in deeds of kindness and benevolence.

In witness whereof, I have hereunto set my hand and affixed the privy seal of the [L. s.] state, this fifteenth day of November, in the year of our Lord, one thousand eight hundred and thirty-two. E. T. THROOP.

UNIVERSALIST BOOKS.

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

JOE PRINTING executed in all its various branches at this office. Dec. 3.

POETRY.

From Blackwood's Magazine for August.
DEVOTIONAL MELODIES.

Return—once more return,
Oh wanderer, to thy God,
A voice yet on thee calls,
A finger points the road:
Why wilt thou sinful still
The proffer'd boon disdain,
Did Jesus come to save,
Yet bleed—yet die in vain?

Return—trust not to youth,
To strength, health, wealth, renown:
Thine eye-lids may be shut,
Ere e'en this day goes down;
Where'er thy steps are bent,
Death hovers by thy side,
Thou know'st not what an hour
May to thy fate betide!

Behold the mighty sun,—
He metes out day by day;
Each new moon's circle saith,
'A month hath passed away';
Preach not unto thy heart
The season as they roll,
'Nearer and nearer draws
To judgment seat thy soul!'

'Return!—the promise saith,
"Hark, wayward wanderer, hoi
Thy sins are scarlet red,
Shall white be made as snow!
Trust in the Saviour, trust—
Against sin's torrent strive;
Thy faith shall make thee whole;
The soul that hears shall live!

'Before the Lord cast down
The burthens of thy sin,
The old man and his deeds,
And a new life begin;
To walking in the light
By revelation given,
Through darkness and through death,
Thy path shall lead to heaven.'

The laws of Athens at one time made it a capital offence for any citizen to remain neutral in time of danger. This is as it should be; if capital punishment be allowed in any case. A lukewarm friend is more to be dreaded than an open enemy. If we lean upon them for support, we shall find to our cost, that we have leaned upon a broken reed. Away then with this contemptible, time-serving policy. "Hang your banner upon the outer wall." This is no time to be all things to all men, in the sense some seem to understand the injunction; but it is a time when all who wish well to the liberties of their country, should unfurl their banner and rouse from their stupid lethargy. The enemy are digging a pit for the ark of our religious privileges; and yet we pause!

If the religion of your God; if your liberties and privileges are worth any thing, they are worth defending. If they are not worth contending for even to blood, say so at once, we will respect you for your candor and no longer look to you for assistance.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 23, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHACK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.
SERMONS.
Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by M. Dodge.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

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Boston, May, 1832.

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A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
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CATALOGUE.

Ancient History of Universalism.
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Do. Sermons.
Balfour's 1st Inquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
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Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittemore.
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Universalism not the Devil's doctrine, by A. B. Grosch.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, DECEMBER 8, 1882.

NO. 24.

SELECTED.

CONSCIENCE.

It is contended by the opposers of Universal Salvation, that conscience will be a source of torment to the wicked in the world to come. And that this torment must forever remain, as the impenitent can never dispossess themselves of their accusing conscience.

Perhaps an examination of this subject may be of some service to our readers, if we could be so successful as to lay it open in such a way as to have the doctrine of conscious guilt clearly understood.

In this inquiry it may not be necessary to go into an analysis of the elements of the conscience, as it will serve our whole purpose as well to take it in the gross, meaning by it a moral sense of right and wrong. Nor is it essential to our present object to ascertain whether this conscience of man is an innate principle, constituted as an inseparable principle of his existence or only acquired by living with enlightened society. We will only say that man is a moral being, and as such he is conscious of right and wrong; and that under the influence of this conscience, he enjoys felicity when it approbates his conduct, but suffers mental pain when it accuses him of having done wrong.

The ground assumed as argument in favor of endless misery, is, that the conscience of the impenitent will continue to accuse its possessor forever. It is supposed that in the future world, those who die unreconciled to God, will have a perfect clear sense of the divine attributes against which they sinned in this life, and of the entire fitness of all the requirements which they violated while in a state of mortality. It is presumed that the miserable hereafter will have a perfect understanding of what they have lost forever by neglecting the gracious offers of mercy which were freely made to them thro' the mediation of Christ; and that a consciousness of this neglect and all other sins which they have committed, will sink them down in endless and in unceasing remorse.

This statement is made as near to what the advocates for everlasting torments in the future world profess to argue as we are capable of stating it. And in fact it seems to be perfectly consistent with the ultimate object of the doctrine contended for, that the miserable should have clear

view of all which is embraced in the above statement; for allowing any abatement on those particulars, that allowance would abate the sinner's misery in an exact proportion. For should it be allowed that sinners in a future state will be in total darkness respecting the divine attributes, they must be equally unconscious of the moral turpitude of sin; this would constitute their state similar to that of the old gentiles, concerning which St. Paul says: 'The times of this ignorance God winked at.'

Presuming that this subject thus far, is clear to the readers understanding, we shall proceed to say and prove that the argument, on which the advocate of future endless misery, holds this most shocking doctrine, contains its own entire refutation.

In order to see this, it is only necessary to understand the natural powers of conscience, and the means by which the sinner is brought to sincere repentance. Conscience then, as we have already seen has no power to condemn beyond the discoveries which it is able to make of the divine excellencies of those attributes and requirements which are violated.—Now let us ask, by what means is the rational mind drawn into love to God and obedience? The answer is clear; it is by being brought to the knowledge of the divine goodness of God and the moral fitness of his requirements. The result is now plain. For a clear manifestation of the divine goodness, and of the moral beauty of righteousness, which are allowed to be necessary in order to constitute the misery of the future state, would draw every sinner into love to God and holiness.

The supposition that it is possible for a rational being to have a clear and just idea of the nature of God, and of the fitness of his requirements, and still not love them, is just the same as to suppose that God is not lovely, and that his commandments are not desirable. We cannot conceive of any possible argument more self-evident than the one on which we here rest the merits of this vast subject.

Before we yield this ground we have to learn some other way by which sinners are brought to sincere repentance, than by being truly enlightened, so as to know God, which is eternal life. If it be said that man cannot love God and his duty unless his heart is changed, we reply that no other power can change the heart than

a manifestation of the divine loveliness and the understanding.

It is a fact on which we never can too strongly insist, that God could never have been hated, but by the means of deception. So on the contrary, he can never be truly beloved, but by the means of bringing the ignorant to the knowledge of the truth.

Our opposer may now ask, why every person, in the present state does not love God and his commandments? To this question we feel confident in returning this reply, viz, every rational creature does now love God and his commandments just as far as they rightly understand and know these lovely objects.

As we have argued, that conscience has no power to condemn, beyond the discoveries which it is able to make of the excellency of those divine attributes and requirements which are violated; and at the same time, that every rational creature loves God and his commandments as far as they rightly understand these desirable objects, an objector may say, that an inconsistency is embraced in the argument. For if every creature love God and his commandments as far as they know them, no one would ever transgress.

In order to be able to answer this objection, it is necessary to consider the variableness and changeability of the human heart. When we trace this variableness to its efficient causes, we find ourselves perpetually incident to a remarkable versatility. What we love as tenderly as any thing in nature, we are capable of being moved against in a sudden manner, and to such a degree as to commit acts, that we not only deeply regret, but for which our conscience most severely accuses us. This unhappy imperfection too often appears in the conduct of parents towards their children. Now it is a fact, that while the parent had a right view of the object of affection, the love of the child ruled the heart and whole mind; but when something took place so very contrary to the desire of the parent, in the conduct of the child, as to excite anger to an immoderate degree, that anger spread a veil over the mind and the object which before gave delight, is viewed with disgust, and suffers the baneful effects of resentment. We may see our subject again in a case we may contemplate a shade's variation. One who is a neuter in a certain contention between

two others, and have a clear knowledge of the justice of the case, and feel a strong desire that right may be done between them; and this of course, because he naturally loves justice. But this same person may be placed in a situation where justice would require him to pay over to another a large sum, for which there is no legal demand, in consequence of which he may fall into temptation from the love of money, his heart may become so devoted to this partial interest, justice, whose lovely image had made such impressions on his mind, and created such anxiety for the result of the case before mentioned, now scarcely appears at all lovely. And it too often happens that covetousness, so blinds the understanding, that the beauty of justice disappears, and an act of fraud ensues, for which conscience will severely censure, when justice calls to cool and deliberate reflection.

We are capable of having our views of things vary extremely, and suddenly.—And within the compass of those extremes either by slow degrees or by more sudden operations we are changed as to the characters of our minds.

If Joseph, when he said to his brethren in Egypt; 'I am Joseph your brother,' had appeared to them as he did in Dotan, they would have loved him no better than they did when they sold him.—But they had a very different view of their brother, when in all his love and favor he made himself known to them; and their feelings towards him were just as different as were their views of him.

Could we at all times have a realizing sense of the divine attributes, and of the fitness of the commandments of God; could we at all times turn away our eyes from beholding vanity, and be free from the influence of earthly propensities, we should constantly exercise that love and obedience to our Father in heaven which are the end of all the commandments. But when we are drawn away of our lusts and enticed, when we lose sight of heavenly and divine things, our hearts wander from God in pursuit of imaginary qualifications, and we do things for which our conscience will reprove us when the moment of reflection arrives.

Let us now enquire concerning the utility of conscience, and the design of our Creator in subjecting us to its reproof and severity.

It is not because our heavenly Father delights in painful sufferings occasioned by remorse, that he has constituted this reproof in our breasts; but it is to check our progress in iniquity, and to work repentance in us; and it is of importance to observe, that according to the compensations of conscience which we feel, the effects are conducive to repentance.—When we have done wrong the clearer our views are of the heinousness of our offence, and of the beauty and loveliness of those precepts we have violated, and the more we are inclined to forsake our ways of sin and turn to God.

In this view of the power of conscience and the design of divine goodness in ma-

king us feel its chastening rod, we see no plan deeply contrived for our eternal ruin; but we see that wisdom which is full of mercy and good fruits. We have reason to be grateful for this kind reproof, and for all the severity it ever exercises over us for our profit, that we may be made partakers of the divine holiness.

H. B.

[From the Christian Pilot.]

"DEAD FOR A DUCAT!"

Shakespeare.

With the original application of this expression I have nothing to do—but it occurred to me while reading the following article in one of our late papers:

"Milledgeville, Geo. Oct. 11. At a late term of Lawrens Superior Court, Daniel Goulding was tried for the offence of 'altering and tendering in payment the counterfeit imitation of a note on the Planter's bank of the state of Georgia,' convicted and received sentence of death from his honor, Judge Warren, to be executed on Friday, the 9th of November."

That the hon. Court in this instance acted in agreement with the law and evidence, it is not my wish or business to deny—but only to speak on the justness and humanity of laws which have their origin in the love of money, which scripture pronounces to be the "root of all evil."

"Dead for a Ducat." A ducat, according to the proper definition, is "a coin struck by dukes, in silver valued at four shillings and sixpence, in gold at nine shillings and sixpence." Christians and Philanthropists! Would you for the consideration of this paltry sum, demand the life of a human being? Would you for twenty, an hundred or a thousand times its value? Would you at this late age, and in this advanced era of religion, request the sacrifice of human life in consideration of the sum of five dollars which had, even been wrested by the oppressor from the hand of poverty? Is 'life for money' a dictate of the gospel? I speak as to wise men—Judges, Jurors, Law-makers and Law-givers. Answer to your conscience and your God!

Doubtless ere this, the criminal alluded to above, has gone to his long home. His kindred and friends, have this recollection to come upon them whenever he is called to memory—that he was taken from them and the world, without an opportunity given him of hereafter becoming a useful member of society—for what? For money! And can money purchase life? Nay, not all the gold of Ophir, wealth of the Indies, or heaps of the glittering coin, can recal the spirit of the departed! But is not here an instance given that banks are to be respected more than human life—and if its proprietors suffered a criminal to die without their dissenting voice—a most revolting proof of the declaration too often made, that 'corporations have no souls!' When christianity shall have spread her mild radiance over the earth, when her spirit shall

inspire the hearts of our law-givers and jurors—transactions like this will be remembered as a foul blot on the character of our sacred institutions.

J. G. A.

[From the Sentinel and Star in the West.]

ALL CONVERTS TO GENUINE CHRISTIANITY ARE UNIVERSALISTS.

No doubt our orthodox friends will declare this assertion to be without foundation. Let those who pronounce the assertion unfounded, prepare to combat the arguments and facts which we shall produce in support of its truth, before they assert its falsity. It will not require much labor to show that all converts to genuine christianity are Universalists, inasmuch as all such declare the fact themselves.—Ask them what their feelings are in regard to their fellow creatures, they will each answer: 'I could embrace every son and daughter of Adam in the arms of love—both friends and foes: the desire of my very soul is, that they might be saved; I am willing to spend and be spent, in order to secure their eternal welfare: I hate none; but love, unfeigned love for all, is the ruling principle within me.' From whence do you derive this pleasing emotion? It will be answered, 'The love of God is shed abroad in my heart: he has shown me his goodness, and filled me with his love; I have therefore, a fervent desire that all should participate in the joyous blessings he has so wonderfully vouchsafed to bestow on poor unworthy me: when I see my fellow sinners travelling in the thorny path of iniquity, love and pity fills my ardent soul, and my prayer for them is, like that of our adorable Redeemer's, 'Father forgive them for they know not what they do.' Give them evidence of thy kindness O Father of mercies, and they will love thee too.'

Do not such sentiments harmonize with the feelings of every genuine christian? We know they do. How then can such christians be aught but Universalists? Those who think they can be any thing else, ought to be prepared to show that the love of the recipient transcends that of the giver; the finite affection, drawn from infinite, rises higher and spreads wider than its exhaustless fountain. This we think impossible. 'Facts are stubborn things,' and by them we have proven, that every convert to genuine religion is a Universalist in principle and practice, if not by name. The creature thus renovated by the influence of the Holy Spirit, no matter to what society he belongs, delights in imitating the ways of him who is kind to the evil and the unthankful; whose tender mercies are over all his works; the father of all worlds, whose name is Love.

When our orthodox brethren are angry they act like their god—curse and damn others to hell! Is such conduct worthy imitation; if not why do they ascribe it to their deity?

If the earth is the Lord's, what part of it belongs to the Devil?

From the Phila. Liberalist.

THE BOOK OF PSALMS.

It is the general received opinion of Theologians, and of course christian people, that the book called the Psalms, is in general the individual and personal experience of King David. This is highly improbable to me. There is no such declaration by himself, of its being personal experience. The head lines to the chapters we must consider as gratuitous—and is one evidence that there is no such thing as scriptures, 'without comment,'—for these very head lines are intended to forestall the mind, and to predispose it to regard all these Psalms as personalities of David. To my mind, it is much more congruous in David, who really invented the use of instrumental music in public worship, to have super-added thereto those appointed Psalms for public and general singing. Let any reader take up their reading under this suggestion, and he will soon be able to judge how much better they apply themselves to general worship, than to a solitary individual. Besides, is it not really strange to contemplate a king as present, hearing the people chanting his wants or his mercies, even while they should have had much more occasion to have severally and collectively worshipped for themselves? The very circumstance of the Episcopal and Scotch churches making those Psalms themes of general worship, is indirect proof that they were framed for general purposes, rather than for David. Why too, if he felt for the souls of others, could he be so silent respecting their general wants, as to engross all those themes for himself only—yes, to direct them too, 'to his chief musicians,' &c. and all his subjects, so as to impose on them to do his proper work? The common opinion, therefore, of David's Psalms, in my judgment is very strange.

But if we take them in their more obvious sense, as a collection of Psalms by various authors, including some even by Moses, and bearing the prevalent name of David, then we can conceive of them as sacred compositions intended for suiting the condition of Jews in general. If too, we regard David as a prophet, we may then conceive of him as often referring 'to his off-spring,' Christ Jesus—even while on the old scheme of (writing personal Psalms) he must have seemed to have only spoken of himself. David we may remember, has said 'I saw the Lord all ways before my face;' wherefore he always spoke of the manner of his crucifixion, saying, 'for my vesture they cast lots.'

We may notice generally, that wherever the Psalms use the singular pronouns, as capable of meaning David only, the same Psalm always contains other use of plural pronouns, showing equally that the Psalm was qualified for the people. Yet some Psalms were personal; being such as a king, noting, however, for a nation, for triumph or thanksgiving might offer.—Such a Psalm is the 18th, and which is so explained as special by its prefix, 'for his

deliverance from his enemies and the hand of Saul.' On the other hand, such a Psalm as the 22d, which is prefaced by the head line saying, 'David complaineth in great discouragement, and prayeth in distress,' is really no proper act of his, but is in toto a prophetic or inspired Psalm, denoting and describing 'before hand the sufferings of Christ,' saying of him, 'they pierced my hands and my feet, and cast lots upon my vesture,' &c. We may take the 2d Psalm, as an instance of a double import—one, which, while it could be appropriately sung by David's subjects of him, as 'an anointed king,' 'set upon the holy hill of Zion'—as 'his Son begotten,' i. e. established of God, so the same in time could come to be all true of Christ Jesus.

NEW DOCTRINE.

Our opponents are frequently heard to declare that the doctrine of the holiness and happiness of the whole intelligent creation, is a *New Doctrine*—and yet, in the very next breath they affirm that it was preached by the serpent in the garden of Eden—why then do they call it a new doctrine—when according to their own declaration, it is nearly as old as the creation of God.—*Examiner*.

WHEN WAS HELL MADE?

Why is it, that in the history of creation, there is nothing said about the formation of hell! It surely was too important an event to be passed over in silence. How shall we account for the conduct of the sacred historian—was he ignorant of the facts respecting this awful place? if not why did he never say a word about it? *New Haven Examiner*.

ENDLESS DEATH FOR THE GLO- RY OF GOD.

Does not the Almighty say that he has "no pleasure in the death of the wicked?" and does not every person know, that it is absurd to say that God is glorified, in that which gives him no pleasure?—*ib.*

YOU MUST BELIEVE.

This is a requirement enjoined by our orthodox brethren, in order for us to be saved. Well, what must we believe?—Why, they say, you must believe in God. We do. You must, believe that Christ is the Saviour. We do. You must believe in the scriptures, regeneration, and conversion. We do. In what then do we differ from our orthodox brethren? In this reader, we do not, neither can we, believe in an angry God, an infinite devil and an endless Hell!—*ib.*

THOMAS MOORE, ESQ.

We learn that this celebrated poet has become converted from Deism to Universalism. We make the following extract from one of his productions:

"Such was the Mediator promised thro' all time, 'to make reconciliation for the in-

iquity,' to change death into life, and bring 'healing on his wings' to a darkened world. Such was the last crowning dispensation of that God of benevolence, in whose hands sin and death are but instruments of everlasting good, and who, though apparent evil and temporary retribution, bringing all things 'out of darkness into his marvelous light,' proceeds watchfully and unchangingly to the great final object of his providence—the restoration of the whole human race to purity and happiness.

This benovolent doctrine, which not only goes far to solve the great problem of moral and physical evil, but which would if received more generally tend to soften the spirit of uncharitableness, so fatally prevalent among christian sects, was maintained by that great light of the early church, Origen, and has not wanted supporters among more modern theologians. That Tillotson was inclined to this opinion, appears from his sermon preached before the queen. Paley is supposed to hold the same amiable doctrine; and Newton the author of the work on the Prophecies, is also among the supporters of it. For a full account of the arguments in favor of this opinion, derived both from reason and the express language of the scriptures, see Dr. Southwood Smith's very interesting work 'On the Divine Government.' See also *Magge on Atonement*, where the doctrine of the advocates of universal Restoration is thus briefly and fairly explained:—"Beginning with the existence of an infinitely powerful, wise, and good Being, as the first and fundamental principle of a rational religion, they pronounce the essence of this Being to be love, and from this infer, as a demonstrable consequence, that none of the creatures formed by such a Being will ever be made eternally miserable. . . . Since God (they say) would act unjustly in inflicting eternal misery for temporary crimes, the sufferings of the wicked can be but remedial, and will terminate in a complete purification from moral disorder, and in their ultimate restoration to virtue and happiness."

From the New-Haven Examiner.

OUR CAUSE IN CONNECTICUT.

The progress of liberal principles in this State, within the last few months, has been truly astonishing. Even the darkest corners, the seats of superstition, the very regions of the shadow of death, have been illuminated with light from on high. The children of God have taken their harp from the willow—a new song has been put in their mouths, of gladness and joy. The parched lands are covered with greenness and fertility; the arid wastes, the wilderness of mind, are blooming with freshness and beauty.

In New Haven—where a few months ago, there were to be found only here and there one, bold enough to dare the jeers, scoffs, and scorn and bitterness of the ungodly; now we have a congregation respectable not only as to numbers, but for

their great moral worth. They deserve everything that can be said in their praise for their untiring zeal and Roman firmness during a season of most unhallowed persecution. For several months they and their minister have had to suffer every calumny and reproach that wickedness could devise, and industry propagate.—For this they were prepared; they have withstood the shock as become men and christians. It was not to have been expected that orthodoxy would yield its strongest hold—its very citadel, as New Haven is justly termed, without a desperate struggle. The result has verified these predictions. Nothing has been left undone by our opponents, to crush the universalist society in this city. Their clergy have labored with a fiery zeal worthy a better cause. The young 'divinities' have exhorted in season and out of season, the theological manufactory of Dr. Demertrius has distributed its shrines to every household. Committees have been formed to visit every house, to brow beat, intimidate, and frown down all who dare listen to the glad tidings of a world's salvation. But all this availeth them nothing—Mordecai the Jew still sits in the King's gate.

JOHN MURRAY—THOS. POTTER.

In the "Life of Murray," chap. v. is recorded an affecting and interesting account of his arrival in this country, and of the circumstances attending the delivery of his first message of truth in the United States. The vessel on board of which he arrived was driven by the winds into Cranberry Inlet on the coast of New Jersey. In quest of provisions for the mariners, he reached the dwelling of Thomas Potter. The latter expressed much satisfaction in meeting the former, and surprised him by saying, 'I have longed to see you, I have been expecting you a long time.' Potter proceeded to relate the history of his life, the greater part of which need not here be noticed. He had been dissatisfied with the preaching he usually heard; erected a meeting house at his own expense; and expressed his belief to his neighbors, that God would send him a preacher of a very different stamp from those on whose ministry they had previously attended. 'My friends often asked me,' said Potter, 'where is the preacher of whom you spoke?' and my constant reply has been, 'He will by and by make his appearance.' The moment I beheld your vessel on shore, it seemed as if a voice had audibly sounded in my ears, 'There, Potter, in that vessel, cast away on that shore, is the preacher you have been so long expecting. I heard the voice and I believed the report; and when you came up to my door, the same voice seemed to repeat, 'Potter this is the man, this is the person whom I have sent to preach in your house. It is not what I saw, or see but what I feel which produces in my mind a full conviction.'

Murray came to this country to live, and die in solitude. He was determined not

to preach—he was fully bent on setting sail, for New York as soon as the wind changed. He expressed his determination to this effect. "The wind will never change sir, until you have delivered to us in that meeting house, a message from God," replied Potter.

Saturday evening arrived, the wind had not changed. Murray yielded a reluctant consent to preach—the news was rapidly circulated. Sunday morning came and with it the day spring of joy to the soul of Potter. He was in transports, for he had believed the fulfilment of a promise long deferred. Murray proclaimed the good news of a world's salvation. Soon after they returned to the dwelling of the good old man, the boatman entered. They came to say that the wind was changed!

Were all these circumstances the result of chance? No. The confidence of Potter that the vessel he saw enter the inlet contained the minister of whose coming, in due season, he had not a shadow of doubt; his solemn conviction that Murray was the man, and that the wind would not change until the message from God was delivered—these things, considered in connexion with the result, firmly persuaded me that the directing hand of Divine Providence is visible in the whole train of events. Let others believe differently if they can—I cannot.

Murray returned to the hospitable abode of his old friend and patron, and preached for a considerable time. In the conscientious discharge of his ministerial functions, he occasionally visited the regions round about, until at length he settled at Boston.

In Murray's 'Letters and Sketches of Sermons,' Vol. i. Letter 11, we have a very touching account of the preacher's last visit after several years absence, to the neighborhood in which he first proclaimed the good tidings of salvation in this country. His friends and the friends of humanity had departed to the land of the living on high. His memory will ever be dear to every Universalist who has heard of his virtues, and children for generations to come, will be taught to bless with gratitude and reverence the name of the venerable friend of God.

I had long a desire to visit the region where events transpired of so much interest to every believer in the doctrine of universal grace—but did not find opportunity for so doing until recently. I have just returned—and purpose presenting a brief account of my visit, believing it will be found worthy of attention, and that it may afford some satisfaction to the elder contemporaries of Murray in particular, and to our denomination in general.

Cranberry Inlet was situated about 60 miles east of Philadelphia. I say was, for it was entirely filled up with sand many years ago, and the beach is now as high at that place as any other in the vicinity, though not so wide.

I visited the house in which Potter lived and died. It is situated less than half a mile east of Good Luck. An addi-

tion has been built to it, and the appearance of the whole exterior is changed, but the interior remains as it was in the days of Potter. It is a plain substantial building. I have been invited to make it my home when next I visit the neighborhood.

The meeting house stands in the edge of a beautiful wood. The exterior presents an aged appearance; but the interior constructed of the cedar, manifests no signs of decay. The 'large square pew' of which Murray speaks, long occupied by Potter and his family, was removed about a year ago, and plain benches substituted. The pulpit has been somewhat cut down at either end. In other respects the building remains in its original state. It was left in will to John Murray, for the use of all denominations. By the mismanagement of the executor, it became necessary to sell part of the estate, to pay certain demands against it—of the injustice of which however, the heirs entertain no doubt. In disposing of the property contiguous to Good Luck, no reservation of the meeting house was made in the deed. It was subsequently purchased by the Methodist society, who have it in their possession. Should they hereafter evince an exclusive spirit in relation to its occupancy, their title may justly be called in question.

Thomas Potter died nearly forty years ago. His grave at the east end of the meeting house, was pointed out to me by one of the oldest inhabitants in the neighborhood. Owing to inattention and the sandy nature of the soil, it was long ago levelled with the adjacent ground. It was enclosed soon after his burial—but the fence was broken down some twenty years ago—and two posts and a rail, very much decayed, are all that remain. The oak of which Murray speaks, ('Sketches,' vol. i. p. 336) no longer exists. I have obtained permission to enclose the grave and erect a tomb-stone to his memory.

On Sunday morning the 4th inst. I stood in the desk where Murray first lifted up his voice in this country as a herald of the cross. I will not attempt a description of my feelings on that occasion. They can be imagined—they cannot be described.—In imagination saw the joy gleaming eye of the venerable Potter, and heard the words of Salvation flowing from the lips of the man of God. I fancied the darkness of the past in contrast with the brightness of the present; and by the eye of faith, I beheld Murray and Potter smiling in the regions of glory on the prosperity of the divine testimony in which they believed and rejoiced. My heart was melted in gratitude and love: and I felt a fervent desire that He in whose strength the weak is made strong, would ever be with me in the ministration of the word, inspire my soul with an evergrowing zeal in the cause of my Master, and make me an humble instrument in spreading the knowledge of salvation in the name of the once crucified and glorified Redeemer.

I felt freedom to select as the subject of my discourse, the language recorded in

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
L. D. WILLIAMSON, } Editors.

TROY, SATURDAY, DEC. 3, 1832.

RELIGIOUS NOTICE.

The Editors will exchange pulpits to-morrow.

TO CORRESPONDENTS.

The poetical production entitled a "Dream," if we mistake not, has appeared before in print.—It presents other objections. It is too long in itself—the metre is also too long for our columns, and however good the sentiment may be, it is very deficient in poetic merit.

The "Sermon" on the text, "God is love," if a juvenile production is creditable to its author. But as we have many sermons on hand, and as the one in question tends to offer no additional light on the subject treated on; we decline publishing it.

GOD'S BLESSINGS.

We read in the book of Proverbs c. x. v. 22. the "Blessing of the Lord, it maketh rich and he addeth no sorrow with it." This is emphatically a good blessing and worthy of the author of every good and perfect gift. How different from this sentiment of Solomon's are the blessings which modern preachers proclaim as God's blessings. When they bless in God's name, it is for something generally which makes you poorer instead of rich, and instead of their being no sorrow with it, the blessing is so limited, that it will at most pluck you as a brand from the burning, while it leaves your ungodly friends and relatives to perish eternally. Thus are the very blessings of the priesthood only curses in disguise, and their "tender mercies" are cruelty itself. A limited faith never has and never can produce a blessing that has no sorrow with it, for if it assures the individual himself of salvation it leaves him in anxiety and doubt for the welfare of his kindred. Now, though it should be called a blessing to snatch a parent from the flames, yet it would not be one without sorrow added to it, if it left his helpless offspring to be consumed by the devouring element. Or, although it might be a blessing to rescue a child from the watery grave, it could not be without sorrow if it left the father to perish in the briny deep. Again, that blessing could scarcely be said to make rich, which would satisfy the cravings of an individual member of the family, while it left the rest to starve.

We may apply this reasoning to the gospel with much success. God has declared that in Christ all "the families of the earth shall be blessed." Then they shall be made rich. Hence we read of the unsearchable riches of Christ. This language, in this view of the subject is highly appropriate.—Again, "the blessing of the Lord addeth no sorrow with it." Then, most assuredly, if it is a sorrowful reflection, that some will be eternally damned, it must not be charged to the gospel, for God has promised in that to bless all the families of the earth. Hence with much propriety the gospel is called, "glad tidings of great joy, which shall be unto all people." Let us then bear in mind that the gospel of Jesus Christ pronounces universal blessings, that it has abundance of riches for all

and that it has no sorrow to communicate. If you have blessings and cursings, life and death joy and sorrow mingled together and presented to you as the gospel of Christ, touch not, taste not, handle not, "it is another gospel, which is not the gospel."

PERSECUTION REPROVED.

At the close of Jeremy Taylor's work on the 'Liberty of Prophecy' we find the adjoined anecdote. It contains a moral, which it would be happy for mankind, were it better attended to, and presents a forcible reproof against that spirit which would persecute him who worships differently from ourselves.

I end with a story, says he, which I find in the Jew's books. When Abraham set in his tent door according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other god; at which Abraham grew so zealously angry, that he thrust the old man out of the tent and exposed him to all the evils of the night and an unguarded condition.

When the old man was gone, God called to Abraham and asked him where the stranger was. He replied, I thrust him away, because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again and gave him hospitable entertainment and wise instruction. 'Go thou and do likewise and thy charity will be rewarded by the God of Abraham.'

When the pious people of this age feel disposed to persecute and injure their neighbors because they do not worship as they do, or perhaps do not worship at all, we wish they would recollect this little anecdote. It might then probably occur to them, that instead of doing God service and rendering themselves pleasing in his sight, they were stepping aside from their duty, taking upon themselves an authority which does not belong to them, and that their interference was far from acceptable to Him, who forbids us to judge our brother, who must stand or fall to his own master and not to us.

EDITORIAL ACCESSION.

The "Christian Messenger," published in New-York, and edited by T. J. Sawyer and P. Price, will in future share the additional editorial labors of Br. A. C. Thomas of Philadelphia. This paper, though not long since established, has already obtained a high standing amongst our periodicals, and has shown itself worthy of its location. "the emporium of American commerce." It has now enlisted the services of a writer, whose style is peculiarly pleasing, whose thoughts are strikingly original, and whose experience as an editor admirably fits him for the task he has undertaken.—We sincerely wish this publication successful

Isaiah iii: 1. "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace, that bringeth good things of good, that publisheth salvation, that saith unto Zion thy God reigneth."

I found a few individuals in that neighborhood; as also at James River 8 miles north where I delivered two discourses, who had listened in their youth to the preaching of Murray—and who I have reason to believe, have long cherished in their souls 'the faith once delivered to the saints.' The people, generally speaking, yielded devout attention to the sentiments advanced, and many received the word gladly.

I must not forget to mention that several aged persons with whom I conversed remember to have heard the circumstance related by Murray in his 'Life'—but time was rapidly defacing the impression.

I am particularly desirous that something should be done for the building up of Zion in the neighborhood of Potter's Meeting House. If what Murray planted be duly watered, the increase will not be withholden. Should nothing further transpire to prevent than is now foreseen, it is expected that a Universalist conference will be holden in that vicinity next spring or summer—of which due notice will be given.

I should do injustice to my feelings, were I to close this article without acknowledging my obligation to Brs. Norton and Ely, of Highstown, N. J. for their kindness in conveying and accompanying me to and from the scenes I have humbly endeavored to describe.

ABEL C. THOMAS.

Philadelphia, 1832.

EXTRACT.

"It is the belief of the Arabs that to the earliest places of human worship there clings a guardian sanctity—there the wild bird rests not, there the wild beast does not wander, is the blessed spot on which the eye of God dwells, and man's best memories preserve. As with the earliest place of worship; so it is with the earliest haven of repose—as with the spot where our first imperfect adoration was offered up, our first glimpses of divinity indulged, so should it be with that where our full knowledge of the Arch Cause begins, that we can pour forth a gratitude no longer clouded by the troubles and cares of the earth. Surely if any spot in the world be sacred, it is that in which grief ceases, and from which, if the harmonies of creation, if the voice within our hearts if the impulse which made man so easy a believer in revelation, if these mock and fool us not with an everlasting lie, we spring up on the untiring wings of a saphic and pangsless life—those whom we loved around us; the aspirations that we nursed, fulfilled; our nature, universal intelligence—our atmosphere, eternal love."

BULWER.

There are 20 Universalist news papers in the U. States.

to the spirit which has been manifested, ever since its establishment, in making it worthy of public patronage. L.

EXPOSITOR AND UNIVERSALIST REVIEW.

We are happy to learn by a prospectus transmitted to us, that it is contemplated to revive this publication. A work of this character is much wanted in our denomination, and we trust it will receive a liberal patronage. The proposed publication is one that will not at all interfere with the weekly periodicals, being designed to rank with the Religious Reviews and Critical Magazines of other denominations. It will consist chiefly of Explanations of Scripture texts, phrases and subjects.

Disquisitions on points of Biblical literature.

Expositions, both argumentative and historical, of Religious truth in general.

Reviews of such important works, as shall be deemed of special concern to Universalists; and at regular periods,

A General Review of the existing state of our doctrine and denomination in this country, and as far as practicable, in other countries.

Such are the subjects which will occupy the most prominent place in the publication in question. When we take into consideration the increasing condition of our denomination and the high stand, which we confidently believe it is designed to take, we cannot but feel gratified in seeing measures adopted, which are so well calculated to promote its best interests.

☞ The request accompanying the prospectus shall be complied with. L.

COMMUNICATION.

FOR THE GOSPEL ANCHOR.

CANDID TALK—NO. VIII.

No reflecting reader, we presume will suppose that our censures upon the Roman Church, do not apply with all their force also to the Protestants. I pass over the dark, gloomy reign of Popery until the 'reformation,' as it was called, of Luther and Calvin. This reformation has been appropriately likened to the French Revolution in the eighteenth century. Opposing oppression by oppression, and destroying the reign of refined tyranny by one of savage barbarity. Scarcely had the infamous Calvin obtained the command of a single city before he assumed the reins of religious intolerance, and issued a formal edict, banishing without reservation under the pain of death, all who would not subscribe to his creed. This creed was the parent of that notorious document, the 'Saybrook Platform;' and it is easily supposed that some were to be found in the days of Calvin, too independent and too enlightened to subscribe to the servile dogmas there promulgated. Among the most active and intelligent of these was Michael Servetus. This unfortunate man, un intimidated by the threats of the intolerant Calvin, continued to proclaim opposition to his creed in the very city of his residence. Calvin issued another bull, threatening him with death if

he did not cease the expressions of his free opinions. To this, also, Servetus paid no attention, and was delivering his doctrines to a numerous audience, where a band of pious priests, headed by the blood-thirsty reformer himself, dragged him from his stand, and without trial or ceremony, bore him to the stake; while the pious christians whose creed was mercy and good will to all, danced and yelled around the unhallowed pyre with more than savage barbarity.—This then, was the fruit of that boasted 'reformation,' which promised to liberate the world from the tyranny of the Romish Church! Such was the first fruits of that bitter root which has been ever since taking deeper growth, and absorbing the healthy juices of true christianity—which has been transplanted to every clime, spreading its poisonous branches over every land. This is the 'vine and the figtree,' under which the protestant queen of England hung her Catholic rival for daring to differ with her in opinion. This is the root of bitterness which the Presbyterians of England brought to Plymouth, and under whose influence the Quakers of New-England were hung up like murderers by the pious 'pilgrims' who had come to the new world for the professed purpose of enjoying 'religious toleration.'

At this day, religious intolerance, tho' conducted by men of the same principles, is not carried on by the same means as it was in former times. The free-thinker, who once would have been conducted to the stake, is now sent to an eternal fire from the pulpit once a week, and is gradually, but irresistibly ground down to poverty and misery by a system of religious oppression as refined as it is cruel; for while it does nothing which violates the letter of religious freedom, it exerts its energies secretly and fatally to prostrate all who happen to disagree with its opinions.

Let a young man come into a neighborhood where orthodoxy bears rule, and endeavor to establish himself in business. The question among the inhabitants is not—"Is he an honest man? is he industrious? deserving?" But it is immediately enquired—"Is he a Presbyterian? Is he a Baptist? a Universalist? an Infidel?"—If he happens to be so unfortunate as to possess independence enough to think and speak on these subjects for himself, then wo betide him! Then comes the system of religious oppression to which I have alluded. He is first whispered down at a coterie of tea-table gossips. He is there set down as an infidel, and intimations are mysteriously thrown out to be hawked about the neighborhood that he is a bad man—nobody knows what he has done; but somebody heard deacon such-a-one say that he ought not to be patronized; and surely the deacon ought to know! Thus is his fate established. Gradually those who had begun to show some little favor, withdraw their countenance; he is left to struggle and languish along without any means to justify or clear his character. Every one tells him this is a land of Liberty—you have a right to be-

lieve as you please, this is a free country;" and every one says to his conscience, "I have a right to patronize who I please, this is a free country." It is not long before the unfortunate man, through sheer poverty and necessity, is reduced in appearance, to what his oppressors represented him; and if in his despair, he does not seek the bottle or the rope, his pious neighbors are not to be credited with his forbearance. This is the way in which many an honest man has been driven to desperation and disgrace; and the holy brotherhood are ever on the alert to take the advantage of such circumstances, and pin the stigma of the transaction upon the principles which the unfortunate individual professed. Thus by the absurdity of their doctrines they force honest men to become unbelievers, and thus by a sneaking system of oppression make them poor—and poverty with them, is associated with disgrace. Now, these men have a legal right to do all this, and by doing it they violate no written law of the land.—But yet, they are eminently deserving of reproach, and if there be a God of justice, they ought to expect to be punished. The law of conscience—the precepts of christianity, and our Saviour's golden rule, all agree in condemning such conduct as a flagrant outrage on christian forbearance and charity. And yet, these arbiters of their neighbors' destiny will swell themselves up, and talk pompously of their holiness, and denounce as infidels all who dare oppose them, and go about begging money of the poor to extend their doctrines and their dominion among the heathen nations of the earth!

Troy, Dec. 3.

Z. Z. Z.

From the Watchman and Chronicle.

Brother Bell—While at work the other day, my thoughts as usual were busily engaged on the common topics of the day and amongst others, the following reflections occupied my mind, which I put to paper by way of question and answer.

Yours with due respect,

SAMUEL AINSWORTH.

Question. Who are those who first rejected the Saviour, when on earth?

Ans. The Scribes and Pharisees.

Q. Why did they reject him?

A. Because he received sinners and ate with them.

Q. Was this the sole cause of their rejecting him?

A. No; he taught that publicans and harlots would enter the kingdom of heaven before them. He likewise taught his followers to beware of the leaven (doctrine) of the Pharisees and Sadducees, calling them a generation of vipers, hypocrites, who drew near to God with their lips, while their hearts were far from him. In short, they rejected and persecuted him, because his doctrine embraced the gentiles as the offspring of God, and made them heirs of the same blessing which the Jews claimed as belonging exclusively to themselves.

Q. What is said of that doctrine at the

present day, which thus equalizes Jew and Gentile—grants to every son and daughter of Adam equal privileges, and that without partiality, and without hypocrisy—Which teaches God is no respecter of persons, and that Christ is the propitiation for the sins of the whole world, and that he tasted death for every man?

A. It is called a damnable heresy?

Q. By whom is this cry of heresy made?

A. By all advocates for the doctrine of endless misery without exception.

Q. Why do they thus denominate this doctrine?

A. Because like the Pharisees they claim for themselves privileges which they consider others are not worthy to enjoy.

Q. What proof have we of the truth of this assertion?

A. We have it from the lips and pens of those claiming such privileges.

REV. JEREMIAH HIGBEE.

This gentleman lives in N. Hampshire. In a communication which is now before me, he says, "I have for some time past, been particularly cautious not to use the word 'endless,' in relation to future punishment, believing it to be the most safe to convey my ideas in the express language of scripture." Two or three years ago I heard him publicly declare his entire disbelief in the doctrine of total depravity. Previous to this time it was said that he had preached against the *mysterious Trinity*. With the Rev. Mr. Higbee, I am well acquainted. He is a worthy man,—has probably been in the ministry, not far from forty years—is now in full fellowship with the Calvinistic Baptist denomination of Christians. He is looked up to as a father by his younger brethren in the ministry. Would they not do well to follow their father, in his advances towards liberal christianity? *Watchman*.

EXTRACT.

Religious Education.

The education of the heart is the work of domestic life, and where this preliminary is neglected, all the endeavors of the school master will be fruitless. In the religious education of the lower orders there is seldom, I fear, any appeal made to the heart and the affections. The religion of the vulgar, is therefore, in general, gloomy, superstitious, and I had almost said ferocious. While all the other intellectual faculties are permitted to remain dormant for want of cultivation, and the imagination is roused and filled with the darkest images. The tendency of this temper is to proclaim distrust, suspicion, envy and malevolence; and when spiritual pride is added, it brings forth arrogance and presumption. This is not the religion of Jesus Christ. Far other are its fruits; widely opposite is the tendency upon the human heart!

The first view to be given of the Deity to the poor, as well as to the rich, is as

the giver of all good. The universality of his providence and his protecting care ought to be carefully instilled. By representing the Supreme as a malignant spy and an avenging tyrant, no affections consonant to the spirit of the gospel can possibly be produced.—*Elizabeth Hamilton*.

UNIVERSALISTS IN THE UNITED STATES.

There are in the U. States, 300 Universalist preachers, about 600 societies, and between 3 and 4000 communicants. With respect to the number of Universalists in the United States, i. e. those who believe in the final "restitution of all things," no certain calculation can be made—probably two-thirds of the adult population are Universalists, though there may not be more than 8 or 900,000, who openly profess the sentiment.—*Liberalist*.

"PLEASANT REVIVAL OF RELIGION."

We learn from the New York Evangelist, that a 'pleasant revival of religion' is in progress at Wilbraham, Mass. in the Congregational Society under the pastoral care of Rev. Israel G. Rose of North Wilbraham. This intelligence is certainly very 'refreshing.' The revivals in that denomination has been so very unpleasant for a few years past, that we are heartily glad to hear of one of a different character.—*Watchman*.

A PIOUS LADY'S COMPLAINT OF A BROKEN HEART.

"O, for a glance of heavenly day,
To take this stubborn stone away;
And thaw with beams of love divine
This heart—this frozen heart of mine.

The rocks can rend—the earth can quake,
The sea can roar, the mountains shake:
Of feeling all things show some sign,
But this unfeeling heart of mine."

Not all the horrid tales of Hell,
Blind teachers still, go on to tell,
Produce a spark of love divine,
Within this torpid heart of mine.

Sovereign of all the worlds above!
To thee I look, O God of love!
Thou can'st from sin and dross refine,
And move and melt this heart of mine.

Midst gloomy shades of mental night,
Surprise my soul with heavenly light!
O, let its beams resplendent shine,
And renovate this heart of mine!

[From the Christian Messenger.]

CLERICAL TITLES—A PROTEST.

"Holy and Reverend is his name." Psalm cxi, 6.

I have frequently expressed my disapprobation of clerical titles. I think popular usage, in relation to this matter, is wholly unbecoming the simplicity of the gospel, and contradictory of the humility that should characterize the christian min-

ister. I make no pretensions to unusual humility; but feel it my duty, no less than my privilege, to enter my solemn protest against the popular practice of prefixing the title of 'Reverend' to the name of fallible man.

We might with equal propriety style a clergyman 'His Holiness,' as 'Reverend.' The Pope claims the former title, and the Protestant clergy have assumed the latter. King James was pleased to be called "The Most High." Bishops of several Christian denominations, have been flattered with the title of "Right Reverend"—I shall address my brethren in the ministry by "Ev." an abbreviation of Evangelist, signifying, "one who publishes glad tidings, a messenger, or preacher, of good news." [Buck.] And I respectfully request them, and all others, in addressing me, either to use no title, or the one I have named—at all events, to avoid addressing me by the "Reverend" name of our Maker and God. A. C. T., Philadelphia.

MARRIED.

In this city, by the Rev. Mr. Tucker, on the 27th ult. Mr. Joseph Little to Miss Eliza Mayhew.

By the same, on the 15th ult. Mr. Edward Evans to Miss Lapon, of this city.

In Grafton, 25th ult. by Jonathan Read, Esq., Mr. John Agan of Brunswick, to Miss Margaret Brinnerstuhl, of the former place.

At New-York, on Wednesday evening last, by the Rev. Mr. Anthon, John Jones, son of Peter Schornhorst, Esq., to Mary, daughter of Philip Hoss, Esq.

In Washington, on Thursday last, at the President's by the Rev. William Matthews, of the Catholic Church of that city, Alphonso Pagoot, Esq., Secretary to the French Legation, to Miss Mary Ann Lewis, daughter of Wm. B. Lewis, Esq., 2d Auditor of the Treasury. M. Pagoot is the brother, to Madame Serrurier, the lady of the French Minister.

DIED.

In Ipswich, Mass., on the 27th ult, in the 54th year of her age Mrs. Mary Kemble, mother of the Senior Proprietor of the Budget.

If there ever lived one being on earth upon whose memory the tribute of gratitude should rest, that being is a mother. Whose kindness and solicitude ever exceeded that of a mother's? Whose unceasing efforts, whose deep and heartfelt benedictions, ever surpassed hers for the welfare and the happiness of her children? She, whose death is mentioned above, deserves long to be remembered. As a parent, as a wife, or as a member of society, she acted well her part.—By precept and also by example she contributed much to advance the interests and the enjoyments of those with whom she was associated. She became a professor of the christian religion at an early period of her life, and when the hour of death arrived, she was not unprepared to meet it. With confidence she looked for a better and brighter world beyond the skies, and she closed her eyes upon this and upon all its objects with cheerful resignation. The time is far distant when her virtues will be forgotten, or the record of her kindness and affection obliterated from the memory of her children.—Troy Budget.

LETTERS AND REMITTANCES.

RECEIVED AT THIS OFFICE.

C. Carter, Ann Arbor, M. T. \$15: R. O. Williams, Amsterdam: R. C. Hayes, Montreal, L. C.: S. Newel, P. M. Cambridge, Ms.: P. M. Sandy Hill: J. Farnham, N. Y. \$1.

POETRY.

THE CHILDREN'S CHOICE.

The following beautiful lines are extracted from the Poem for 1832, written by Mrs. Gilman, of Charleston, S. C.

JOHN.

I mean to be a soldier,
With uniform quite new,
I wish they'd let me have a drum,
And be a Captain too;
I would go amid the battle,
With my broad sword in hand,
And hear the cannon rattle,
And the music all so grand.

MOTHER.

My son! my son! what if that sword
Should strike a noble heart,
And bid some loving father
From his little ones depart?
What comfort would your waving plumes
And brilliant dress bestow;
When you thought upon his widow's tears,
And orphan's cry of woe?

WILLIAM.

I mean to be a President,
And rule each rising state,
And hold my levees once a week,
For all the gay and great;
I'll be a king, except a crown,
For that they would allow,
And I'll find out what a Tariff is,
That puzzles me so now.

MOTHER.

My son! my son! the cares of State
Are thorns upon the breast;
That ever pierces the good man's heart;
And rob him of his rest,
The great and gay to him appear
As trifling as the dust,
For he knows how little they are worth,
How faithless is their trust.

LOUISE.

I mean to be a betrothed girl,
And sit behind a mill,
And morn and eve my pitcher there
With purest water fill;
And I'll train a lovely woodbine,
Around my cottage door,
And welcome to my winter hearth
The wandering and the poor.

MOTHER.

Louise, dear, a humble mind
'Tis beautiful to see;
And you shall never hear a word
To check that rind from me;
But ah! remember pride may dwell
Beneath the woodbine's shade;
And discontent, a sullen guest,
The cottage hearth invade.

CAROLINE.

I'll be gay and courtly,
And dance away the hours;
Music and sport and joy shall dwell
Beneath my fairy bowers;
No heart shall ache with sadness
Within my laughing hall;
But the note of love and gladness
Re-echo to my call.

MOTHER.

Oh, children! and it maddens my soul
To hear your playful strain;
I cannot bear to chill your youth
With images of pain,
Yet humbly take what God bestows,
And, like his own fair flowers,
Look up in sunshine with a smile,
And gently bend in showers.

A LIGHT.

A boy once asked Dr. Burgess, if he would have a light. No, said the Dr. I am one of the lights of the world. I wish then replied the boy, you were hung up the end of our alley—it's such a dark one!

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Raynor.
Sermon at the funeral of A. V. Rasest, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1: Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
at No. 3, Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudsons.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.
SERMONS.
Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallow, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by M. Dodge.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

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M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

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Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27. A. BOND.

BOOKS, PAMPHLETS & SERMONS.

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UNIVERSALIST BOOKS,

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CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Enquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabie.
Do. Letter to Bereher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallow, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Theo. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism met the Devil's doctrine, by A. B. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

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THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by
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Gospel



Anchor.

"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, DECEMBER 15, 1832.

NO. 25.

SELECTED.

From the Christian Messenger.

MINISTERIAL QUALIFICATIONS.

Messrs. EDITORS.—The brethren of the Hudson River Association complain, in no very measured terms, of those who have taken exception to their late *restrictive Regulation*. We of the opposition, are charged with "asperity of feeling," "ill humor," and "intemperate zeal" in our remarks, on the subject. We have also been accused of being "deficient in charity"—with endeavoring to cast odium upon the measure by the application of offensive "epithets," and at the same time it is said, that we have not "come to the point," or "stated clearly the grounds of opposition," &c. To the first charge the writer pleads *not guilty*. He is not conscious of asperity of feeling or remark, nor would he have thought of such a thing, if the charge had not been gravely made by our Brother S. The latter charge of "not coming to the point," will find ample refutation in the fact, that several long-winded articles have already appeared, and more are promised, in reply to the "scattering shot" of the invaders! We are inclined to suspect therefore, that the irritability manifested arises from another cause:—from a consciousness of being obliged to defend a measure, *bad in itself*, and tending to prejudicial consequences to the order. Be this as it may, we now propose to state *definitely* our objections to the Rule in question, and sincerely trust our Brethren of the H. R. Association will not divert attention from the main point, by finding fault with the phraseology we happen to use in the discussion.

We object then to all regulations of the kind, because:—

1st. *It is an assumption of power.* We deny the right of any council of Priests to make a new law defining the qualifications of ministers of the gospel. Our associations are not, in general, *representative bodies*, so far as the clergy are concerned, as the latter are considered *ex-officio* members, and are not usually delegated from the societies to which they belong. First then, let the H. R. A. show what right they have to preach the gospel, before they assume the right to give license to others. Acknowledging the infallibility of neither pope nor prelate, nor that the rightful succession of the priestly office

can be clearly traced from the head of the church to any particular denomination of the present day, we must look upon all rules which go to debar any from the office of the ministry as an unjustifiable assumption of authority. For one, the writer preaches, by the *authority* of no council or association, but by *permission* of his master, to whom, and to none other, is he willing "to stand or fall."

2d. The rule in question is *useless*. Our cause has flourished gloriously without any such restrictions. Our fathers in the ministry were eminently useful, without being versed in the literature of the age. The question is not, whether a man, who is a *good scholar*, would not be more useful than the one who cannot *read and write*—but whether a man of moderate attainments, good, sense, and plain delivery may not be too useful in many sections of our country to be debarred the privilege of proclaiming the "glad tidings" of the gospel, according to the gift he possesses, simply because he may not be able to pass an examination on Rhetoric, &c. As a denomination, we are not crowded with ministers. Hundreds more could find labor enough to perform—and it is our firm belief, notwithstanding what has been said about the advancement of the age in literature, that a plain common sense preacher, as a general thing, is now more useful than one versed in all the lore of the schools. The latter is at a greater distance above the *understanding* of the mass of the people, than the former is below the *taste* of the refined and intelligent portion. Look at our denominations. Has the success of the Methodists or Baptists been owing to the high character of the priesthood for *learning*? We opine not. Look again at the Unitarians, with their phalanx of *literary* clergy. They are fastidiously particular on this point, yet the whole body nearly, are subject to the condemnation of the Laodiceans of old: They might be "spewed out" because of their *lukewarmness*.

3d. The test resolution is *anti-republican*, and inconsistent with the rights of all to preach, and all to hear whom they please. Our faith is *republican*, owing no authority of councils. Our practice should therefore correspond. Our ministers can preach acceptably without fellowship, as most of our people care little about such a matter, and we venture to say, many *will* do so,

if the restrictive measures become general. They will not submit to measures, so contrary to the spirit of our faith, and the genius of our free civil institutions.

4th. The resolution is *impolitic*, by reason of its direct operation to prevent young men from entering the ministry. Many who are well versed in the doctrines of the order, but who nevertheless have not time to devote "six months" to study, would be debarred from the field of public labor, by such a system. The case of one may be the case of hundreds, and the argument therefore of Br. Grosh on this point, is, in our judgment, valid. It is also, if we mistake not, "good logic" to argue from well known particulars to generals, although in the present instance, the case of Br. G. is by no means a rare one. It is questionable with the writer, whether nine-tenths of our ministers, at this present time, would have been admitted to the order, had such regulations been established a few years since; not indeed because they cannot *read and write*, but because they either could not have spared the required time for study, or could not have passed a "good examination" on the principles or *theory* of logic, &c. although many of them are talented, and *practically* acquainted with the branches of education specified.

5th. The object cannot be gained by the condition of the rule. No young man if not previously qualified, could pass a good examination on all the branches named, by study only "six months," much less the "leisure hours" of that period. They will not attempt it, but will, if engaged in the cause, go forth as preachers without fellowship. To such a course the council could not object, as they have no power to compel any one to appear before them, and submit to the gag system; nor can they silence any one, who chooses to preach Universalism, though it should be within the diocese of an established priest. Other denominations are differently situated. The terrors of excommunication, &c. may be brought to their assistance.

6th. The resolution is *aristocratic* in its bearing. We believe it will tend to the division of our Clergy into classes; drawing lines of distinction, on other grounds than real merit. It will also tend to elevate the clergy above the people, and fos-

ter exclusive and arrogant assumptions on the part of the former.

7th. It is an *entering wedge* to more rigid exactions. Brother Williamson avows this in his circular letter; and theological schools and priest manufactories, *a la orthodox*, will soon be the order of the day. This will be followed by the odious system of *D. D.* and *Right Reverend* appellations.

8th. The regulation, if strictly enforced, will be *oppressive*, by reason of the well known fact, that many first rate *ex-tempore* speakers could not, for their lives, *compose and write* out a discourse. For such candidates to be obliged to present an "essay on some moral or doctrinal subject," would exclude them forever from fellowship, as years of study could not qualify them with a talent, nature has denied them. The requisition of an "essay" is further objectionable, from the liability there is, of its being so construed hereafter, as to require conformity in doctrine with the opinions of the examining committee.

9th. The rule must necessarily be *unequal* in its operations, and consequently injurious. The committees of examination will probably be changed yearly.—All now in the fellowship of the Association whether learned or otherwise may be appointed on said committees. The admission of a candidate will then often be, not so much a test of his qualifications, as it will be an evidence of the learning or ignorance of those who examine.—Their fallible judgments are finally the only test. They may also in some cases be more illiterate than the candidate, and might through sheer ignorance themselves, refuse a candidate, because he was too learned for their understanding. The committee may likewise admit one and refuse another equally well qualified, because of a certain want of confidence in the latter to pass the ordeal, in a creditable manner.

10th. The regulation is uncalled for by the exigencies of the order. The denomination has not, we believe, been degraded of late, by the admission of very ignorant members into the ranks of the ministry. Let the thing therefore regulate itself, and not do injury to the cause by too much legislation. As many as are able, we would have become *learned* without pedantry, and thus be qualified for the most important stations. To this we have never had the slightest objection; but we would lay no barriers in the way of others who cannot become *critical* scholars, to prevent them also going forth into those parts of the heritage which are comparatively unenlightened. The harvest yet is truly great, but the labourers few, but because we cannot all become equal to a Paul or a Balfour, shall we fold our hands in sloth and do nothing. All the learning of the age can never impart the same powers and faculties to all her votaries, why then try to *square* the gifts of our ministers by a certain uniform standard, when the thing is in itself impracticable, and if possible, is *uncalled for*.

We have thus given *definitely* our objections to the resolution under discussion, and would be glad that those who advocate the same will be as *definite* in their replies. We have also in the course of this protracted article, anticipated in some measure the arguments in favor of the measure. We therefore leave the subject for the present, assuring the brethren who differ from us in regard to it, that we have deemed the matter worthy of the most careful consideration of all concerned, else we should never have penned a line in relation to it. We are still of the same opinion, and though our views may not be sustained by the Universalist public in general, we shall enjoy the satisfaction of having at least *meant well* towards that cause in which we are naturally engaged. Long may it prosper without the questionable auxiliary of 'gag laws' or restrictive regulations!

L. F. W. A.

Philadelphia, Nov. 20th, 1832.

P. S. Will the Editors of the "Anchor" give their readers an opportunity to see both sides of this question, by giving a place to the above in their columns?

A.

SCENES IN REAL LIFE.

It was autumn. The leaf, which since the spring, had borne the resemblance of so much life and beauty, and now assumed its yellow hue, and was fast falling before the shivering of the evening wind and the morning frost.

I visited a neat white cottage, pleasantly situated, and surrounded by all that rural scenery which renders the country inviting or interesting. All seemed flourishing. The inmates of the dwelling were, a husband and wife, who had been united by the soul's friendship about two years—one associate, a domestic, and one lovely and most interesting little babe a few days over a year old, a true pledge of that affection which 'knits the soul.' The little infant had just begun to talk: and its sportive prattle and thousand charms seemed unusually fastening its parent's affections. One evening on Saturday, and never will it pass from my memory, it was uncommonly affectionate and went around and embraced all the family, and putting its arms around their necks, kissing them, singing, and resting a few moments upon the bosom of each. I could not but notice this effort of one so young—all noticed it—and there seemed a something connected with all its actions that gave solemn impress of the early blasted rose. On Monday evening following, I called again, there was some stir about the dwelling; its inmates were running to and fro through various apartments; lights were passing and re-passing with rapidity. As I approached, there was the stillness of the sick chamber hovering around my feelings. I entered the cottage, and too true found the fell disease had marked this lovely infant for its prey. The physician had been there, but his prescriptions availed nothing;—neighbors had come to sympathize and

assist, and all stood gazing upon the little object of distress, as though they feared its dissolution were near. A more patient and affectionate sufferer, in the hour of death, I never looked upon. Although the croup had made such advance as to render respiration extremely difficult, yet no murmur could be heard. It would gaze with intenseness upon its fond parents, and occasionally stretch out its hands, as though imploring help, move its lips for drink, take any thing that was given, however nauseating, indeed it seemed above suffering, above complaint.

It continued in this state, apparently sensible of all that was passing, until the next day, when, just as the sun was passing the meridian, it fell asleep in death; and its freed and now happy spirit, rested in the bosom of its God. The father of this lovely babe was a man of God, as was its mother a well instructed christian. They struggled hard to sustain themselves under this awful providence, but the mother could not refrain; occasionally a burst of grief would nearly overwhelm her, yet nothing could be heard but christian resignation—"God has done and it is well." During the child's illness there was around the father, a degree of firmness which indicated that such scenes were often the subject of his meditation, yet he appeared melancholy, and there was seen, occasionally, a silent tear drop from the eye, again a deep sigh, he gazed upon his only and dying child, and such a struggle would ensue, the tear would dry up, and he would gain the ascendancy of his feelings; but all told that wo, as well as grace, lodged within the heart, so fondly entwined about his dying offspring.—He would often retire from scene, and would be heard silently pacing upon the floor of the barn, interrupted only by occasional, 'unutterable groans' for the life of the child. As the awful moment drew near, when the little cherub was to die, he retired hastily, fell upon his knees, his face, and was absorbed in an agony of grief.—'Spare,' said he with a fullness of heart that was beyond utterance, 'oh! spare the young child's life, let it even yet live. Thou canst call back even the dead—oh! save my dying infant.' He continued for perhaps ten minutes, and closed by saying, 'I would not be unsubmitive, but if possible, O Lord God, let this cup pass from me, nevertheless, not my will, but thine be done.' The strife ceased, he rose hastily and came in: but ah the child was no more. I expected a burst of grief, but he gazed upon the infant corpse, as though already apprized of the change. The conflict was over, placidity was restored to his countenance, and he sat down in peace with, 'The Lord gave, the Lord hath taken way, and blessed be the name of the Lord.'

I attended the funeral. There appeared to have been but little preparation. The family had been too deeply afflicted with their bereavement to admit of it. I saw no symbols of mourning; they needed none. The little coffin was painted white, in token of the innocence it enshrined. The

family was dressed in their usual attire. The services were commenced by reading select portions from the 102d psalm. They then sung that most beautiful of hymns, commencing,

'The morning flowers display their sweets,
And gay their silken leaves unfold'—

The minister offered up a most fervent, interesting, and withal, deeply sympathizing prayer, sung another hymn on the 'death of a little child,' pronounced the benediction, and then with solemn tread they moved towards the grave. After the procession was formed, the burial service of the Methodist Episcopal church read, and after slowly pacing to the grave, preceded by the minister and eight little boys, the coffin was consigned to the earth and the burial service closed. Thus died and thus was buried, one of the most interesting and lovely babes that my eyes ever looked upon.

The father was asked why he did not wear mourning? He replied with some decision, 'Can one add force to the blast or power to the voice of God as it echoes in the storm? Nor can one add awfulness to the thread of death by symbols of mourning.' *Maine Journal.*

NO CHANGE AFTER DEATH!

Reader! Did you ever observe the following language in a book called the N. Testament—"The trumpet shall sound and the DEAD shall be raised *incurruptible*, and we shall be changed?" If so, have you ever met with any other description in any book more full and clear, as well as brief, on the subject of man's future existence?

Reader, have you never heard a preacher say, in a most serious and awful manner when addressing his audience 'that as death leaves us so judgment will find us—for there is no change after death?' If so, which think ye spake according to the scriptures, the ancient Paul, or the modern preacher? *Pilot.*

ANTHONY CUTHBERT.

Of Philadelphia, departed his life on Wednesday afternoon, November 4, in the 82d year of his age. His mortal remains were committed to the earth in the Episcopal burying ground, where repose the ashes of all his kindred according to the flesh. I requested permission from the Bishop to speak a few words at the grave after the conclusion of the usual services of the church, but was refused, on the ground that it would be contrary to Episcopal usage.

Anthony Cuthbert embraced the doctrine of Universalism in his youth—and at the time of his death was probably the oldest Universalist in the United States. His first doubt of the truth of endless punishment was excited by the discourse of a Calvinist of the original school, who was laboring to set forth the intensity of the torments of hell. The picture was so highly colored as to excite suspicion in Mr. C's mind, that the visions of a heated im-

agination were presented, instead of the sober teachings of the word of God. This was about the year, 1769 or '70.

Parson Duchee, of the Episcopal church was an intimate acquaintance and a friend Mr. C's father, and often visited him.—They had frequent conferences in a private room; and it was a considerable time before Mr. C. could ascertain the object they had in view. He at length, in the absence of his father, entered the apartment to which they so frequently retired, and found on the table Paul Siegvolk's 'Everlasting Gospel'—an edition of which had been printed at Germantown in 1753, by Christopher Sower, and, as was supposed at the suggestion of Dr. George D. Benneville. Mr. C. subsequently learned from his father, that Mr. Duchee and himself entertained no doubt of the truth of the doctrine maintained by Siegvolk; but they thought the time had not then arrived for the public proclamation of the sentiment. Mr. C. thought differently; and on all suitable occasions, expressed his belief in the final reconciliation of all things to the dominion of love.

It was more than probable that Mr. C. was one of the hearers and friends of John Murray, on the first arrival in Philadelphia of that eminent servant of the Lord in 1772 or '73.

The 'times that tried men's souls' soon followed, and Mr. C. was one among the many who stepped forward in the defence of his country. Of his services as a revolutionary soldier, I possess little information, and will therefore pass briefly to notice his devotedness to the cause of Universalism.

Elhanan Winchester, after his separation from the Baptist society, secluded himself for a season from the world. This was in 1780. On mixing again with society, Mr. C. was among the first to extend to him the hand of fellowship.

The Universalists had as yet no building of their own, in which to hold public worship. The old Masonic Lodge in Second street, was for sale. It was purchased by a few individuals, of whom Mr. C. was one. He mortgaged his own property to raise the requisite funds. In the course of a few years the 'Bank of Pennsylvania' selected the premises above noted, as an eligible site for their banking house, and made proposals for the same, which was accepted. The sum received over and above what Mr. C. had advanced, enabled the Universalists to purchase the lot of ground in Lombard street, and erect the walls of the present meeting-house. Thus Universalism may be said to have obtained a firm footing in Philadelphia, through the exertions of Mr. Cuthbert.

Mr. C. was one of the original signers to the first constitution of the First Universalist society in Philadelphia, dated July 11, 1790. He was ever a constant attendant on the services performed in the meeting house in Lombard street. In the work of the society, as in the world, he always stood firm and unmovable. He

was emphatically a pillar of Zion, a worthy supporter of a worthy cause.

His illness was brief. He retained his mental faculties to the last, and died as he lived, rejoicing in the faith of Universal salvation. He departed without a murmur or a struggle, in the perfect and happy assurance of meeting the whole family of man in the everlasting habitations of the blessed. 'Mark the perfect man and behold the upright; for the end of that man is peace.'

O holy and bright, to the dying saint
Where the scenes of the vision of faith!
And joyfully calm and without complaint,
He yields his quivering breath,
For his mind was strong, though the flesh was faint,
In the chilly embraces of death.

The struggle is past, and the ransomed hath sped
From the flesh and its weakness away;
And though in the cold and narrow bed
Now lieth his mouldering clay,
His soul through the darkness of time hath been led
To the light of an endless day.

The body to the earth, but the spirit hath gone
To dwell with the Father on high,
Where tears, by 'the just and holy one,'
Have been wiped from the weeping eye,
And that better part hath been clothed upon
With the life that shall never die.

Anthony Cuthbert was universally respected, esteemed and beloved, throughout his long, active and useful life. In all his varied relations to society, he sustained an unimpeached and unimpeachable character. His memory will ever be dear to all who enjoyed the pleasure of his acquaintance. His large family and extensive circle of relatives and friends, have especial cause to mourn his departure—yet they mourn with rejoicing, for in this time of trial, they are generally enabled to realize the happy influence of the faith, of which the deceased was so prominent a supporter. I feel that I have much reason to sympathize with them in their bereavement; for to me he has long been more than a friend. Long shall we miss him from his accustomed seat in the church to which he belonged; yet believing that he has gone to be seated in "a building of God, an house not made with hands, eternal in the heavens," we would bow in humble resignation to the Divine will. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." A. C. T.

Philadelphia.

WHAT CAN BE DONE?

We cut the following from the N. York Daily Advertiser of Nov. 21st 1832:

"IN VIEW of the multitudes in this city and in other portions of our land, who are living estranged from Christ, and the feeble exertions now making by the churches to tender them the gospel, a public meeting will be held at the Chatham street

chapel this evening, Wednesday, the 21st inst. at 7 o'clock, for the purpose of awakening christians to the duty of laboring for the salvation of men, particularly in connection with the systematic Tract Distribution.

Appropriate addresses will be made and facts communicated. All the clergymen of the city and members of the churches friendly to the object, are invited to attend.

No subscription will be taken up.

Z. LEWIS, Pres't. N. Y. City Tract Society.

O. E. COBB, Secretary. n21

And is the city of New York, the very centre of orthodox plans and exertions, in so deplorable a state? Religion at such a low ebb among the people? Where are the effects of the far famed Cholera Tract, by which such a sum of money was made and all the other tracts, 'leaves of salvation,' as they are called, which have been weekly distributed? Have they, together with all the machinery of revival operations, proved insufficient to keep even christians and christian ministers from sleeping at their posts?

A great meeting is called for the purpose of wakening christians to the duty of laboring for the salvation of men, particularly in connexion with the *Systematic Tract Distribution*. "All the clergymen of the city, and members friendly to the object," that is, friendly to the salvation of men by systematic Tract distribution, 'are invited to attend,' and as a special inducement, it is stated, 'no subscription will be taken up.' Wonderful! How disinterested! But depend on it, judging from past occurrences, this is a bait thrown out, and there is a hook within it somewhere. Money, more money is wanted, doubtless to save souls! Their maker will not put forth his hand to save them from endless torments (to which however he never made a soul liable,) unless christians exert themselves to the utmost, and they are apparently asleep and must be awakened. O dear, what can be done!

Pilot.

CLERICAL IMPUDENCE.

At a four day's meeting in Durham, at which Mr. Samuel Osgood became insane, it is said that the minister had the presumption to draw a lady's veil and look under her bonnet to ask how she felt. When will the community at large wake up to see the impropriety of these things, and look them down? In the present instance the young woman saw the impropriety of the proceeding, and took the liberty to return the question; 'I feel very comfortable, she replied, how do you feel.—it.

When did the sound of hell-fire make a drunkard sober, a tatter peaceable, or a thief an honest man.

How long ought a medicine to be used that makes people worse instead of better?

EXTRACT

From Rev. Dr. Beecher's Sermon at the Installation of the Rev. Mr. Cornelius.

On the Union of the different Denominations.

The spirit of proselytism which regard exclusively the interests of one denomination, and is concerned in bringing to heaven men in one way or not all, and which disregards the feelings and interests of other churches, is a principle of war. As human nature is constituted, there can be no peace among the churches of our Lord of different names, until it is frowned into non-existence. Mutual safety is indispensable to peace, and love, and harmonious action, among churches of different denominations. And with trumpet tongue, the providence of God is calling upon christians of every denomination, to cease from their limited views, and selfish ends, and to unite in the conflict which is to achieve the subjugation of the world to Christ. The mischiefs of this spirit have been great, and have been endured long enough, to afford experimental evidence, that it is wickedness and folly. From the time the reformed churches commenced the sacramental controversy, the reformation received a check; and to this moment, the lines in nations, cities, towns, and villages, are drawn in many instances between Papist and Protestant, as they were drawn at the reformation. And now, for centuries, the resources of protestant churches have been exhausted in standing still; from the balance of each other's action and reaction. While the world have been perishing around them, they have been contending whether a small remnant of men should go to heaven precisely in this or some other way. It is time to cease from this limited enterprise. Jesus Christ has need of our harmonious exertion; and the world has need of it. Never can the world be emancipated, till those who love our Lord, and the souls of men, are released by voluntary suffrage from the diversions, toils, and irritations of a war establishment. All the men on our various port of observations, and all the soldiers in our armies of reserve, must be poured upon the territories of the enemy, while we, without fear, and undefended, dwell safely side by side. Too long have our alienations been the scoff of infidels, and make us the tools of designing and ambitious men; and withdrawn from the cause of Christ that influence upon society which it belongs to her religion to exert; and which kind feelings and harmonious actions would not fail to produce. And may God grant, that this generation may not pass away before a delegation from all christian denominations shall assemble to attend the funeral of bigotry and heresy and to lay them deep in the same grave, that they shall not raise till the trumpet of the archangel shall call them to judgment, to answer for their crimes, and to receive the punishment of their deeds.

Remarks by the editor of the Boston Universalist.

We cannot but admire the fervent spir-

it of liberality, which the preceeding extract very justly commends; and we are ready to attend the funeral which the author has announced, and to say, earth to earth, dust to dust, ashes to ashes; and to lay bigotry and heresy as low as possible, but there we should let them lie forever. And as we are not informed that our heavenly Father has appointed them to a future resurrection, we sincerely hope that no archangel will ever trumpet them up in a future state.

CONSISTENT CALVINISM.

Do you believe that God fore-ordains whatsoever comes to pass?

Yes.

Do you believe that man is a free agent, and that he acts just as he pleases?

Yes.

Do you believe that God from all eternity, elected some to everlasting life, and reprobated the remainder?

Yes.

Do you believe that this number is so definitely fixed, that it neither can be added to, or subtracted from?

Yes.

Do you believe that ALL men may be saved, IF, they "they have a mind to."

Yes.

FRIENDSHIP.

Is of the most soothing balm the human heart can experience. When oppressed by sickness and cares, we sink exhausted and languid on the couch of anguish, how renovating is the voice of friendship; how consoling to the heart to know and to feel that its cares and anxieties are participated by a fellow creature—and to know there is a being whose vigilance would shield us from impending evil, even at the risk of life, fame, and fortune.

Of the two great parties into which professing christians are divided, one recommends us to investigate, to scrutinize, to search and think for ourselves—the other to shut up our eyes, to reject our faculties, and believe as we are told.—Which shall we follow?

Evils in the journey of life, are like the hills that alarm travellers upon the road; they both appear great at distance, but when we approach them we find that they are far less insurmountable than we had imagined.

HOW TO SHAKE OFF TROUBLE.

Set about doing good to somebody—put on your hat and go and visit the sick and the poor—enquire into their wants and minister to them—seek out the desolate and the oppressed, and tell them consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.

The Church is in a bad way when Charity is cold and Zeal is hot.

THE GOSPEL ANCHOR.

OLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, DEC. 15, 1832.

To Correspondents.

'R. O. W.' is received. It shall appear in our next. His articles are always acceptable, and we wish he would give us more of them.

'Careful Inquirer,' and 'C. II.' are also received, but we have not had time to examine them.

'Bethlehem Bard' writes good sense, and sound reason, but his article is deficient in poetic merit. We may at some future day correct and publish his piece.

Ministerial Qualifications.

We have inserted by the request of Br. Andrews his article under the above head. We have examined his arguments with candor, and we trust dispassionately, but we have found nothing in them to alter our views with respect to the regulation adopted by the Hudson River Association. We shall notice the objections therein contained and make a few brief remarks, being unwilling to prolong a controversy, which is becoming irksome to our readers.

1. The measure is objected to as an *assumption of power*. He says, "we deny the right of any council of priests to make a law defining the qualifications of ministers of the gospel." The council is not exclusively composed of priests. At the H. R. A. there were more lay delegates than priests present, and their vote in the council is equivalent to that of the ministers. The 'obnoxious' resolution was passed unanimously, and the measure was strongly advocated by an able speech from one of the lay delegates, who formed a majority of the council. If it is an *assumption of power* to make any requirements from those who offer themselves for letters of fellowship and ordination, that power is assumed by the association, through their representatives, and not as it is incorrectly intimated by a "council of priests." But we do not grant that it is an "assumption," but a legitimate exercise of power that is made use of. There is no more assumption of power in requiring *mental* qualifications in the candidate, than there is of *moral* ones. If it is 'inquisitorial' to canvass the *capacity* of the individual, it is equally so to require testimonials of his *morality*. But if the committees for presenting letters of fellowship and ordination have no duties to perform, and are vested with no powers, they had better be dispensed with. The same may be said of Associations themselves.

2. The rule is objected to as *useless*. This may be Br. Andrews opinion, but it is not ours. The fact that our cause has prospered gloriously without any requirement as to the education of her ministers, is no argument that her march might not be advanced by attention to the literary qualifications of the ministry. The success of the Methodist and Baptist has increased among the intelligent and the enlightened portion of community in exact proportion to the advanced state of literature among the clergy. An ignorant, vulgar preacher of either of those denominations, who had 'zeal without knowledge' would obtain little

countenance in an enlightened portion of the community.

3. The resolution is objected to as *anti-republican*. Why? because it is inconsistent with the right of all to preach and all to hear whom they please. This is not the case. No one is prevented from preaching or hearing. The association only withholds its recommendation from such as are deemed incompetent. The examination of a school-master before the board of trustees is anti-republican, on the same principle. So is the examination of a lawyer or a doctor. In short any regulations which define the qualifications of a candidate, are liable to the same objection. A board of navy commissioners who would not grant a commission to an officer because he could not take a lunar observation might be accused of anti-republicanism. But the charge is unjust. The man might go to sea, if he pleased, though his ignorance would not be sanctioned by the board.

4. The resolution is called *impolitic*. It is contended that it will prevent young men from entering into the ministry. This is a matter of opinion. We do not believe that it will have any such tendency. It was the opinion of the council that it would operate as a favorable and salutary excitement to the candidate to prepare himself for the ministry and it was adopted on the very principle of being good policy.

5. The object is considered *unattainable* by the rule. The argument advanced is, that sufficient time has not been required of the candidate to attain the necessary qualifications and therefore he will not attempt it, but go forth without fellowship. If a young man cannot acquire a competent knowledge of the branches proposed, there is no objection to his taking more time, and if he thinks fit to preach without any qualifications at all, whether *mental* or *moral*, that does not concern the association. The association claims the power of recommendation of those alone who apply for it.

6. The resolution is called *aristocratic*. The remarks which we made under the third objection of 'anti-republican,' may apply here. There is no aristocracy in requiring competency in mental acquirements, more then in requiring purity of moral character.

7. The resolution is called an *entering wedge* to more rigid exactions. We do not much care what epithet is applied to the rule, though we must admire the ingenuity of Br. A. in selecting the most odious. We have no objection to the attainments of the ministry rising in proportion to the progressive knowledge of the day. The conferring of degrees does not come within the jurisdiction of associations; that and the subsequent remarks are foreign to the subject.

8. The regulation is called *oppressive*. We are told that many first rate *ex-tempore* speakers could not for their lives *compose and write out* a discourse. Here we confess scepticism. An extemporaneous speaker might not deliver a discourse so well without notes as with them, but if he can speak sense, and write at all, he can commit it to paper. The requisition of an 'essay' is considered objectionable, 'from the liability there is, of its being so construed hereafter, as require conformity in doctrine with the opinions of the examining committee.' The resolution leaves to the candidate the selection of the subject, which is not required to be of a religious character at all—it may be a 'moral

essay.' The anticipated abuses are beyond the control of the H. R. A. An objection might be raised against the candidate being required to believe in God, lest he should hereafter slide into orthodoxy, and believe in three.

9. The rule is objected to as *unequal* in its operation and consequently injurious. The principal argument here advanced is, that as the committees of examination may be changed yearly, a sufficient number of ministers may not be found sufficiently educated themselves to examine a young candidate and ascertain his qualifications. We have no fear on this ground. We are confident that there never was an association convened where there were not sufficient well informed men to execute the duties devolving on them as an examining committee. A fear is also expressed that a candidate might be rejected because he is too well informed for his examiners. What should you think of dismissing the board of examiners of our country schools for fear that the applicants for teachers should know more than their examiners?

10. The resolution is objected to as *uncalled for* by the exigencies of the order. This again is a matter of opinion. It appeared to the H. R. A. and to the Niagara Association to be called for, and the resolutions were passed with a view to the best interest of the order. We give credit to Br. A. in asserting that he means well in opposing our measures. We beg him to think as favorably of us, that we also have the best intentions and design as ardently as himself the prosperity of the good cause. We have avoided harping on his phraseology which he anticipated would appear offensive. We care not what measures are adopted by the opposition, whether we are assailed by wit, satire, or pointed epithets. We shall consider only the *arguments*, after sifting them from the heterogeneous matter with which it is encumbered and while we profess the sincerest esteem for those who differ from us, we shall not be moved from the position we have taken, by any thing else than a conviction that the regulation is prejudicial to the interests of our order. L.

REVIVALS.

Preparations are making for a most rigorous revival crusade in this city (Albany) during the ensuing winter. The forces have been long marshalling and we may expect that every art will be tried and no stone left unturned which shall have a tendency to scatter the seeds of fanaticism among the people. Indeed it is rumored that the work has already commenced under very flattering auspices and strong hopes are entertained that the *holy spirit* may be induced to spend a short time in the city during the cold weather. Mr. Green, the former pastor of the old Methodist church, has recently paid a visit to our city, and lectured with considerable success. How many converts he has made we are not able to say as no official report has yet been made. Mr. Foot has also been lecturing in the 5th Presbyterian church, with the object of raising a revival, but we know not the success which has attended his labors. We intend to perform the part of faithful chroniclers of the times, and while we keep an eye upon the motion of the troubled waters, we shall not fail to lay before our readers any thing which shall be of general interest. When we look upon the plans that are in operation for the promotion of these scenes of moral

desolation mis-called revivals, we are filled with mingled emotions of joy and sorrow. Looking upon these efforts as the last dying struggle of clerical usurpation art and cunning, we are glad to see it, for we are cheered with the hope that it will soon be over. We remember the words of the scripture: "The devil hath come down into you, having great wrath because he knoweth that he hath but a short time." And when we see the mighty movements of the fanatics, we regard them as evidence that satan's time is short, and we regret not that he is, spending his last strength in a desperate effort. Then again, when we reflect on the amount of misery that will be produced, the tears that will be shed, and the hearts that will be broken, we can but drop a tear over the mournful picture. The unwary youth will be caught in the snare, the shrill voice of despair be heard, the vacant stare of the maniac will be witnessed, the blood of the suicide will flow and the wail of the orphan will be heard. These results may be confidently predicted, and we would that they might be avoided.

But we remember that it is better for a few individuals to suffer than a whole nation, and if these things must needs be, the sooner they are over the better.

We are confident of this one thing, that these extraordinary movements will ultimate in the overthrow of that very cause which they are designed to subserve. Already have they fastened the eagle eye of jealousy upon those who are engaged in them, and soon, very soon, the delusion will be over, the chains will be sundered and the prisoner curse the man that forged his manacles.

The only ultimate evil which we apprehend is, the spread of infidelity. We have frequently said with sincerity, and we believe with truth, that these revival manœuvres are making ten infidels, where the writings of Volney, Voltaire, Paine, Hume, Bolinbroke, and the combined influence of every Infidel Press in the civilized world are making one.

When men of sense, who have never perhaps examined with care the subject of christiaphy, witness the extravagancies of fanaticism, and see professed ministers of the gospel,

"Play such antic tricks before high heaven,
As makes ev'n an angel's weep"

—and listen to rant, and noise, and blasphemy, instead of truth and soberness; they spurn it from them in deep disgust, and look upon christianity as a farago of nonsense, unworthy the credit of rational men.

Thus the cause of Christ is wounded in the house of his prosessed friends, and Jesus of Nazareth made answerable for the conduct of hypocrites, who—

"Steal the liverty of the court of heaven to serve the devil in."
W.

Gentle Religion.

The Rev. Mr. Finney of revival celebrity has favored the citizens of Troy with a few of his pulpit efforts. Among other quaint expressions for which he is remarkable, he observed, that—**"JESUS CHRIST WAS A PERFECT GENTLEMAN IN EVERY SENSE OF THE WORD,"** and that he was very gentlemanly in his addresses to all classes of people. We could not help thinking that it would be well, if those who professed to be

his disciples would imitate him, instead of damning one half of the congregation and sending them to the devil as is commonly the case.

There is something very revolting in this familiar language, especially in connexion with orthodox doctrines. Mr. Finney professes to believe that Jesus Christ is the Eternal God himself—again he believes that Jesus Christ is a gentleman, therefore Mr. Finney worships a gentleman for his God.

This trinitarian absurdity, reminds us of a circumstance which placed this "ineffable mystery" in a ridiculous light. A clergyman of the Catholic Church, who only knew a few words of English, was sent for to baptize an infant on the point of death. He immediately proceeded with the ceremony: "I baptise you in de name of God de Father, and God de Son and God de ——— Here the good priest's vocabulary of English words failed him, so addressing himself to the parents he enquired "vat do you call de name of de order gentleman?" L.

Removal.

Br. John M. Austin, formerly of this city, has removed to Montpelier, Vt. and taken the pastoral charge of the Universalist Society in that place. Much as we regret the removal of Br. A. from this portion of the vineyard, we can but rejoice that he is placed in a situation where his talents will be useful in the upholding of Zion. Br. A. leaves a good report with his brethren in New York, and he may be assured, that from many a heart the prayer of faith ascends for the blessing of God upon his labors. Eds.

Croyden, N. H.

A new Universalist society has recently been formed in Croyden, N. H. Its commencement, says the Impartialist, is under highly favorable circumstances.

The CAUSE, in Lansingburgh.

We have been informed that our brethren in Lansingburgh had for some time contemplated the purchase of a church in the village called the 'Seceders' Church.' This building during several years past has seldom been occupied. A committee was appointed to open negotiations with the proprietors for the purchase of it. The committee waited on them and were informed of the price for which the building could be purchased. Our Universalist brethren were then called together, and they authorised the committee to go on and perfect the bargain by purchasing the house. Meanwhile these doings became known to the orthodox in the village, and a few of them immediately called on the proprietors of the 'Seceders' Church' and tendered them \$25 more than they had asked of the Universalists and obtained the title and possession at once.

We hope our friends in Lansingburgh will rise now in their strength, and erect a neat Chapel in a commodious section of their pleasant village. They may be assured that such an undertaking would abundantly prosper. The orthodox steeples and doctrines are crumbling into ruins. A more liberal and useful system of theology will soon become the moral law of the land. Liberal churches will be well patronized and well filled, and the reproach which is now cast upon those who dare think, and speak and act for themselves shall be taken away. P.

Hosea Ballou.

Lithographic prints of Rev. Hosea Ballou of Boston, neatly framed, are for sale by Stephen Van Schaack, 393 South Market st. Albany.

We recommend to our brethren who desire to obtain a correct likeness of this Father in Israel to call as above. W.

Orthodox Courtesy.

By a late number of the Philadelphian, we have a report of the proceedings of the Synod of Philadelphia which met at Lewiston on the 25th ult.—The session was a stormy one, and if the congregations of the Presbyterian church are quarrelsome and uncharitable, they can at all events plead in extenuation the example of their teachers. A division it appears had some time previously taken place in the Presbytery of Philadelphia, and a warm discussion took place whether the delegates from the second Presbytery should take their seats and should be recognized and admitted to a participation in the deliberations. It was decided that they should not, and consequently Messrs. Ely, Patterson, Barnes and Neill, were rejected as unauthorized delegates. The Dr. and his associate brethren then notified the Synod that they should enter a complaint at the next General Assembly, touching the proceedings which had been adopted against themselves. We give an extract from the Philadelphian, edited by Dr. Ely, which is a sample of the whole. We hope that the doctor has not so much of the gall of bitterness in his heart as he has in his pen. Mr. McCalla who seems fond of making long speeches, however foreign to the subject in debate, claims a large share of the Dr.'s attention. He 'shews him up' in a ridiculous light, and we have seldom seen more sarcasm embodied in the same number of remarks than what appears in the following extract. L.

Mr. McCalla took the floor, in continuance of his speech of yesterday afternoon. After he had spoken a few minutes, the Rev. Robert Kennedy addressed the moderator, and questioned the propriety of Mr. McC's wasting the time, and wearing out the patience of the Synod with such harangues as he had been giving. He said, were we Athenians, who had nothing to do only to spend their time in seeking after and hearing some new thing, it might be reasonable to hear him, but he tho't Mr. McC's speech out of order. The question was then called for by many members, and the previous question was moved and seconded. These calls and motion were declared to be out of order, because Mr. McCalla had the floor and had a right to continue the discourse.—When Mr. McCalla had spoken until 25 minutes past nine o'clock, Mr. Kennedy rose again, and moved substantially that the speaker was out of order, because he did not according to rule 24, 'avoid prolix and desultory harangues.' Dr. Ely seconded the motion. Mr. McCalla objected that Dr. Ely was not a member of the Synod, because his name not been enrolled. Dr. Magraw asked if Mr. Kennedy appealed from the moderator. The moderator decided that the speaker was in order: and therefore there must be an appeal from his decision instead of a motion. Dr. Ely replied in the language of the

above named rule, that 'when they deviate from the subject, it is the privilege of any member, and the duty of the moderator, to call them to order.' He stated however that he would not appeal, from the moderator's decision; but if Mr. Kennedy wished to appeal he would second him.—He thought however it was best to give Mr. McCalla full swing to hang himself before the Synod. The moderator said that he believed no member of the Synod had ever known Mr. McCalla to interrupt a speaker, and he hoped that he might be permitted to proceed without interruption. Mr. Gilbert said that he might well afford to let others speak when he uniformly took up half of the time of the Synod with one of his speeches. Dr. Cathcart asked the moderator, if Mr. McCalla's silence was any reason why one who is out of order should not be restrained from a desultory harangue? By tacit consent Mr. McCalla then proceeded, and gave his usual funeral oration about the death of Mr. Campbell and the Cumberland Presbyterians, Dr. Ely's former orthodoxy, his contrast, his alleged change of sentiment towards the new light heretics, one of his sermons about those who bring on other than the true gospel; with some other things. At ten minutes past ten 10 o'clock A. M. the Rev. A. A. McGinley interrupted him, and obtained leave of absence. Mr. Kennedy said he must ask similar leave. Mr. McCalla then gave us the story of the old and new court of Kentucky, and the old Presbyterian elder of the old court who struck the bench. Next he went on to one old Epamisonidas, a Greek or Roman General, or some such leader, and then to 'the last of the Greeks, and then to the enchained prisoner who frightened out of his cell the executioner who came to cut his head off; and then to the Rump Parliament, then to a domestic tyrant, and those who came to the Synod and claimed seats; then to Wm. Tell, Patrick Henry, the bearding of the lion in his den, and fear of his *WHELPS* in this Synod; and then his dying scene again and solemn surrender of himself and the church into the hands of the Redeemer; after which at 20 minutes past ten o'clock he ceased.

Editorial.

PROGRESS OF UNIVERSALISM.

In the year 1815 there lived in the town of New-Rowley, Mass. but two individuals who avowedly believed in the doctrine of Universal Salvation. In that town at that time there were two religious societies—Congregational and a Baptist society. To the former the Rev. Mr. Braman, preached, to the latter Rev. Mr. Converse. In the autumn of 1815 a preacher of the impartial goodness of Almighty God happened to tarry in that place over the Sabbath, with some of his relatives who reside there. A few persons invited him to preach a lecture, which he consented to do, if any place could be obtained. Application was made, but

neither meeting house or school house could be granted even for one hour. It was then proposed that a lecture should be given in a large venerable mansion called the 'Wallingford House,' which then happened to be occupied by a tenant who was not afraid to hear both sides of the question. Notice was accordingly given out that a lecture would be preached by a Universalist minister, at 5 o'clock P. M. on Sunday afternoon, at Wallingford House. This notice reached the ears of the Rev. Mr. Braman, thro' the medium of several of his church members. It was immediately agreed upon that Mr. B. should preach a third sermon at 5 o'clock P. M. to divert his parishioners from any attendance upon the heretical preacher. He did so, and the few who were disposed to attend at the Wallingford House, went and heard him, and at the close of the services gave a general invitation to all to go and hear the Universalist. The writer of this article, then in the 14th years of his age, in company with a son of the Rev. Mr. Braman (since deceased) contrived to leave the crowd at the door of the meeting house and reach the Wallingford House, without the knowledge of any one. We heard the commencement of the evening services. First one of Dr. Watt's hymns was sung; then the clergyman prayed; his prayer was like other ministers, only 'without wrath or doubting,' and another hymn from Dr. Watts' was sung. Our astonishment was great, and it was natural. Neither my companion or myself had ever supposed that a Universalist could pray. We had been led to believe that they were 'prayerless souls.' Dr. Watts' hymns too! greatly did we marvel that such wicked people should make use of such pious poetry. But when the preacher named the text; named it from the bible!! our surprise and astonishment were beyond control. 'Universalists use the bible,' said we to one another, 'who ever heard such a thing before; we have always thought they disbelieved the bible.'

We did not dare stop any longer. The fear that our parents would discover where we had been impelled us homeward as fast as we could run. But our efforts to escape detection were fruitless. It soon reached the Rev. Mr. Braman that his son attended the Universalist lecture, and the son was dealt with accordingly. For me, my good parents were made acquainted with my heinous transgression by way of the Rev. Mr. B. and long and severe was the recompence I received, which concluded by exacting a promise from me that I would never again attend a Universalist meeting so long as I was a minor. I kept my promise to the letter. As soon as I became 21 years old, I attended a Universalist meeting, and I have never voluntarily since that period, attended any other.

But we have digressed from the object we had in view when we commenced the article; we intended to show the progress of the doctrine of Universal Salvation.—

During the past summer a meeting house, neat and commodious, has been erected by the Universalists of New Rowley, on a spot but a few rods distant from the 'Willingford House.' This house was dedicated to the worship of a God of impartial goodness, on Wednesday the 21st ultimo.

The dedication services commenced by the reading of the scriptures followed by an introductory prayer by Rev'd. B. Whittemore, of Boston. Dedictory prayer by Rev. Lucius R. Paige. Sermon by Rev. Hosea Ballou of Boston from John 4th. 24th. Concluding prayer by Rev. J. C. Waldo.

During the services, a hymn, written for the occasion by Miss Lavinia Spafford was sung by the choir. It is a creditable production and we are pleased to give it a place in our columns.

1. With cheerful voice, and tuneful strings
And music's soft and sweet accords,
Its praise, to Thee, the assembly brings,
"Great King of kings and Lord of lords!"
2. Thy temple's done! its sacred walls,
To thy blest service now are given;
On Thee, each suppliant spirit calls,
To seal the solemn rite in heaven.
3. Long from this altar may ascend
The homage of devoted hearts,
Like incense to their God and Friend,
While He, his love and grace imparts.
4. Oh! here let lisping childhood's prayer,
In tender accents gently rise,
And softly reach their Father's ear,
Sweet as the morning sacrifice.
5. Let blooming youth with cheerful lips,
Speak here the praises of their Lord;
While bending age with tottering steps,
Confess their strength in Israel's God.
6. May all, who round this altar wait,
The Saviour's peaceful doctrines love,
'Till they in blest communion meet,
Within his Father's house above.

The house, says the Trumpet, is a neat building, 45 feet by 35, and is surmounted by a cupola. The site is an elegant one, and shows the house to a considerable distance. It is owned entirely by Universalists, cost not far from two thousand dollars. P.

[From the Millenial Harbinger.]

ECCLESIASTICAL RECORD.

REFORMERS OF POPEY.

Wickliffe—deservedly called the 'morning star' of the Protestant Reformation, was born in England, in the year of our Lord 1324, and died of the palsy, in Lutterworth, England, in the year 1382, aged 58 years. In 1482 his bones were disinterred and burned, by order of the Pope.—His works were spread throughout christendom, and greatly prepared the way for Luther.

John Huss—of Bohemia, was born in 1376, and burned on the 30th May, 1416.—

Jerome of Prague was his cotemporary, and companion in life and death.

Martin Luther—was born in Saxony, 1483 and died in 1546, aged 63 years. Luther's cotemporaries and fellow laborers were Carolstadius, Melancthan, Zuinulius Becur, Oecolpodius, &c.

John Calvin—was born at Negon, in Po-cardy, 1509, and died, 1564, aged about 55 years.

George Fox—was born 1624, and died, 1691 aged 67.

John Wesley—was born about 1709, and died 1791.

George Whitfield—was born 1717; and died 1770.

SOMETHING NEW.

There are now building in the town of Danvers Mass. two meeting-houses, for the use of the Universalists. This fact is worthy of remark, inasmuch as we believe it is the first time two Universalist meeting-houses have been reared in the same town at the same time. It shows the progress of the denomination.

DEDICATION.

The meeting-house now being erected in Waterville, Me. by the Universalists, will be dedicated on Tuesday January 1st. 1833. Sermon by Rev. George Bates.

POETRY.

The following beautiful Ode by the Rev. Mr. Pierpont, was sang by the Handel and Haydn Society, at the funeral of the late Dr. Spurzheim.

Stranger! there is bending o'er thee
Many an eye with sorrow wet;
All our stricken hearts deplore thee;
Who that knew thee, can forget?
Who forget what thou hast spoken?
Who, thine eye—thy noble frame?
But, that golden bowl is broken,
In the greatness of thy fame.

Autumn's leaves shall fall and wither
On the spot where thou shalt rest;
'Tis in love we bear thee thither,
To thy mourning Mother's breast.
For the stores of science brought us,
For the charm thy goodness gave
To the lessons thou hast taught us,
Can we give thee but a grave?

Nature's priest, how pure and fervent
Was thy worship at his shrine!
Friend of man, of God the servant,
Advocate of truths divine—
Taught and charmed as by no other
We have been and hoped to be;
But while waiting round thee, Brother,
For thy light—'tis dark with thee.

Dark with thee!—No! thy Creator,
All whose creatures and whose laws
Thou didst love—shall give thee greater
Light than earth's, as earth withdraws.
To thy God thy godlike spirit
Beck we give in filial trust;
Thy cold clay—we grieve to hear it
To its chamber—but we must.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassot, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received
at No. 3, Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

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Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
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BOOKS, PAMPHLETS & SERMONS.

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CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Inquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabia.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fisk.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Theo. Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. B. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.
The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, DECEMBER 22, 1832.

NO. 26.

Original.

A DREAM.

Messrs Editors—It has pleased the very pious of our village to convoke a protracted meeting. And so very desirous are they of the salvation of "precious immortal souls," that they have continued their meetings for more than two weeks. It is sometimes my inclination to attend. One evening I was present and listened to the relation of a wonderful *Dream*.—It was designed to illustrate 'evangelical submission—to show the necessity of being attired with the sin-covering garment of imputed righteousness. The anxious were exhorted to count all their own righteousness as mere dross, and depend entirely upon the righteousness of Christ. And the dream was introduced to show the nature of submitting to such a 'humiliating' act.

I need not be particular in mentioning preliminaries. Suffice it to say that the person who dreamed had become *anxious* for his 'soul's salvation.' He had, however, been a great sinner in his life, and could not consent to be saved, unless he could do some good by way of reparation for the evil he had done. On this point he was very pertinacious. One evening a friend called to see and converse with him on the subject of his 'concern of mind.'—His friend endeavored to persuade him to throw aside his filthy righteousness and depend on Christ. The dreamer, however would listen to no persuasion. He was inflexible in his determination to merit something by doing good. And he went so far indeed, as to make some blasphemous expressions, intimating that he wished not to be saved, unless he could do something to merit salvation. Perceiving his obstinacy his friend departed—he retired to rest and dreamed.

He dreamed he was standing upon the side of a hill. The ground on which he stood was sand, and appeared to be sliding from under his feet towards the bottom of the hill. He looked in that direction and saw that the hill bordered upon a deep, dark, smoky gulf into which the sliding earth was falling. Startled at the view he made an effort to ascend the hill. In a moment the earth gave way, and carried him down well nigh into the gulf beneath. Terribly affrightened he made another desperate effort to ascend the hill; and succeeded in catching hold with his

hands upon the solid ground above.—Here he hung unable to release himself.—Casting his eyes above he saw before him a wide extended plain covered with green herbage and interspersed with the most beautiful flowers. Light beamed upon it with alluring enchantment, as if to mock his calamity. He wished, but was unable to be there. Immediately he saw a tall figure moving towards him. It was decked in beauteous robes, and its countenance seemed to betoken an interest in his sufferings. He called for assistance. The figure bade him let go his hold, and it would give relief. He refused. The figure passed slowly by; and when nearly out of sight he called again. The figure assured him if he would let go his hold he should be saved from his perilous situation. He still refused, and the figure again moved towards him. The bank began to crumble and fall on either side. He struggled & called—consented and dropt. The figure caught him and set him upon the plain. This, said the dream-trembling exhorter, is that kind of submission which Jesus requires of those who come to him. The man awoke, and from thenceforth resolved to give up all his own righteousness, and hopes of meriting any thing, and depend entirely upon Christ.

Such was the dream. It made a deep impression upon my mind. I was immediately wrapped in meditation. If such, thought I, is a representation of Christ's requirements, it is utterly useless for me to attempt to do good. Virtue is of no avail. A man must descend to the very pit, and even become a devil, before he can become a saint. The veriest sinner has most of the infernal character and is therefore nearest the kingdom.

But I was the more particularly struck with the conduct of this beautiful figure. It was intended to represent Jesus. He could look however with complacency upon the eminent peril of a person hanging, as if by a single hair, over danger's very jaws, and not even lift a finger for his relief. Such cool calculating indifference shocked me. Humanity blushes and spurns such conduct. She would have sprang in a moment to rescue her veriest enemy without waiting for any preliminary conditions. But this inhuman Saviour waits, until the man has given up all hope and resolved to die—forces him indeed to go through with all the agonies of death as if to sport with his sufferings;—and then—What then? If this man had

been virtuous, yet had not "got religion" after the manner of men, what would have been his doom? What his inevitable fate, if he had not consented to loose his hold for the sake of being rescued by a person whose insensibility he had seen and felt, and who, from the very time of his promise he had every reason to believe was only mocking him with offers of relief for the horrid purpose of gratifying a demoniac design of seeing him plunge into the awful gulf beneath? Destruction—certain inevitable destruction! And is this the blessed Jesus? Is he susceptible of such unfeeling conduct? Can he wantonly sport with the calamities of men? Is he who once wept over Jerusalem, thus brutalized in his exaltation? If so he is utterly unworthy of any man's confidence. Better sink at once into annihilation than to trust to such a misanthropic Saviour!

While these things were revolving in my mind, I myself, began to dream—for men sometimes dream in their waking hours. I fancied myself a believer in endless misery. I was seated upon a gentle eminence at the foot of which lay the glassy bosom of a peaceful rivulet. Its opposite bank had been washed by the swollen waters—had slidden down and been carried away. Above it lay stretched out an extensive and beautifully variegated plain. As I gazed upon the delightful scene, I saw a man—a man I loved—a friend—standing upon the steep inclination of the river's bank. He was a moral and devotional man—virtuous, just and good. The poor were his friends, for, out of pure benevolence, he fed and clothed them. The sick and afflicted and even all who knew him held in grateful remembrance his many secret acts of kindness towards them. He was beloved indeed and respected even by the pious. His sterling worth, and spotless character awed them to silence. And though they lamented that he had no religion, they could not say aught against him.

This man was in danger. He appeared to be sliding gradually towards the river's bank. I looked, and, to my utter astonishment, the bed of the river had become a deep and dismal gulf which, spitting smoke and fire yearned horribly to receive its victim. My blood ran cold. The man saw it, and in sudden affright sprang in an instant to reach the plain above. He succeeded in reaching its very edge.—his feet gave way, he caught and hung by his hands alone; I felt a

sudden chill, & an involuntary impulse to spring & save him, but the gulf was between us. A glow of hope, however, and a kind of fearful satisfaction came over me, as I beheld the same figure that had been presented to me in the dream I had heard. His form was even more beautiful; and he wore a breast plate on which was inscribed I AM JESUS. My whole soul rejoiced as I saw the man about to be received. The figure moved towards him. He called for help, and was coolly told to throw himself down.—The sound rolled heavily and gloomy away upon the breeze to the distant hills. A sudden trepidation again seized me as I heard it and saw the figure pass by without offering relief. The man called again and received the same reply with the assurance that if he would comply with the times relief should be given.—The very principles of his constitution however forbid his throwing himself into the jaws of destruction. As the figure returned and stood before him he made a desperate effort to save himself. He failed—and fell—and in a moment was engulfed in the abyss beneath. A shriek and a low groan rose with the rising smoke and all was hushed again.

My whole frame shook with horror.—My feelings, which had been wrought to the very highest pitch of excitement, now sunk into dejection. The blood which had almost vacated its accustomed channels, now returned with double force. The heart, which had almost ceased its throbbing for anxiety, now beat with the most intense violence. And the most painful sensations came over me, that a man so good, so kind, so just, should meet with such an awful doom. As I suddenly remembered that the figure I had seen was Jesus, I was immeasurably astonished. He might have saved the unfortunate man; but with the unfeeling indifference of a stone, he would not. My feelings began to inflame. I cast my eyes upon the figure, and felt upon my lip the curl of indignation, as I beheld him gazing with apparent composure into the awful gulf below. He raised his head and his eyes caught mine. I saw upon his countenance a ghastly grin of demonic satisfaction. His whole aspect soon changed and assumed the infernal cast. The inscription upon his breast plate faded, and I saw in glaring letters—I had been deceived—it was Lucifer.

I cannot express the terrible shock my feelings received at this awful juncture. I had been deceived by a false Christ—a Christ who damns the good and saves the bad, and I wished no longer to trust in him.

But I was again to be petrified with astonishment. A tremendous cloud suddenly passed over, struck this deceptive Jesus, and swept him into non-existence. It was the cloud of annihilation. I viewed the scene with mingled feelings of awe and satisfaction.

The subsequent progressively changing scene it is impossible minutely to describe. My readers know the all-trans-

forming power of dreams. My faith in endless wo was staggered. The smoke of the gulf disappeared, and I saw again the river's peaceful bosom. Its unruffled surface seemed an emblem of divine love. I saw also the man who had fallen. A meek and interesting person stood behind him and was lifting him from the waters. He had been washed in the crystal fountain. He stood erect upon the waters and was bidden "*be of good cheer it is I, it is I,*" rung in my ears; and I recognised Jesus in the person who spake. Immediately the bosom of the rivulet seemed rising, and it widened into a vast ocean. In its midst appeared a sparkling throne and one who sat upon it. It was covered with innumerable hosts of beautified spirits; and its bosom glittered as if it had been the very streets of the New Jerusalem. And I heard the mingled symphonies of ten thousand thrilling harps. Even every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, "blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

The hurried and mingled sensation of pleasure I now felt are past description. Suffice it to say I was no longer a believer in endless misery. My dream created by misgivings in relation to the subject were now, entirely swallowed up by the glory and grandeur of the scene before me. The visual and mental illusion was past and truth displayed in all its radiance. Where fancy had pictured volumes of revolving smoke and fire—a representation of endless wrath—there was nothing but the glittering surface of the glassy rivulet. The fantasy was gone and boundless love unveiled. And I was happy in the reflection, that the subsequent changing process, and wonderful transformation were only an illustration of the continued new developments brought, successively, to the mind of him who has thrown off the shackles of error, at every step he advances in the knowledge of the truth as it is in Jesus.

R. O. W.

Amsterdam Dec. 6 1832.

Original.

TO REV. DAVID WRIGHT,

Pastor of the Baptist Church in Cummington, Massachusetts.

SIR,—In your lecture in this village, on the 13th inst. last, you made a fierce attack on the doctrine of Universal Grace. Among other bold assertions, you told a "*story*" of a young man who left this town not a year since, and who *then* thought he had Religion, but has since become a Universalist, and a drunkard, dissolute character.

Allow me to submit the following for your candid consideration.

You would insinuate, by the "*story*" that this state of moral character, which he now sustain is a *natural result* and

legitimate effect of his religious (or perhaps you would say *irreligious*) sentiments.—But let me ask what authority you have for this insinuation? Assertion without proof cannot be admitted as evidence in such a case, as I shall show hereafter.—Perhaps the conviction in his mind of the fallacy of the Orthodox doctrine, or the misconduct of some of its professors, might have been the cause. We do not say it was in the present case, but *we do know* it has been in many cases. We ought to be cautious how far we admit "*stories*" even if founded on fact, to bear against doctrine. Let us see how far you will consent to be judged by stories founded on fact. We will take an instance in your own church. While Mr. H. was an active and and zealous soldier in your cause—while he was "*beating long and loud*" for volunteers even in this neighborhood, what was he doing at the same time? I do not inquire what he had done *before*, or what he has done *since*, but what was he doing *at the time*? I will answer from his own confession,—*he was flicking money, by little and little, from brother Mr.'s drawer!!*

Now we have no evidence that he was guilty of such a crime till he became a member of your church, and of course, was as orthodox, and believed as strongly, to say the least, in an endless hell, as he ever did, yet, under all this *restraining influence*, he was guilty of the greatest crime he ever committed in his life. Are you prepared to say it was his belief in an endless hell, that induced him to commit the crime?—You evidently designed your "*story*" to show the licentious tendency of Universalism, do you not see that in judging others, thou condemnest thyself also? But we believe that neither of these cases prove any thing against either doctrines. We will state what we think they do, and what they do not prove.

1st. They prove *positively* that the individuals were *immoral* men. 2d. They afford *presumptive* evidence that they were not, *at the time*, Christians. But 3d. They afford no evidence against the different doctrines they professed. All this, I presume you will be very ready to grant in one of the cases. All we would ask, and you ought to be willing to grant it, is that you will exercise the same charity towards others that you claim for yourself.

But the worst is not yet told, "*what makes*" your "*sorry case the sadder*" is, that only four weeks from the time you related the story in your sermon, and that too, without the least hesitancy, having it fresh in your recollection, and giving impression that you were knowing to all the circumstances as they transpired, and also, that you were personally acquainted with the individual (this was the impression, tho' you did not say it.) I say, *only four weeks* afterwards you were requested to give the name of the person you spoke of, you were wholly unable to recollect his name, his place of residence while in town, or to what place he removed. In short, after having full oppor-

tunity of calling to mind the circumstances, you were still unable to give the least information respecting him.

Now is not this *passing strange!* What unprejudiced mind can avoid the conclusion that the story was wholly and entirely, from beginning to end, nothing more or less than a *fabrication!*

We are aware this is a heavy charge, and we would not bring it on questionable ground. You will remember telling the story, but could remember nothing more. You sedulously withheld all the information necessary for prosecuting investigation, and we have no means for ascertaining whether your story is founded on truth, except presumptive evidence, and this is *certainly strong.*

We have said you withheld the information,—perhaps we should have said, it was not in your power to give such information.

Further, do you fix on a single case, and, from that judge a whole denomination? Will you call this righteous judgment? By this rule, what denomination in the whole world, think you, could escape your condemnation? If you learn the tendency of any doctrine by looking at the worst cases, then take them in every denomination impartially, (for we venture to say, you will find cases sufficiently criminal in every denomination,) I say, take them impartially and we will not fear to stand in our lot.

But perhaps you may say that in the mass of evidence the balance will be altogether against Universalism.

Be not too hasty, we could tell you the story, well authenticated too, of Mr. A. of Ossipee—Mr. F. of New Salem—Mr. S. of Binghamton, N. Y.—Mr. M. of Berkshire Co. Mass. with many others.—These were not obscure, illiterate men, no, they were—shall I say it—they were *clergymen of various Orthodox denominations, and of course had the fear of Hell, if not of God, before their eyes!*

Should we judge doctrines by the conduct of individuals, what, Oh, what would be the result

But you may still say that Universalism has a more licentious tendency than Orthodoxy, because a fear of endless punishment does have some restraining influence on the moral conduct of men, even if it is not true, consequently it is better to believe in it than not. But suspend your opinion a little, while you can visit the prison at Auburn, N. Y. where I am informed, you will find but one believer in Universalism among Seven Hundred convicts.

What say you now, does a fear of endless punishment deter from the commission of crime more than Universalism?—We will not press an answer. By this time, you may, perhaps, be willing to act agreeably to the Golden Rule. "Do to others as you would have others do to you."

CAREFUL INQUIRER.

Dec. 10th, 1832.

A DIALOGUE.

An Orthodox Sinner.—What shall I do to be saved?

Supra Orthodox Divine.—Repent and believe the gospel.

S. I have no ability to do either; for all mankind lost their ability to obey the law of God in the fall of the first man.

D. True: but still God commands you to repent and believe, and he has not lost his right to command, because you have lost your ability to obey.

S. Well then I cannot repent: you know I cannot; and you say God tells me to do that which he knows I can no more do than I can create a world. This seems hard indeed.

D. It is no more hard than true; but it is owing to the depravity of your nature that you are unable to repent and believe.

S. And God you say is the author of this depravity of nature.

D. No, you have inherited it from Adam, by natural generation.

S. If then, I have thus inherited a depraved nature I did not generate it myself: and how can I be blamed for an evil nature which I did not produce, cause, nor desire to inherit.

D. Why you sinned and fell in Adam, and so deserved to inherit from him, the very nature which you thus procured by the apostasy.

S. Does this depraved nature consist in blood, bone, flesh, or brain which I have inherited from my parents?

D. No: it is nothing inherent in the essence of matter, or in the organization of the bodily frame.

S. Does this depraved nature, then, consist in the essence of my soul, or in any of the component, distinguishable, but invisible faculties of the human mind?

D. No: a depraved nature is neither the mind nor the body of the man, considered in its essence; nor in its essential properties.

S. Does it then consist in the motion of my body or in the free operations of my mind?

D. There is no depravity in mere bodily motion: but unless a depraved nature existed in the man prior to his sinful exercises, there could be no sinful operations in his mind. How could there be fruit without a tree, or a tree without a root?

S. But what is this inherited depraved nature then?

D. Why! it is bias, or habit, or principle, or something else.—*Philadelphian.*

THE POWER OF THE GOSPEL.

We quote the following remark from an Address by Rev. D. Temple.

"In the short sermon delivered by our divine Lord from the mountain, there is more light, there are better instructions, than you can gather from all the volumes ever written by Pagans. The promulgation of christianity produced a wonderful movement, an amazing effect; and this effect was the most cheering and salutary.

It did not kindle an enthusiasm, that lives, and blazes, and last for an hour, and then dies and lives no more. No; but it kindled a light that burst upon the night of Paganism, and displayed all its enormities and abominations, in the glare of day. It gave men's minds a shock that broke up prejudices as old as time, and as inveterate as guilt. It flashed a conviction of its truth upon a thousand minds at once, and roused them from the slumbers and the vassalage of sin. Look at the whole Pagan world at the moment when our divine Lord ascended to heaven. And what do they behold? A thousand temples, dedicated to as many deities, insulted the heavens in all parts of the Roman empire. Within these temples, crimes that must not be named, found a sanctuary. There stands the Delphic oracle, uttering its flatteries and lies, and there are celebrated the Eleusinian mysteries, deeds, all of them, that shrink from the face of day, and hide in the bosom of night.

And what do I behold? Yonder comes a Galilean. He approaches these temples and begins to preach Christ crucified.—Where are now the shameful rites, the nameless crimes that once had sanctuary there? Fled, driven away! The Delphic oracle is struck dumb, and the mysteries of Elusina can be celebrated neither in the face of day, nor in the bosom of night. The wisdom of philosophy could never banish idolatry from a single village; but the foolishness of preaching, swept it with all its forms and mysteries from whole provinces.

Nor was the destruction of idolatry, the only or the principal effect produced by the foolishness of preaching. It constrained the Pagans in a hundred cities, to confess their deeds of darkness and guilt; it compelled them to throw away their books of divination; it threw from the power of satan, to God and gave them promises and prospects, such as they had never heard nor seen. When the apostles embarked in their mission among the gentiles, a desert was before them, forbidding and cheerless; but urged by the command of their Almighty Sovereign, they went forth and scattered over it the seed of life, and lived themselves to see a harvest richer than the fruits of Eden wave on its landscape. Yes, in spite of all the opposition that was put in array against it, Christianity marched on, from conquering to conquer, till its triumphs were multiplied from one end of the Roman empire to the other."

The Kham of Tartary who does not possess a single house under the canopy of heaven, has no sooner finished his repast of mares's milk and horse flesh, than he causes a herald to proclaim from his seat that all the princes and potentates of the earth have his permission to go to their dinner.

Did Jesus Christ ever threaten in his prayers that some were in danger of hell!

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, DEC. 22, 1832.

To Correspondents.

Br. E. O. William's Sermon is on file, and shall be attended to as soon as we can find room.

SCRIPTURE ILLUSTRATION.

"And now O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii, 5.

In compliance with the request of a respected friend we offer for the consideration of our readers a few remarks on this important portion of Scripture. We say important from the fact, that it occurs in that memorable prayer which was offered by our Saviour to his Father but a short time previous to his crucifixion, and has usually been supposed to contain an important doctrine relative to his own nature. We need not mention that the passage is often quoted as an argument in favor of the supreme divinity of Christ, and as containing a positive declaration on his part of his existence before the creation of the material universe. In relation to the supposition that the passage favors the idea of Christ's supreme divinity, a few words only are necessary. The reader should remember that the text occurs in a prayer, which Christ offered to his father and his God. Now, the very idea of prayer, is an acknowledgment of inferiority and dependence. Jesus could not have been the same being to whom he prayed, for this would involve the monstrous absurdity that he prayed to himself. Neither could he be equal to that being in power and glory—else why did he pray to that being for glory?—This is all we deem necessary upon the bearing of the text upon the doctrine of the Trinity. In relation to the doctrine of the pre-existence of Christ, which the text is supposed to teach in plain and positive language we must speak more at large.—Upon this doctrine we have hitherto said but little. Many Universalists believe that our Saviour existed before his mission on earth, and for aught we know such may have been the fact, but we confess that to us, there is in Scripture a lack of that clear testimony which would induce us to insist upon this as an article of faith. We regard this as one those speculative points upon which men may have their opinions, but must draw them principally from other sources than the clear and explicit declarations of Scripture. The evangelists have not given us the history of a being who existed before the creation of the earth, but the account of a man who was born in Judea, and was approved of God by signs and miracles and wonders which God did, by him in the midst of the people. All the doctrines which Christ taught, and all the precepts and examples which he gave, fell from his lips and were exhibited in his life while here on earth. He existed previous to this, we have no authentic history of that existence nor any account of his having done much for the benefit of mankind.

If he existed therefore, he has never thought it necessary to give man a history of that existence. and of course we may consider it a matter of small

moment, and should not now have taken up our pen upon the question; had we not been requested so to do.

But to the passage in question. It asserts that Christ had glory with the father before the world was. The reader will perceive that the construction of the passage depends entirely upon the meaning which we attach to the word 'world.'—Upon a careful examination, of the text and its context, we are fully of the opinion that 'the world' in the passage should be understood as having reference to the people or inhabitants of the world at that time. The original word which is translated world in this passage is '*Kosmos*,' and is defined as follows: 'from' 'order' 'ornament' 'embellishment,'—the world, the 'universe,' 'the inhabitants of the world.' Candor obliges us to acknowledge, that this word is frequently used in Scripture to denote the material universe, and the same candor will oblige every honest man to allow that this is by no means its exclusive import, but that it is on the contrary frequently used to signify the inhabitants of the world. Now the proper question is, in which of these senses is the word used in the passage under consideration. This question can only be settled by an appeal to the context for information upon the sense in which the writer used the word. The word '*Kosmos*' occurs sixteen times in the chapter from which our text is taken, and it is reasonable to suppose that the writer used the word in the same sense in this passage that he did in the connexion. We will now note a few passages in which John uses the word for the purpose of ascertaining the idea which he attached to it in connexion with the passage. V. 6, reads as follows: 'I have manifested thy name unto the men which thou gavest me out of the world.' Here the word '*Kosmos*' occurs; and evidently refers to the people of the world, for it was out of those that the apostles were chosen by Christ. V. 9, the word again occurs. 'I pray not for the world, but for them which thou has given me.'—Did Christ mean to say here that he prayed not for the material universe? We believe no one will contend for such a construction. He prayed not for the people of that evil and adulterous generation but for his disciples. V. 14. 'The world hath hated them because they are not of the world even as I am not of the world.'

Verse 21. 'That the world may believe that thou hast sent me.'

Verse 23. 'That the world may know that thou hast sent me.'

Verse 25. 'The world hath not known thee.'

In all these places, omitting others which we have not room to note, the word '*Kosmos*' occurs and is translated world. Every individual can see in a moment the absurdity of supposing that the word in these cases is to be understood of the material universe. It was the people of that age and generation that hated Christ, and his disciples, and not the material universe. It was the same people who did not know and believe that Christ was sent of God, and these people are designated by the word '*Kosmos*.' Where then is the impropriety of understanding the word in the text in the same sense in which it is manifestly used in the context? Shall we be accused of heresy and of perverting Scripture if we do not give to the word, in this one text a meaning entirely different from that which it most evidently has in the whole course of the chapter? We are often ac-

cused of perverting the divine testimony and of using sophistry for the purpose of evading the force of an argument, and explaining away the true meaning of Scripture. But we appeal with confidence to the candor of the reader for an answer to this question. Who are the most justly exposed to the charge of perverting scripture in this instance, those who understand the word '*Kosmos*' in the text to mean, what it evidently means through the chapter, or those who seize this passage and attach to the word in the one verse a meaning entirely different from its uniform acceptance in the chapter? There is yet another reason why we understand the word '*Kosmos*' in the text to mean the people of the world and not of the material system. In the verse preceding the passage under consideration, the evangelist had occasion to speak of the natural world, and he uses not the word '*Kosmos*,' but 'Ge.' 'I have glorified thee on earth,' is the translation. Now if John had meant the material world in the text he would most probably have used the same word that he did in the preceding verse, to convey the same idea. Inasmuch therefore, as he uses a different word, it should be regarded as good evidence that he meant to convey a different idea.

Understanding the word '*Kosmos*' in the passage in question to mean, what it evidently means in other places in the same chapter there can be no difficulty in learning the meaning of the passage without the necessity of referring it to the pre-existent state of Christ before the creation. Long enough before that world which hated and despised and refused to hear and believe him was in existence, he had glory with God in Israel. In the early period of the history of man God had promised the Messiah, who should bruise the serpent's head, and in whom all nations, kindreds and families of the earth should be blessed. The glory of this Messiah who was to come had been the burden of prophetic vision, and his praises had been sung by ancient bards ages before the world or the people to whom he spake were in existence. Thus he had glory before the world was. The ancient prophets looked forward through the vista of revolving ages, and saw with the eye of prophetic faith the glory of Christ, upon whom was to rest the spirit of the Lord God, to bind up the broken hearted, proclaim liberty to the captive and the opening of the prison doors to them that are bound, whose kingdom was to be glorious, and rule over all, and sang in glorious numbers the glory of the Messiah. And now Christ prayed that all the glory of the divine presence which had been spoken, of him and believed in Israel, before the world to whom he spake were born, might be manifested in the eyes of the world that they might know and believe on him. This we suppose to be the true intent of the passage upon which we have written this protracted article. Should the reader feel disposed to examine the subject more at leisure, by perusing the 11th chap. of Paul's epistle to the Hebrews, he will find a brief sketch of the glory which Christ had before the then present inhabitants of the world were in existence. It may be well for him also to note, that while Paul described the faith of the ancient patriarchs in Christ, and the wonders which they wrought through faith, he drops no intimation that Christ was then in existence, but represents their faith as prospective looking not to things which there were, but forward to the glorious and mighty deliverer who

was to come. We only remark further, that whatever may be thought of the doctrine of Christ's pre-existence, we can find no evidence of it in this passage, and if proved at all from scripture it must be done from some other portion of the divine testimony. W.

INDUCEMENTS TO LIBERALITY.

"You had better give something, as there will be a declaration at the close of the meeting of the names of those that give." This language was lately whispered in the ear of the junior editor, by a pious beggar, who importuned him to give something for the purpose of establishing limitarian Sunday Schools in the Valley of the Mississippi. The circumstances were as follows: We perceived a notice in one of the daily papers that a meeting was to be held in the first Presbyterian church in aid of the funds of the Mississippi enterprise, at which the Rev. Mr. Boyer was to give an exposition of the proceedings of the board of managers. Having a desire to hear what wonders had been wrought, we at an early hour took a seat in the church. The congregation was considerably large and was addressed by several gentlemen in succession. It appeared from the statement of Mr. Boyer, that about 300 schools had been established, if our memory serves us correctly, and that the funds were nearly exhausted, and that the work must stop, unless more could be collected. We could but notice the ingenuity with which he concealed the amount of money which had been collected and expended in establishing these 300 schools. He stated merely in general terms, that several thousand dollars were subscribed in Philadelphia, a large sum in New York, &c. Now the truth is, that the several thousand dollars in Philadelphia, and large sums in other places, have swelled to the amount, exceeding ONE HUNDRED THOUSAND DOLLARS. This has been expended in establishing 300 schools. We are not certain that it was more than two hundred, but we say three. Upon this supposition, each school has cost in its establishment more than \$300. A pretty good sum truly, for establishing a Sunday school! But to our story. After Mr. B. had concluded his speech, several persons with paper in hand went fishing for cash among the congregation, and when a man gave he was desired to put down his name with the sum annexed. In due time the paper was presented to us and we were asked if we could give any thing? We answered no. The reply was as above, in a low voice, "You had better give something as there will be a declaration at the close of the meeting of the names of those who give!" Feeling no inclination to have our name rendered glorious by being sounded abroad as a donor to this money making expedition we persisted in our refusal to give. We have repeatedly said and long believed that these beggars care little what means are employed for obtaining money if the money is only obtained. Hence there is no base passion of the human mind to which they do not appeal in behalf of their funds. To the young and inexperienced in the world, it would be quite an offer to have their names called in the church before a large congregation, as donors to so noble an enterprise as they are told this Sabbath school is in fact. And no doubt some might be found so vain that this argument would avail, when their conviction of duty might not induce them to give. But no

matter if they only give liberally. Mr. B. had endeavored to persuade the people that it was their duty to give, but his arguments failed to convince some, an appeal was made to their vanity and love of popular applause. Comments are unnecessary. The public will judge whether this is faithfully endeavoring to make men practice the doctrine of Christ. "When thou doest alms, be not as the hypocrites are who sound a trumpet before them in the streets." W.

MONTPELIER, Vt.

A State Convention of Universalist ministers and laymen is to be held at Montpelier, Vt. on the third Wednesday and Thursday of January next. Br. J. M. Austin, recently of this city, will probably be ordained during the sitting of the convention.—We are happy to learn, says the Watchman, that the labors of Br. A. are well received in the vicinity of Montpelier, and the prospects are that they will be highly blessed to the promotion of the cause of Universalism in that region.

Original.

ON CHRIST'S BIRTH DAY.

BY A. M. N.

Hail glorious morn of Jesu's birth,
Let each enraptured tell,
And bring green wreaths to deck the church
Where heavenly anthems swell.

He comes—no princely coronet
Adorns his sacred head;
Lo! in a stable he was born
A manger was his bed.

Dear Saviour, did'st thou condescend
To leave the realms on high,
And come into this sinful world
To bleed for us and die?

Yes! he laid aside his robes of state
His bright and starry crown,
And for to save undying souls
He left his father's throne.

While earthly monarch's, decked with gems
In pomp and splendor lay,
Jesus, our new born Prince and King
Was cradled on the hay.

Oh wonderful love! then while we live,
Let each his love proclaim,
That unborn thousands yet may learn
To love and bless his name.

To all, to all, the Seraph's cried,
The joyful news we bring
Then why should man, ungrateful man,
Refuse his praise to sing.

Now let each sacred harp be strung
To aid the feeble voice,
Let all the nations 'neath the sun
Rejoice, Rejoice, Rejoice!

With thankful hearts and willing hands
The ever-greens prepare;
Faint emblems of our Saviour's love,
And God's unceasing care.

ERRATA.

The building for the Liberal Institute at Clinton, is ninety-six feet in length instead of eighty-six, as was printed a few weeks since in this paper.

NOTICE.

The Universalist Church in this city will not be open for service to-morrow. On Monday evening, being the eve of Christmas, there will be public service.

FAITH IN THE GOSPEL.

The following Parable, illustrating the fulness and sufficiency of the evidence of our Lord's resurrection, is extracted from the works of Rev. Joseph Hallet, well known among theologians by many valuable writings, and particularly by his learned and judicious notes on the scriptures. Mr. Hallet was educated under the care of the celebrated Jas. Peirce and succeeded his father as collegiate pastor with that eminent but persecuted divine.—*Ch. Reg.*

In the reign of the late emperor of Morocco, a rich gentleman of the city of Morocco, named Hosiab, made a voyage to Gibraltar. When he was returning home almost within sight of the coast, a violent storm arose, which made the sea more than ordinarily tempestuous. A furious wave ran through the ship, and washed Hosiab over-board; another wave conveyed into a ship, that happened to pass by, just at that time on her way to Gibraltar. The people on board the Morocco ship, saw Hosiab thrown into the sea, and saw no more of him.—Each ship returned to its own country. When the Morocco ship came home, the sailors told the story of Hosiab's fate.—Hereupon his next brother seized his estate, and all his effects, and was legally settled in possession of them; every one concluding that Hosiab was drowned. But not long after he arrived at Gibraltar he found an opportunity of a passage to Morocco. Upon his return home, finding his estate and effects in the possession of his brother, who refused to deliver them up, he appealed to the law, and demanded them in a court of justice. The brother pleaded that Hosiab was drowned; and that therefore the person who now claimed the estate, was a counterfeit and imposter. Hosiab assured the judges that he was the same person he pretended to be; and therefore he had an indisputable right to the estate. The emperor hearing of this uncommon case, was moved by his curiosity, to sit himself in judgment upon it. He first examined the people of the Morocco ship, in which Hosiab first put to sea: who all assured him that Hosiab was washed overboard, in the high seas, at a distance from land, and that they saw him no more. The emperor next examined Hosiab, who told his majesty that he was, indeed washed over-board; but that, in that very moment, another ship passed by, not observed by the sailors because of the tempest and a fog, into which another wave happily conveyed him: by which means he

was preserved. As none of the ship's crew were present to attest this fact, the emperor could not depend upon his story. Hoshiah therefore desired liberty to call in some substantial witnesses, who should prove, that (by what means soever he was preserved) he was indeed the true Hoshiah. Eight such witnesses appeared, and swore that this was really Hoshiah, that they had been intimately acquainted with him for three or four years together, before his first going to sea, and had conversed with him every day for a full month since his return; and that therefore they could not be deceived in the person. Upon this most that heard the trial, were sufficiently satisfied, that this person was really the Hoshiah, whom he pretended to be; the evidence seemed to them to be fully strong and unexceptionable. But the emperor was strongly biased in favor of the younger brother, for which reason he was resolved, if possible, to make these eight evidences revoke and contradict their testimony. He therefore threatened them, that if they would not own that they were bribed, and had given false evidence, he would order every one of them to be put to death by torture. They said that they had been so long acquainted with Hoshiah, and were so very sure, from many circumstances, that this was the same person, that they would suffer any kind of death, than deny the truth. Accordingly, they all to a man, persisted in their evidence to the last, and were actually put to death, because they would not revoke their testimony; while the emperor offered them their lives, and some distinguished honors, if they would comply with his demands. The spectators of their courage, perseverance and death, could not but conclude, that these evidences had testified nothing but the truth, and there is the greatest reason in the world to think so. Surely it cannot be thought that they were mistaken as to the person of Hoshiah. They were too long, and too intimately acquainted with him, and the time of his absence at Gibraltar was too short to make it possible for them to be at any uncertainties about him. It is most unquestionable, that the eight witnesses knew what was the truth in the case. If the person who now demanded the estate, was not Hoshiah, they must know that it was not he. But if it was really Hoshiah, they could not but be sure that there was no imposture; so that there is no room to suspect their want of understanding and experience in the case. And, I am sure, there is little to imagine there was any want of honesty and sincerity in their testimony. They had no worldly temptation whatever to persist in saying that Hoshiah was returned: they got nothing at all for giving their testimony. Nay, on the other hand they left all they had in this world, all their riches, honors, pleasures, and even their lives too, for the sake of testifying that Hoshiah was come home alive and in health. It cannot then be thought, that these witnesses had a regard to anything but truth in the testimony they gave. If they had

been men of dishonest principles, they would undoubtedly revoked their testimony to save their lives. As they could not get anything in this world by their testimony, it can never be imagined they would have persisted in it, if they had not been very sure that Hoshiah had returned from sea. And they could not but be sure because their friend had been absent but a few days. Conducted by such reasoning, almost all that knew the fact of the story, are fully satisfied that their evidence is true, and that Hoshiah was really preserved and restored to his country: yet still the emperor would not be convinced, but settled Hoshiah's brother in possession of the whole estate. The reader who is no way interested in the story, one way or another, and who can judge freely, without any influence of worldly hope, or fear, will undoubtedly condemn the emperor as very partial, unreasonable and cruel. It is a plain case, he ought to have believed the evidences of eight such substantial witnesses; and to have restored Hoshiah his estate.

As the reader has already condemned the unreasonable conduct of the partial emperor, so, for the same reason, he cannot but condemn the more unreasonable conduct of those among us, who will not receive the testimony of the apostles concerning the resurrection of our Lord Jesus Christ. If the intimate acquaintance that Hoshiah's friends had with him for above three years together, made it impossible for them to be mistaken in the man; the intimate acquaintance of the apostles with Christ, for full as long a time, must have made it equally impossible for them to be deceived by any one that should come to them in his name, and converse familiarly with them for forty days together. If Hoshiah's friends demonstrated their sincerity, by giving up all the comforts of life, and life itself, rather than revoke their testimony: there is at least a stronger proof of the sincerity of the apostles, in testifying to the resurrection of Jesus, since they were so far from getting anything of this world, by speaking in his favor, that, on the contrary, by this means they lost all the comforts and accommodations of this world, and their lives into the bargain. The writers of the New Testament are eight, who all concur in giving the same testimony. Now, I would desire to know of any man, who calls himself a Deist, whether he would not receive the testimony of the eight men of Morocco before-mentioned; and whether he does not blame the emperor for not believing them, when they gave the strongest possible proof of their testimony by sealing it with their blood? If so, let him consider if he is not much more unreasonable in not believing the resurrection of Christ upon the testimony of the eight writers of the New Testament, and many others also, who likewise sealed their testimony with their blood? Whatever reason he can give for his believing the friends of Hoshiah, will equally at least oblige him to believe the disciples of Jesus. And if he will not believe them,

though they could not be mistaken, and proved by their sufferings, that they were sincere in their testimony, I should be glad to be informed, for what reasons he would believe the friends of Hoshiah. A serious comparison of these things must needs satisfy any impartial searcher after truth, that the apostles have given us sufficient evidence of the resurrection of Jesus, which is what I intended to establish by this parable.

LETTERS FROM A BIBLE TO A PREACHER.

As you and I have been on the terms of the strictest friendship and intimacy for some years, I shall take the liberty of remonstrating against your conduct towards me, and which upon reflection appears somewhat unaccountable to yourself. I certainly believe you hold me in the highest esteem. You make me your principal adviser, and generally follow my counsel; nay, I know you have me engraven on your heart. You publicly profess your high regard, and warmly recommend me to the acquaintance of others. How is it then, at the same moment you treat me so indecorously, and strike me with so much violence, that the blows might be heard at a considerable distance? Is this thy kindness to thy friends? You certainly do not consider me of the same sentiments with the Hottentot's wife, who being asked why she wept, replied my husband don't love me, for he has not beaten me once since we were married. I have heard of beating the body for the good of the soul, but surely you will not apply this to me. I acknowledge I once received a most merciless beating from a cruel book-binder, who after thumping me over the face for half an hour with a large hammer, cased me in leather and sold me for what he could get. But I can the more readily excuse him, for he never professed to hold me in such esteem as you do, both in public and private, and I should of course expect a different treatment from you.

There was one of your profession who beat a brother of mine much worse than you do me, and he called upon the Lord to help him, but then he happened to be in a passion, which I have little reason to charge you with, and of course it will not apply to you. It is wise, however to check disorder in time, which I sincerely hope will be the effect of this well-meant address, from your abused friend.

BIBLE.

APPETITE AND CONSCIENCE.

Our appetites may be compared to a circle of nearer intimates; and they operate on the soul very much in the way of any other companion. They tell their story; we hear them and then deliberate whether we shall obey them or not. The bad appetites come to us just as Satan did to our Saviour, not to command, but to solicit. All this will I give thee, if thou wilt fall down and worship me. These suggestions often rise in the mind in the

form of words—just as if a man were speaking to us; and very often if we should give a voice to our thoughts, we could carry the speech out just as if an external tempter addressed us. In many cases too, conscience makes out the reply.—There is a debate in the mind; and the will sits in suspense hearing the arguments, doubting on which side to incline. 'Come,' says appetite, 'eat of the bread and drink of the wine I have mingled.' 'No,' says conscience, 'remember the end, that at last it biteth like a serpent and stingeth like an adder.' 'Come,' says appetite, 'taste only this once, the danger cannot be great.' 'Stay,' says conscience, 'the danger may be infinitely greater than you imagine.' 'Think of the pleasure,' says appetite. 'Yes,' says conscience, 'think too of God.' 'Go on,' says appetite, while conscience cries 'stop.' Such a dialogue has been held in many a mind; and I stated it that all may see, that man never moves to transgression without the consent of his own will.

Several old people have told me of a man in the county of Essex, very intemperate, who about thirty years of age, made a resolution that he would not drink a drop of spirits for forty years; he kept it, and the very hour the forty years was out, he returned to his cups and died a drunkard. I have no doubt of the fact.—But what an instance to show that the will is mistress of her own election.—Drunkenness! the most inveterate of the vices—a determination made after a debauch! and made too, without religious motives; for he died a drunkard! God permits such facts to exist, to silence those who violate their own consciousness by denying their own agency; and who sooth their consciences, by endeavouring to make themselves imprisoned beings. Yes, if a man is not a *thing* but a *person*—if he has a soul, that soul has a will, and that will is free.

Rev. Mr. Withington.

CANDID ACKNOWLEDGMENT.

The following extract of a letter addressed to the editor of the N. Y. Evangelist by Rev. Samuel H. Cox, D. D. of N. Y. City is worthy of perusal. When such articles come from the pens of the most celebrated clergy of the Presbyterian connexion, we cannot but be confirmed in the opinion we have heretofore entertained relative to that "spirit of domination, of persecution, of church power" peculiar to that sect. We are not a little surprised however at such an acknowledgement from one who stands pre-eminent among the leaders of the *awful* Clergy. We consider it more valuable on account of its coming from the accused party, and would invite our readers to peruse this extract with candor and attention. We entertain a hope that however faithless and unbelieving the Presbyterian laity may have been in what Universalists have said respecting their Clergy and churches, they will believe one who has so openly and frankly ac-

knowledge facts, to which the Universalists have often called their attention, and so faithfully "exposed" them "to the indignation of mankind."—*Watchman*.

"The spirit of intolerance, in either hemisphere, is sympathetically groaning, and dying in convulsions. I am quite willing that your paper should assist the expiring process; and write the monster's epitaph even in anticipation. I believe it is a spirit of pure and tremendous mischief; a spirit in sin, that commingles in its texture the qualities of Jesuit, stoic, sectary, tyrant—all the worse for being dressed in robes of righteousness, or displaying, as it were, the glorious enamel of an angel of light! To counteract it ought to be considered a part of our piety, as it is of our wisdom. The spirit of domination; of prosecution; of church power substituted for argument and moral suasion; of profane ambition after sacred notoriety and eminence of "envy, debate, malignity;" affecting very extraordinary regard for the PURITY of the church, and denouncing in its way some of her holiest allies and noblest champions on earth: the spirit that grieved a SANDFORD to death; that would sacrifice a BARNES, a DUFFIELD, and a thousand others, on the altar of a bloody and relentless "orthodoxy," falsely so called; that cares very much less, after all, for a man's theological principles, than for his ecclesiastical politics, and would be well enough suited even with such humble retainers as you and me—would we but consent to the pious servility of acolythists to them, vote with them on all occasions, and "get up behind" the careerer Jehus of his party; SUCH A SPIRIT exists NOTORIOUSLY in our Presbyterian church, to mention no others; and deserves to be watched, and dissected, and exposed to the indignation of Mankind.—Mincing will not do. Neither covert nor artificial action suits; nor inconsistency between the theological and ecclesiastical professions.

*Morsali auxilio, nec defensoribus istis
Tempus eget*

Not such assistance well becomes the laws
Of truth eternal: nor admits her cause
Of tame defenders, servile and sordid:
The times demand that 'christians should be
"men."

We must be fearless and decided in duty. Let us not forget that even among protestants, there may be imbibed a deep infusion "of the wine of the wrath of her fornication," who has intoxicated "the kings of the earth," not only with her potations, but "INHABITANTS of the earth" likewise. There is no danger of uniting "the sword" with "the keys," in this country—at least soon; but there are other dangers and kindred evils."

LIBERAL INSTITUTE.

The respective schools of the male department of this institution, will commence on Monday, the 10th day of Dec. ensuing.

Students who room in the Institute will furnish themselves with a bed, and such other furniture as may be necessary for their convenience. Those who prefer to lodge in private families may in general be accommodated. No rent will be charged for the use of rooms.

Board and tuition on the most reasonable terms.

Mr. Thummel, of Hartwick Seminary, principal and professor of languages.

Mr. Perkins, professor of mathematics.

Mr. Titious will give lessons in the French language if required.

Joseph Stebbins, J. W. Hale, D. Pixley, T. Smith, E. S. Barnum, *Executive Committee*.

Clinton, Nov. 12, 1832.

Agents and others are respectfully requested to forward the amount of their subscriptions to the treasurer, as soon as convenient.

N. B. Editors friendly to the institution are requested to insert the above in their papers.

IMPORTANT DECISION.

The Supreme Court for the Western District of Pennsylvania has decided that the claims of the Bishops &c. of the Methodist Church to the Methodist meeting houses, on the ground that the property is secured to them by trust deeds, are illegal and invalid. The owners of the pews, who have paid their money, are entitled to control the house, notwithstanding the deeds running to the Bishop, &c. the latter never having paid a valuable consideration. All the Methodist meeting houses are built in this way and claimed as the property of the whole church in the hand of the bishops.—*Chris. Intel.*

LETTERS AND REMITTANCES,

RECEIVED AT THIS OFFICE.

E. Murdock, Albany, Draft for \$81 75;
R. O. W. Amsterdam: R. J. Cunningham,
Mass. D. Egremont, Mass. P. M.
Danville, Vt.: A. Larnard, Lansingburgh
\$4 50: J. I. Quackenbush, Guilfordland.

MARRIED,

In this city, by the Rev. Mr. Shipford, on the 10th inst. Mr. Nathaniel T. James to Miss Jane Elizabeth Dudley, all of this city.

At the Junction, on Thursday last, by the Rev. Mr. Smith of Waterford, Mr. Henry Williams to Miss Mary Smith.

In Schenectady, on the 8th inst. by the Rev. Mr. Whitcomb, Mr. James E. Van Horn to Miss Mary, eldest daughter of Gideon Conant, Esq. all of Schenectady.

In Bethany, on the 2d inst. Mr. Jos. Taber to Miss Ann Dunsforth, both of the POOR HOUSE!

DIED,

In this city, on Tuesday morning last, of apoplexy, Capt. Benjamin D. Snider, aged 39 years, eldest son of Mr. Isaac Snider.

In this city, on Friday evening, Doctor Elisha Sheldon, after a short illness, in the 51st year of his age.

In this city, on the 23d ult. Mr. Wm. Lamport, Jun. after a short illness, aged 60 years.

POETRY.

TO A DECAYING OAK.

Oak tree, thou should'st not die,
While the summer-breezes blow,
While there's sunshine in the sky.
While the limped waters flow!
While the young birds chant a prayer,
While there's music in the air,
While there's beauty every where,
Oak tree thou shouldst not die!
Oak tree, thou'rt not like man,
For the world is sweet for thee;
We enjoy a shorter span,
If enjoyment it may be.
And for us afflictions make
Their abode in heart's which break,
Evils weigh us down, and wake
In the mind continually.

Oak tree, thou shouldst not die,
'Tis enough that we decay;
There is light for thee on high—
There is greenness on thy way;
And the young birds sing for thee,
Making wanton melody
'Mong thy boughs, thou tall oak tree:
Then wherefore fade away?

Leave it to us to die,
When young love's charms are o'er,
When sorrows dim the eye.
When friendship is no more!
When fades affection's light,
When our aky no more is bright,
When scowls' afflictions night,
And the storms of passion roar.

CONVERSION OF THE CLERGY.

Reader, mark what we have to tell you. It is good news, but not too good to be true. Within the last two years twenty clergymen of other denominations have embraced Universalism, viz: eight Methodist, six Baptist, three Presbyterians, two Episcopalians, and one German Reformed. In the same time there has been an addition to the Universalist ministry of seventy eight preachers.—*Trumpet*.

Censure is willingly indulged, because it always implies some superiority: men please themselves with imagining that they have made a deeper search, or wider survey, than others, and detected faults and follies, which escape vulgar observation.—*Johnson*.

NEW SOCIETY.

A society of Universalists was duly organized in Grafton, Vt. on Monday last. Maj. W. Lovell was chosen Moderator, Asher Putman, Clerk, and Maj. W. Lovell, A. Springer, Esq. Wm. Putman, John Putman, and Tyler How, Trustees. They intend to employ preaching a portion of the time.

The inhabitants of Sodom, and the antediluvians: were they Universalists? And was this the cause of their great wickedness? Was John Calvin a Universalist? and was this the reason why he roasted Michael Servetus with green wood?

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Baaset, by T. Whittimore.
Whittimore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittimore on the Parables.
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHACK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absealom's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittimore.
Sermons preached in the State Prison, by M. Dodge.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN Books, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications, which will be supplied to their customers and friends, gratis.

N. B. Booksellers and Associations supplied with the choicest and rarest works, on liberal terms.

A great variety of SMALL BOOKS, suitable for Sabbath Schools, constantly on hand.
Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27 A. BOND.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st Inquiry.
Do. 2d do.
Do. Essays on the intermediate state of the dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabin.
Do. Letter to Beecher.
Series of Letters in defence of Divine Revelation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Absealom's Ingratitude, by Rev. C. F. Le Fevre.
The Valley of Dry Bones, by do.
Haman's Gallows, by do.
The Rich Man in Hell, by T. Fish.
Can a woman forget her sucking child? by do.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Thos. Whittimore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. B. Grosh.
Intemperance Reproved, by I. D. Williamson.
Christmas Sermon, by do.
Priestcraft Exposed, by Z. Feller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism.
Fox Sermon, by H. Ballou—and others too numerous to mention.
The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by
Sept 15. S. VAN SCHACK.

THE GOSPEL ANCHOR.

Is published every Saturday, at No. 84 (up stairs,) State-street, Troy, N. Y.

BY KEMBLE & HOOPER.

EBR. P. MOON, PRINTER.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, DECEMBER 29, 1832.

NO. 27.

SELECTED.

THE SLANDERER.

AN EXTRACT.

There is not a character on earth so despicable, so destitute of every refined feeling, and so detestable, as that of the Slanderer. The wilful slanderer is not possessed of the least particle of honesty or humanity. He cares not how dear may be the reputation of the object of his revenge, he cares not what may be the effect of his cursed calumnies, but 'at one fell swoop,' he drives character, reputation, and all that is near and dear to man, to darkness, desolation and ruin!

"He that fishes from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

Slander, like jealousy, is 'the green-eyed monster that doth mock the meat it feeds on.' He that can choke the sweetest flowers of social love and taint them with disease—and in the paradise of earthly bliss, where the plants of virtue flourish spread the blight and mildew of desolation, hatred and distrust; who can crush his neighbor's name to dust, and build upon its ruins; who can write infamy upon the brow of others to prove his own purity; who will heap disgrace upon an innocent fellow being, to gratify the cursed passion of revenge, is neither man or beast, but a heartless fiend.

Those who have seen their dearest rights tampered with—who have known what it is to have the priceless gem of a good name sullied by the poisonous breath of cold un pitying slander—those best can say that he has no heart, unless, indeed, it be one of ice.

We have often been visited by this poisonous weapon of our enemies, but the greatest pang of sorrow it ever gave us was, that they hesitate not to blast the reputation of others, in their insatiable desire to injure us. Could their revenge be satisfied by slandering us alone, we could bear up under it, and endeavor to have our actions refute their calumny; but when the characters of our innocent friends are sacrificed to gratify the hellish dispositions of our enemies, it is too much and we cannot—we will not be silent on the subject. Oh merciful God! forgive the unfeeling wretch who can thus wantonly scatter mildew and desolation in the

joyous circle of friendship. May he learn that reputation is dearer than life, and that without it, every person of feeling would choose to die. Slander

'Is an assassin at a midnight hour,
Urged on by envy, that with footstep soft,
Steals on the slumber of sweet innocence,
And with a dark drawn dagger of the mind,
Drinks deep the crimson current of the heart.

I saw it tread upon a lilly fair—
A maid, of whom the world can say no harm:
And when she sunk beneath the mortal wound,
It broke into the sacred sepulchre,
And dragg'd its victim from the hallow'd grave
For public eye to gaze on.'

The vocabulary of the English language does not contain words black enough to paint a true portrait of the slanderer. 'His tongue outvenoms all the worms of the Nile,' and his heart beats with infinite satisfaction over the disease, infamy, and death, of which he is the author. There is no person, however pure and virtuous, that escapes this deadly poison—though he be as 'chaste as ice, as pure as snow,' he cannot escape calumny. Even our Saviour and his apostles, were 'every where spoken against,' and the slanderer hesitated not to vilify their characters, and heap upon them the vilest epithets. But their lives proved the assertions of their enemies false: and it should be the determination of every person who is calumniated, to heed not the viperous arrows of his enemies, but to conduct himself so as to have his actions refute the slanderous assertion of his enemies. By so doing the arrows of venom will fall dead and harmless at his feet, or rebound with a tenfold vengeance upon their authors.

From the Phila. Liberalist.

"Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. v. 48.

We are required to be perfect, even as God is perfect. It is not reasonable to suppose that the Divine teacher meant to inculcate the idea that his followers should be perfect in the same degree that God is perfect; for this is an impossibility. But that we should act on the same just and impartial principles in our intercourse with our fellow men, as God acts with mankind universally. You will readily perceive that the injunction of the Saviour does not require us to act better, but like God. For

says Jesus, 'the disciple is not above his master, nor the servant above his lord.—It is enough for the disciple that he be as his master, and the servant as his lord.—Let this be remembered.

Now, if it can be established that God is not the friend and the Saviour of all men, we are not bound by the moral precepts of the gospel to do good unto all men, nor to desire the salvation of all.—And if such be the truth, he who is kind to all men, and earnestly desires and sincerely prays for the salvation of all, is guilty of the work of supererogation. 'It is enough for the disciple that he be as his master, and the servant as his lord.'

How often do we hear professing christians who believe in the endless perdition of a large portion of the human family pray most devoutly that all men may be saved. 'Yes,' says one 'if I were only possessed of power commensurate with my ardent wishes for the final safety and everlasting welfare of the whole human family, I would grasp all in the arms of love, and bear them safely to the haven of eternal rest! I would snatch the wretched sinner from the accursed flame, like a brand from the burning, and would not suffer a single individual of the human family to be left out of the ark of safety.' We highly commend their benevolent feelings and philanthropic dispositions.—Such feelings and such dispositions are worthy of all commendation. But do they not know that they claim to be higher than their master and above their Lord?

If God is not the friend and Saviour of all men, we have no right to pray for the salvation of all—and much less to try to effect it. If God has declared that all shall not be saved, and we are laboring to have all saved, then it is evident that we are endeavoring to falsify the declaration of Jehovah, and to make God a liar.

How often have we heard it said—"Ah, sinner! God will never force you to become religious." And yet, those very persons who say so, are using every effort, and straining every nerve, to have the people become religious; thus ostensibly evincing more perfect feelings of love and benevolence for mankind, then they are willing to ascribe to our 'Father which is in heaven.' To all such philanthropists, we would say, in the language of the Saviour, 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' We would be amongst the last, would

oppose any laudable endeavor to promote the cause of pure and undefiled religion. God forbid that we should do any thing to prevent the extension of the Redeemer's kingdom. We pray God that it may be speedily extended to the remotest bounds of the earth—and that love, which is the bond of christian perfection, may reign and dwell in every heart. But we do most sincerely regret, that many alas! too many who profess to be the servants of the Most High, sent to feed the people with knowledge and understanding, too frequently forget their errand, and begin to talk about the wrath of God, and express their own great love for immortal souls, and their anxiety for the salvation of perishing sinners.

Is it not strange beyond measure, that if God is consummately wrathful towards a part of his offspring, as he is not unfrequently represented to be, he should retain servants in his employ who are so much more loving than he is himself?—Would he not rather have servants like himself, who would not shun to declare his whole counsel? Jehovah said to the children of Israel—'And I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding.' This looks reasonable. But that God should send pastors who are more perfect in love and benevolence than himself, and who more earnestly desire the final blessedness of all men than he does, is more than we can be persuaded to believe.

Having shown that we are required by the precepts of the gospel to act like God, let us enquire how God does act in his dealings with his creatures. This is certainly a momentous question. On it rests our whole duty as christians. The divine character is the standard of perfection, whereby we are required to regulate our lives and conduct. It would appear almost useless to enlarge on this particular topic. Our Lord himself, in the preceding context urges the universal benevolence of God, and the impartial distribution of his favors on all mankind, the evil and the good, the just and the unjust, are the very basis of his moral precepts. Common experience and observation are sufficient to convince any reasoning and unsophisticated mind of the impartiality of the divine government. And were it not for the corrupt dogmas, and vain tradition of men, whereby they have made void the gospel, this glorious truth, so beautifully and forcibly illustrated by the Saviour of the world, would be more generally believed, and observed as a true criterion by which to live. He simply refers to the sun and rain, as furnishing proper illustrations of the universal benevolence of God. Well, have you ever witnessed the king of day, shedding his genial rays, dispensing light and heat only on the good; whilst the evil were perishing for lack of his influence? No, he, like that benevolent God who hung him in the firmament, 'is no respecter of persons.'

Have you ever witnessed the gentle

showers of rain descending only on the fields of the just, while the land of the unjust was parching from thirst, yielding no fruit? No, thank God! we have never lived to witness such scenes—and our prayer is that we never may. We can look abroad on our fruitful land, and see the husbandman, who, having cultivated his soil and committed his seed to the earth, going forth to reap the fruit of his labor. 'For whatsoever a man soweth, that shall he also reap.' 'But,' says the objector, 'one thing is certain—God does not treat men a like.' This we freely grant; and endeavor to show by the following simile, that it forms no objection to our main argument. A kind, provident father has two sons, whom he loves as his own soul, the one is flexible and tractable—the other inflexible and untractable.—Now, good family government renders it absolutely necessary, that those two sons should be treated entirely different. Accordingly the father treats them differently. But shall we thence infer, that he is the friend of the one and the others enemy? Why no. The man who would thus argue is a fit subject for the insane hospital. Would he be a wise man? would he be a good father if he did not employ different means adopted to the capacities of his children? No, he would not. The design of this illustration is simply to place the fact in its proper light, that notwithstanding our 'Father in heaven,' may, and in reality does, adopt different measures, suited to different capacities and dispositions of his children, still his design towards them is invariable the same.

The impartiality of the divine character is however, generally admitted on all hands, so far as the present life is concerned. 'But,' say our opposing brethren, 'the whole order of things will be reversed in the future world. There God will become the avenging enemy and implacable foe of a part of the creatures who are the objects of his goodness in this life.—And he will torture them to all eternity.' This is to say the least a strange kind of logic. It is not reasoning from what we know of the character of the Supreme Being, but in direct contrariety to all the knowledge we can derive of God, either from revelation or from Providence.—Such reasoning is manifestly opposed to our reasoning and all other subjects. And he who would thus reason concerning any other subject, would most assuredly be considered deranged. But such is the power of prejudice and prepossession on the human mind that the most erroneous absurdities have been received, and sanctioned as truth.

Reading, Pa.

A. M.

USE OF THE ORTHODOX DEVIL.

We extract the following from the Cincinnati Sentinel:

"I was acquainted with a facetious Yankee, who died in Clermont a few years ago. He was a Relyanist, (as I think Mr. Buck calls them) so was his father before him: of course he did not believe in many

of the pretty notions of the orthodox clergymen. He was one day addressed by a zealous orthodox sister, as follows:—Mr. R.—, 'said she, 'you are a smart sensible man, and I should like you well if it wasn't for one thing.' 'Why, madam,' said R. 'I have so many things against myself, that I cannot guess what the one thing is.' 'Why, to be plain with you, sir, said she, 'they say that you believe there is no devil.' 'No devil,' said R.—'who the devil told you that?' 'It was our preacher's wife,' said she, 'and I was very much shocked to hear it. I hope it is not true.' 'Well, madam,' said R. 'as you and I have always been good friends I will explain the matter to you. I find but little account of him in the scriptures, and that little very ambiguous. I am commanded to believe in God and the Saviour, and I do believe in both. I am not commanded to believe in the devil. In fact, the believers in the devil have so many strange notions about him, I think they had better say less, till they they know more of him. But pray, madam, do not drop a single hint that there is no devil.—I would not have it leak out among the members of your society, that there is no devil on any account; if it does, we shall not be able to keep a pig, duck or chicken, about our barn or an apple on our trees.

'I want them to believe there is a great devil, with horns like a goat, and ears like an ass, two eyes like tea saucers, a mouth like a baker's oven, full of fire, a forked tongue like an adder, long black teeth like a smith's coal rake, and a tail like a cow, and a cloven foot which no shoemaker could fit with a boot or shoe. This devil I have described, you can easily get them to believe, because they are thus pictured on their fancies. This devil guards our little matters while we sleep. He does not cost a cent for victuals or clothing, and is so useful that we could not well do without him.'

The good lady was quite surprised, and I believe never mentioned the subject again. I know that there are some of our citizens in Cincinnati, who if they should read this anecdote, would recognize the man and the story, and heave a sigh, and say with Hamlet, 'Alas poor Yorick I knew him,' well.'

STUDY.

The study of good authors will nourish youth, rejoice old age, embellish prosperity, console and serve as an asylum in adversity, affords us pleasure when at home—embarrass us not elsewhere, they pass the night with us, and abandon us not in our travels or in the field.—Cicero.

PRIDE.

Some are too proud in the conferring of benefits; others in the receiving of them—which is to say the truth, intolerable. An illustrious mind does not propose the profit of a good office, but the duty.

CORRESPONDENCE.

THE FRIEND'S LETTER.

We have presented to our readers an interesting correspondence between a Young woman of the Presbyterian church, and a member of the Religious society of Friends. There is in the reply of the Friend a large share of common sense united to much benevolence. The sentiments advanced are no less indicative of a sound mind than they are of a pure heart. L.

A LETTER, &c.

It has been said, "uncommon times demand uncommon deeds." In taking up the pen to address Dr. —, I am actuated alone by that sincere regard for his character, which induces me earnestly to desire his immortal welfare. A mind brought to the knowledge of the truth, as it is in Jesus, looks round upon a dear deluded multitude taken captive in the snares of Satan, and while it offers unto Heaven the overflowing tribute of gratitude for its own deliverance, earnestly desires to make some feeble effort towards leading others also to sound the notes of kindred praise, and to join in ascribing salvation unto him that sitteth upon the throne, and to the Lamb. O! Dr. the individual who now ventures to address you, is one, who feels as if her feeble pleading could scarcely be heard amid the throng of unbelievers around you.—She has no personal acquaintance with you—she never listened to your conversation on general topics, and probably never may, at any future period. But she has seen you at the couch of sickness; she has seen you, by the benignant smile of sympathy, soothing the suffering invalid, and with accents of sweetness, cheering the room of sorrow.—And, oh! I have said, shall such a mind be inveigled into those absurdities and awful delusions, as ridiculous to every truly sober understanding as they are dreadful to the view of any Christian! Shall such a mind be led captive in the most fearful species of enthrallment, that of blasphemy and infidelity under the imposing garb of the most refined spirituality—of the most professedly sublime and elevated religion! Shall such a mind be indeed so far drawn away as to reject the atonement of that blessed and kind Redeemer, who shed his blood for the remission of sins; and be so far deceived into that rejection, as to admit the assertion, that an outward offering cannot purify the soul! O! Dr. if you value your immortal welfare, if you dread eternal ruin return! return or rather, let old things be passed away, and all things become new—not on the ground of your original principles, which must fall before sound reason or correct investigation, but on the firm basis of Scripture truth! It is never derogatory to a truly great mind to own that it has been mistaken. Dare to think, and to search—not by setting up some unhappy chimera, called inward revelation, for your guide, but by being outward enough to devote yourself to the prayerful study of holy Scripture, with earnest application through the blood of the covenant, for the enlightening of renewing grace! A mind like yours ought to be devoted to the cause of that Redeemer whose name it would so truly adorn. I have spoken the truth to you fearlessly: but I desire to speak it in that love, in which I fear you too seldom hear it. Think not any thing about the poor, weak instrument, through which this call is sent you—think only of the earnest invitation it contains, to come, taste, and see that the Lord is gracious.

There is no way but the blood of Jesus, whereby to enter the holy of holies. That you may earnestly seek to find that for yourself, the new and living way, and that you may enter therein, is the ardent desire, and has been the prayer of one who bears the reproach of Christ as a 'contemned outward Presbyterian.

THE REPLY.

My esteemed young friend—for so I can truly call thee—I have received thy letter through

my friend E. M.—. It breathes a spirit of sincerity, and a pious desire for my immortal welfare, which I can assure thee I reciprocate.

Happy is that mind that is really brought to the knowledge of the truth, as it is in Jesus. I can agree with thee, that it looks around upon a deluded multitude with feelings of concern and sorrow. So far as my experience has extended, my sorrow is not so much on account of absurdities and delusions on matters of religious opinion, according to my standard of judgment; but it is on account of the actions of many professing Christians; for persons of sober understanding may entertain very different views as to what it is that constitutes the ridiculous and dreadful to any Christian. Yet I fully admit that enthrallment to be fearful indeed which leads to blasphemy and infidelity, under the imposing garb of the most refined spirituality.

I think, if I know my own heart, I humbly desire that old things may pass away, and that all things may become new; and I may add, all things of God. But I am not yet prepared to regard these old things as the "original principles" of the religious Society of Friends; neither can I admit that these principles must fall before sound reason or correct investigation, believing, as I do, that they stand on the firm basis of Scripture truth.—As soon as my judgment is convinced to the contrary, I shall be ready to abandon them, and acknowledge that I have been mistaken. While I feel heartily disposed to think and to search, and desire to give to holy Scripture and outward views their just place, yet bear with me, when I say, that to me, inward revelation is not an unhappy chimera, but my anchor of hope in the hour of trial—for thro' this blessed medium, the soul is at seasons favored to commune with its God.

Some of my ancestors were bright and shining lights in our religious society in the days of the first conviction, when Fox, Penn, Penington, Barclay, and a host of worthies stood forth, as undaunted champions for the truth as it is in Jesus, although assailed by the high professors of their day, with the epithets of Deists, Blasphemers, Infidels, &c.

My venerable parents lived to extreme old age, giving ample evidence in life and conversation, that they were disciples of the meek and lowly Jesus. They died in peace. They knew in whom they believed, and they trusted their salvation on a practical conformity to the blessed principle of truth which we confess, and I am also willing to trust mine.—They taught me, even in early childhood, to rely on an inward monitor—on the light of Christ revealed in the soul—as my hope of salvation and glory. This continues to be my unshaken faith—it has grown with my growth, and strengthened with age.

I believe wherever a human soul is to be found, even in the most benighted portions of our globe, there is placed along with it a divine principle of light and truth, altogether sufficient, as it is obeyed, to raise that soul from the death of sin to the life of righteousness, and to save it with an everlasting salvation. This is the grace of God which bringeth salvation, and hath appeared to all men. I also believe that the love of our heavenly Father flows equally towards all his children. Where such is given, there much will be required. Those who live in Christian lands, and are favored with many outward and secondary means of instruction, especially with the Scriptures of truth, will surely have more to answer for in the days of righteous judgment, than the poor untutored natives of our forests, or the Hindoos, the Chinese, the Mahometans, &c. &c.; but surely all these, in common with us, are favored with the healing virtue of a Saviour's love. These may spiritually touch the garment, for all these have heard the voice of the Son of God, inwardly proclaimed, and if they obey they also shall live.

In the extensive practice of my profession, for many years, I have been accustomed to view poor, frail human nature in its most unveiled form. The longer I live, the greater is my compassion for erring humanity. I have observed, that in the hour of deep affliction, the Episcopalian, the Presbyterian, the Methodist, Baptist, Roman Catholic, Friend, &c. &c., notwithstanding their

various modes of faith, all call upon one common God and Father. Among these, none manifest more composure than the Catholic, after confession and absolution by his Priest.—Thou wouldst perhaps call him an idolater, when thou saw him with the crucifix, on which his dying eye was reposing with confidence and consolation, as he was passing through the dark shadow of the valley of death. Were I in the same situation, and the Priest were to offer me similar consolations, I should reject them at once, as "absurd and ridiculous," so far as they related to me. Yet never have I dared at such a moment, to attempt to unsettle the mind of a Catholic by an exposition of my own religious views. I have also seen the poor despised Jew, calm and resigned on the bed of death, unshaken in the religion of his fathers. Surely these things should teach us a lesson of charity, remembering we are dust.

I have often admired, and been humbled in beholding the simplicity of the Gospel, as taught by our Divine Master. In the first place, he commissioned poor fishermen to be its promulgators. Does he refer us to nice theological distinctions—or are we called up on to test each other by opinions and speculations? Look at his plain directions delivered in his sermon on the mount—here his positive declarations—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; wherefore by their fruits ye shall know them." And in the hour of final judgment, on what is that judgment predicated—is it on orthodox opinions, or on practice? "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me, in prison and ye came unto me."

And now, my esteemed young friend, permit the expression of an earnest desire, that thou and I may be increasingly concerned to retire from the Lo heres and the Lo theres, remembering "the word is high in the heart and in the mouth," and "whatsoever is known of God is manifest in man." For my faith is firm, that if we can practice pure and undefiled religion before God the Father: if we visit the fatherless and widows in their afflictions, and keep ourselves unspotted from the world;—if we do justly, love mercy, and walk humbly before God—although after the manner which some call heresy, I worship the God of my fathers—believing in the pure and holy doctrines of Christ, as set forth in the New Testament, who declared, your Father Abraham rejoiced to see my day, and he saw it and was glad—Moses and the prophets when wrapped in holy and prophetic vision also beheld it, and exultingly proclaimed the advent of a Messiah—in the fulness of time the heavenly host announced it to the Shepherds of Bethlehem, with the angelic anthem, "Glory to God in the highest, on earth peace and good will towards men;" if we can only be brought into a state of practical righteousness, combined with humility and sincerity of heart—then I have no doubt when the solemn period arrives, when our immortal spirits will be disrobed of their earthly mantles, however thou and I may differ upon doctrinal points we shall be permitted to mingle with that great multitude which John saw, which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; who had washed their robes and made them white in the blood of the lamb. We shall join with these in singing the songs of the redeemed in that celestial city, where there is no need of the sun, neither of the moon to shine in it; "for the glory of God doth lighten it, and the Lamb is the light thereof."

From the views now unfolded, it will be perceived, although thou art a Presbyterian, and I am a Friend or Quaker, yet with my present feelings, between us there must be no controversy.—Claiming sincerity for myself, I award it fully to thee. We both might spend much valuable time, in striving to convince each other of the superiority or excellency of our own religious views, without perhaps advancing one step nearer to the kingdom of Heaven. Believing as I do on these subjects,

I feel no anxiety to call thee to an adoption of my principles, any farther than they would answer to thy own judgment, and conduce to the peace of thy own mind.

When I perceive the bitter fruits which are so often produced by the conflicting opinions of professing Christians, my mind is affected with sorrow, yet it is at seasons consoled by the reflection, that, happily for the human family, they are not to be finally judged by any earthly tribunal, but by a compassionate Father, who pities his erring children; who sleeps not by day, nor slumbers by night; but who watches over us for good, and numbers the very hairs of our heads: and although justice and judgment are the habitation of his throne, yet thanksgiving and praise be ascribed unto our God, for his mercy endureth forever.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, DEC. 29, 1832

BACKING OUT.

We give place to the following correspondence which we think will prove interesting to our readers. The circumstances connected with the affair are briefly these. Public notice had been given that Rev. Mr. Ostrander, who by the way is, we are informed, a presiding elder in the Methodist connexion; would preach at Cairo on the first Sunday in December, upon the doctrine of Endless Misery, and attempt a refutation of the doctrine of Universal Salvation. Our friends in that place with their usual vigilance thought it would be proper that a Universalist clergyman should be present to hear the gentleman, and if necessary to review his arguments, especially, as Mr. O's appointment was made with considerable flourish. Accordingly they addressed a line to the junior editor, through the instrumentality of Mr. Hayes, requesting him to attend as above. Finding it impossible to obtain a supply for our desk in Albany, we could not be absent; and stated the fact in our reply. But lest our enemies should triumph, and say that we did not come because we feared investigation, we stated also to our friend that in case Mr. O. felt disposed to discuss the subject before the public, he might appoint such time as might suit his convenience, and we would give him a hearing, provided we could have suitable notice. Upon this authority Mr. Hayes addressed to Mr. O. the following letter, which, together with Mr. O's answer, we submit to the reader:

CAIRO, Dec. 5, 1832.

To REV. D. OSTRANDER,

Sir—You have taken a stand against the doctrine of Universal Salvation; you believe it to be erroneous and consequently dangerous, and that it is your duty to oppose it at all times and in all places.—Believing as you do, you cannot consistently act otherwise, without failing in your duty to your Creator and your fellow-creatures. If it is an error, and has no countenance in the Scriptures, the task of refuting its advocates must be easy, this you will admit, and you probably think and believe it a very easy task. To test the sincerity of your belief, and as a means of eliciting the truth, I am authorized to make proposals for a public discussion of the subject, at any time, (this winter) you

will please to name. Should you feel disposed to discuss the matter, you can name the time, place, and manner of conducting the debate, and give me four weeks notice, and I shall engage that you shall have an opponent, and one, (I believe) that you will consider worthy to enter the lists against. You will please notify me of your conclusion upon the subject as soon as convenient.

I am, sir, with respect

Yours,

S. L. HAYES.

REPLY.

CAIRO, Dec. 1832.

Mr. HAYES—Sir,—I received your communication to-day, and am at no loss for an immediate answer.

In the first place, sir, I have objections against the doctrine of a universal unconditional salvation, and in accordance with a sense of duty have publicly given my testimony against it. The grounds on, and manner in which I have taken a stand against the doctrine of Universalism are before the public.

The preachers and advocates of that system have the same privilege and opportunity, and if they can, or wish to answer, they may preach as many public discourses as they please. If it is convenient I may attend and hear them, and exercise my liberty if I thought necessary to answer them in like manner. I do indeed consider it no difficult matter to meet their arguments.

As to a public debate we have objections to the course, and you know sir, that we have objections, or you and your friends might not have been so fast in challenging.

My objections are, First, that in such debates the object is generally, more to see who is the *smartest fellow* than to elicit truth.

Secondly, they are attended by the *rag, tag, and bobtail, the drunken, profligate and profane*, with no other object than sport and merriment.

Thirdly, on such occasions few or none are convinced or enlightened, and they tend more to engender strife, than to edify.

And finally, I consider it beneath the dignity of a gospel minister to enter the arena on such occasions. My business as to polemical subjects is in the pulpit, and I would have you know that I am no public disputant or bragadocio, nor am I so bigoted as Mr. Whittaker,* who said (as I am informed) that he had rather kiss the foot of Lucifer in our fabled hell, than to worship a God that taught such and such doctrines. Such are my views, such my purposes, I shall sir, pursue my own way, and you may yours.

Yours, &c.

DANIEL B. OSTRANDER.

* Mr. Whittaker said the above last Sabbath morning at the Yankee Town Church. D. B. O.

REMARKS.

The first remark of the gentleman, that he has objections to the doctrine of Universal salvation

forebly reminds us of a circumstance which occurred between a Universalist and Methodist Clergymen. The Methodist had listened to a discourse from the Universalist, and at the close of the services associated him as follows:

Sir, I have some objections to the doctrine you have advanced this evening.

Objections have you? I beg leave to tell you sir you have none.

I repeat sir, that I have some serious objections.

Are you not willing that all should be saved?

Yes.

And you pray for it do you?

Yes.

I told you, you had no objections.

Mr. O. will pardon us if in charity to the goodness of his heart, we believe that he has not one objection to Universal salvation; his assertion that he has to the contrary notwithstanding. We never saw a Methodist who did not pray for the truth of this doctrine, and we are unwilling to believe that they mock God with prayers, for that to which they would seriously object. We can conceive of no being who can have serious objections to Universal salvation, unless it be the orthodox devil, and we cannot harbor the opinion that Mr. O. is so full of the spirit of Satan that he will object to the salvation even of all men.

Relative to the privilege that he gives us of preaching as many public discourses as we choose—we have only to observe that if he had power to prevent us, we should fear that he would not be so liberal. Almost any one would let us preach in this country for the simple reason that they cannot prevent it.

The gentleman's objection to a public discussion must be noted next in order. These are

1. That in such debates the object is generally more to see who is the *smartest fellow* than to elicit truth.

We know not but some Methodists may have engaged in debates for the purpose of showing that they are '*smart fellows*', but he surely undervalues that love of truth which we cherish, when he supposes that such an object avails with Universalists. We suppose, however, that Mr. O. has convinced the people that he is a '*smart fellow*' and so he will not enter upon a discussion for that purpose. Reader, look at this! A professed minister of the gospel, refuses to discuss the subject of gospel truth. Why? Simply, because his love of truth would not induce him to do it, and it he engaged in a controversy, it would be merely to show that he is a '*smart fellow*.' Mr. O. remarks

2. Such discussions are attended by *rag, tag, and bobtail, the drunken and profane*, for no other purpose than to make sport and merriment.

Here Mr. O. does great injustice to community. We have never seen more respectable and orderly congregations than have collected to listen to public discussions, and as we believe from a sincere desire of knowing the truth, and not for sport and merriment as Mr. O. would have us believe. We have never seen sport and merriment on such occasions. This objection savors much of the spirit of the Pharisee, '*stand by thyself, I am holier than thou*.' Rag, tag, and bobtail! Shame on thee, Br. Ostrander, thus to demean thyself.

3. Mr. O. says few are convinced or enlightened. If he means that few are convinced of the truth of partialism, and enlightened with the mer-

velous darkness of endless misery, he is right.—But if he intends to say that few are convinced like Peter, that God is no respecter of persons, and enlightened with eternal truth, facts will tell a different story. Such discussions have been the means of converting many to the truth, and we suspect after all, that Mr. O's more serious objection is that *too many* are convinced and enlightened, and not too few.

Finally, Mr. O. concludes that it is beneath the dignity of a gospel minister to enter the arena on such occasions. What an exalted opinion this man must have of himself. He is set for the defence of the gospel, and charged to contend manfully for the faith, and yet it is beneath his dignity to defend the faith. However dignified Mr. O may consider himself, we cannot consider him better than Paul or Christ. Jesus did not consider it beneath his dignity to dispute with the doctors in the temple. Paul did not consider it beneath his dignity to abide in a certain place for the space of three years, *disputing* daily in the school of one Tyrannus. But the Rev. Mr. Ostrander, presiding elder among the humble methodists, considers it beneath his dignity, to enter upon the discussion of a question which involves the eternal weal, or immortal woe of millions on millions of the human race. 'They are all rag, tag and bobtail,' and he will not stoop to save them from eternal perdition.

Our readers will we trust duly appreciate his *sincerity* when he says he is no braggadocio, and not so bigoted as Mr. Whitaker. If Mr. W. made the statement ascribed to him, he is able to defend it, and we pass it without comment. To conclude we observe that Mr. O's letter evinces any thing else but the spirit of a humble christian and a sincere honest love of the truth. He leaves Mr. H. to pursue his own course. He will do so, and we are mistaken if his character and judicious zeal for the truth, are not eminently successful in pulling down the strong holds of error in the town where he resides.

W.

RELIGIOUS NOTICE.

A sermon will be delivered at the Universalist Church in this city on Sunday evening next, by particular request, from the xix chap. of Matt, 23 verse, by the senior editor.

[From the Magazine and Advocate.]

THE CHANGE.

By Miss J. H. KINNEY, of Sheshequin, Pa.

It was, truly, an affecting scene. An aged man, bowed down with grief and years, had come to pay the last tribute of affection to his youngest, and best beloved child. He had been the father of a large and respectable family, and had endeavored with fear and trembling, to imbue their minds with those sound orthodox principles which should keep their feet from the path which tradition told him would lead them to the realms of interminable woe. Some did, indeed, in seasons of revivals, realize his highest expectations, by giving evidence of a miraculous change of heart. But others, alas! others dropped quietly away, with only a meekly expressed hope, that the Ruler of the Universe would do with them as he *saw good*. Many were the tears of bitter,

uncontrollable anguish which the old man shed over the lost, but still deeply beloved ones of his precious flock. One after another they went down to the place 'where man must dwell alone,' until all save his youngest son, (a promising young officer in the Naval department) had become as the clods of the valley. This dutiful child, upon receiving intelligence of his unhappy father's forlorn situation, immediately resigned his commission, and returned home, to be a comfort and a solace to him in his declining life. But scarcely had he arrived, before he was seized with the prevailing epidemic, and a few short hours saw him on the verge of the grave. In his last moments he expressed his firm belief in the doctrine of universal salvation, and begged, as a last favor, that one of that order might be permitted to officiate at his funeral. What could the heart of a parent refuse a dying child? The request was granted, and for the first time in his life, the venerable man found himself amid a congregation of 'that sect which is every where spoken against.'

For some time he set apparently absorbed in contemplation of his sorrows, and when the preacher, with that rich unstudied eloquence, for which the ministers of our order are so much, and so justly celebrated, dwelt upon the unchanging goodness of Jehovah, and shadowed forth his strong and unfailling promises, the mourner astonished every one, by rising and exclaiming, in the language of Scripture, (while a ray of almost preternatural joy lit up his care-worn features) 'Lord, I believe, help thou mine unbelief.' It is unnecessary to add that he had become a convert to the truths of *rational Christianity*.

The first impressive prayer was o'er, the hymn's last verse was sung,
And solemnly its dying notes along the arch way rung,
When from his desk the preacher rose, with Heaven's immortal book,
And from among its sacred leaves his holy motto took.

The aged mourner bent above his brave, his youthful dead,
And on his trembling hand reclined his snow-besprinkled head—
A heavy sadness dimmed his brow, his furrow'd cheeks were wet,
And mournfully his glances fell upon the pall of jet.

But yet he listened not, nor heard the words which would have poured
A balm within his wounded soul, and peace and hope restored;
He listened not—for prejudice and blinded bigotry
Had stole his heart, and made him deem God's truth but heresy,

He listened not—his fancy roved 'mid scenes of happier years,
Ere yet the grave-grass rank had grown beneath his moistening tears;
When infant voices oarolled forth a happy roundelay,
And all the gloom of care was chased by love's glad smiles away.

But, ah! a death-tone mingled in each pleasant household sound,
He saw his cherished ones go forth, in sin's dark fetters bound!

He followed to their dying beds, he heard their parting breath—
All—all changed—alas! their doom he thought was endless death!

O, bitter were the tears which fell upon the coffin-lid,
And deep the unavailing sigh his pride would fain have hid,
And heavy was the old man's heart that all his hopes were gone,
Garnered and sealed in the pale form of his lamented son!

"And tears from all shall flee away"—the mourner gave an ear;
This was the first of HERESY his pride had deigned to hear;
And though he strove to list no more, he could not help to oling
With fondness to those promises, so deeply comforting.

"The ransom of the Lord shall come to Zion's holy hill,
And songs of praise and shouts of joy the heavenly courts shall fill,
And every knee shall bow to God, and every tongue confess
That I, the Lord, their helper am, their strength, their righteousness."

O, sweeter than the welcome sound of streams in Araby,
Was the 'still small voice' that softly spoke his captive spirit free!
And bright as those pure rays which fell round Israel's shepherd youth,
Appeared salvation's glorious plan arrayed in gospel truth.

A change was o'er the old man's heart, a change his looks bespoke,
And the deep stream of awakened hope from his full bosom broke—
His eyes were raised in thankfulness, his words were strong but brief,
"Oh, Lord, I do believe thee now, help thou mine unbelief!"

THE MOTHER'S DEATH BED.

The light of a single taper glimmered dimly over the apartment where all was silence and sorrow. Upon her death bed lay the wasted remains of a mother; by its side sat the weeping husband with one hand clasped in hers whilst the other pressed in anguish on his moistened brow; kneeling by the bed side of her dying parent was an only daughter, and as her mild look settled on her mother's face her bosom heaved with the burthen of her sorrow. Her darling infant boy leaned on his father's knee, and though unconscious of the anguish of sorrow, he saw the unwonted gloom of the mournful group, and as the tears dropped from his parents' eye a congenial current flowed from his own: but those innocent tears flowed not unnoticed, and as the pearly drops rolled down his young and ruddy cheeks, the lips of the dying mother could only whisper 'God bless thee my little one,' and the solemn 'Amen,' was the scarce more audible response of the agonized and weeping father.

But O my unhappy Edwin, my first born, my ruined boy, may God reclaim thee, sobbed the dying mother, but she could say no more, her anguish found relief in tears, and they flushed in torrents from her eyes. The father groaned in mental agony as the thought of his abandoned son

intruded on his memory. Such was the scene in the chamber of the dying parent. But where was he that made the tears of natural affection chill into the fearful agony of horror? In the crowded haunt, where the dissolute and depraved nightly revel in infamy; among the vile was the vilest, and among the depraved he was the most abandoned. Allured from the path of virtue, deaf to the admonition of a father, unheeding the fond, anxious, solicitude of a mother, he dashed headlong into the gulf of dissipation, and prostituted at the shrine of ignominy and guilt, all the energies and aspirations of youth, of talent, and of affection—'twas now the still hour of midnight, in the chamber of affliction all was silent, save when the long deep sob of anguish, burst from the lips of the weeping watchers and echoed through the chamber. In the hall of revelry the noise and riot of the game had ceased and in beastly groups staggered through the silent streets the intoxicated revellers. The clock told the first hour of morning—to the chamber of a dying parent, reeled the bleated and reckless drunkard. What a different scene from the one he had just left; he staggered to the bed-side, the glassy eyes of his mother fell upon him—that look pierced to his heart; 'twas her last gaze, he started from his lethargy; that look of his dying parent dispelled the fumes of dissipation—he fell upon his knees and wept aloud! the parent's eyes turned upwards, and her lips moved. She expired. The death of the mother reclaimed the drunkard, and that last look of his dying parent, planted a thorn of anguish in his breast that the grave could only subdue.—*N. Y. Traveller.*

A QUAIN SERMON.

Mr. Dodd was a minister who lived many years ago a few miles of Cambridge; and having several times been preaching against drunkenness, some of the Cambridge scholars (conscience, which is sharper than ten thousand witnesses, being their monitor) were very much offended, and thought he made reflections on them. Some little time after, Mr. Dodd was walking towards Cambridge, and met some of the gowmsmen, who, as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up, they accosted him with 'Your servant, sir!' He replied. 'Your servant, gentlemen.' They asked him if he had not been preaching very much against drunkenness of late? He answered in the affirmative. They then told him they had a favor to beg of him, and it was that he would preach a sermon to them *there*, from a text they should choose. He argued that it was an imposition, for a man ought to have some consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow tree which stood by the road side) from the word M.A.L.T.

He then began, 'beloved, let me crave your attention. I am a little man—come at a short notice—to preach a short ser-

mon—from a short text—to a thin congregation—in an unworthy pulpit. Beloved, my text is *malt*. I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters, which I find in my text to be these four—M.A.L.T.

M—is Moral.

A—is Allegorical,

L—is Literal.

T—is Theological.

The Moral, is to teach you rustics good manners. Therefore M—my Masters, A—All of you, L—Leave off, T—Tipling.

'The Allegorical is, when one thing is spoken of, and another meant. The thing spoken of is malt. The thing meant is the spirit of malt, which you rustics make. M—your Meat, A—your apparel, L—your Liberty, and T—your Trust.

'The Literal is, according to the letters, M—Much, A—Ale, L—Little, T—Trust.

'The Theological is, according to the effects it works in some, M—Murder; in others, A—Adultery; in all, L—Looseness of life, and in many, T—Treachery.

'I shall conclude the subject, first, by way of exhortation. M—my Master, A—All of you, L—Listen, T—To my text. Second by way of caution. M—My masters, A—All of you, L—Look for, the T—Truth. Third, by way of communicating the truth, which is this. A drunkard is the annoyance of modesty; the spoil of civility; the destruction of reason; the robber's agent; the alehouse benefactor; his wife's sorrow; his children's trouble; his own shame; his neighbors scoff; a walking swill tub; the picture of a beast; the monster of a man!

THE TRINITY.

The trinitarian papers, we perceive, are copying extensively an article from the N. Y. "Christian Intelligencer," a long article designed to prove the doctrine of the Trinity. An extract is before us. To show the fairness and conclusiveness of the writer we copy a paragraph.

"The works which none but Jehovah himself can perform, are done by Jesus Christ, as the Scriptures abundantly testify.

CREATION.

All must know that creation is the work of God. None besides the infinite Jehovah alone could call forth worlds into existence, when as yet they were not. *Creation is the work of Jesus Christ.* "The world was made by him."—*John i. 10.*—"All things were made by him, and without him was not any thing made that was made."—*John i. 3.*

Several other texts are quoted to show that the world was made by Jesus Christ; but (mark well) the writer is studiously and intentionally careful to omit mentioning the fact, that Christ was but the subordinate agent of Almighty God in the works ascribed to him, or to let his readers see the following passage which explains the whole intelligibly. "Whom

he hath appointed heir of all things; by whom also He made the worlds." Heb. i. 2. Such, generally, is the fairness of trinitarian writers. Their proofs are made out of insulated and detached passages, carefully excluding the connexion, and other texts which by throwing light upon the subject put their mysterious theory to flight.—*Christ. Int.*

THE BIRTHDAY.

This is a peculiarly fitting season for reflection.

The philanthropist looks back upon the past, and calls to mind the buoyant and light hopes of childhood, when each returning anniversary of his existence was anticipated and welcomed with pleasurable delight. It was a season of mirth and joyousness: every face was clothed in smiles, and every little associate filled with gladness. He thought of seasons yet to come when his steps would not be restrained by the tender solicitude of parents, and the guardianship of his time should be entrusted to himself—when moving in the free air of heaven, those little embarrassments and restraints, which were prudentially thrown around him would be swept away, and continual sunshine settle on his brow.

But he knew nothing of the cares and anxieties of mature years. Rejoicing in innocence, he dreamed not of the intense and burning interest which the well-wisher of man is compelled to feel in the distresses, the sorrows, the sufferings of his fellows. His heart never contemplated that a birth day would find him regretting the little he had accomplished towards meliorating the condition of the human family and the apathy which had been too predominant in the soul. He looks at the past, and wonders at his indifference; laments the self-love, which has ever and anon prevailed over social duty. He is grieved at his faint sympathy for those who have 'followed the devices of their own hearts,' and exposed themselves to all the 'ills that flesh is heir to.'

He weeps over his short comings, and in the strength of love promises renewed exertion: redoubled zeal in the great cause of humanity; of concentrated justice, mercy and truth.

LET US HAVE THE BEST.

An eastern farmer went to a clergyman and enquired of him why he did not preach as much Latin and Greek as the minister who preached to them previous to him. "Why," said he, "I thought I would make use of such language as I presumed you could understand, and did not suppose that the farmers generally understood Latin and Greek." "O," said the farmer, "I pay for the best, and let us have it; give us as much Latin and Greek as you can spare."

A gentleman in Leeds, in his description of his eloped wife, says, "she has a tongue that cuts like a razor."

AN EXTRACT.

A complete refutation of the doctrine of endless misery, is to be found in the natural feelings and in the faith of men, as well as in the word of God. For instance if you ask a Universalist if he believes he will be miserable in another state of existence, he will say no—for his bible tells him, that God is the Saviour of all men, and that all shall be raised from the dead—shall be changed, and made incorruptible, immortal, and glorious. Ask a Calvinist the same question, he will tell you no—for his creed tells him, that God from all eternity elected some, and he believes himself to be among the number, to everlasting life, without any regard to faith, or good works, and although he may fall temporarily, yet not finally. The same may be said of all orders and denominations; each have a faith sufficient to save themselves, and no one believes in any punishment for himself beyond this state of existence. The Arianists expect to get to heaven by their works, and the Roman Catholics by their money; the former work their passage and the latter pay their fare in cash.

Where is the contemplated and boasted effect of the doctrine of endless suffering in the future state upon the consciences and upon the conduct of men? Centuries have passed away, with the continued blaze of hell fire and brimstone, spouting from every avenue of orthodoxy, and every spectre, ghost and demon, within the scope of human imagination, have been enlisted, to awe mankind into a sense of duty. But all these have proved abortive. Crimes are daily perpetrated, and man is yet the enemy of man. And we hesitate not to say that the human character will remain the same as long as the meek and lowly religion of Jesus Christ is perverted into an engine of cruelty and oppression and the kind parent of our existence is represented to possess passions, that would disgrace the most ferocious inhabitant of the forest. The reader will blush at this picture, but is it not correctly drawn?—Is not the great author and giver of all things, the former of our bodies, and Father of our spirits, accused of forcing into existence, the greatest bulk of mankind, with a perfect knowledge that they would be awfully miserable as long as God exists! If this is not blasphemy against the God of love and mercy, there is nothing that can be, and all the sophistry of priest-craft to modify and gloss it over, is worse than useless. The conclusion is irresistible, unless the wisdom and knowledge of God is limited and finite. But there is a thin veil, which designing men have spread over the human mind, to blunt the force of this accusation.—Which is, that God created man a free agent, and gave him a law, and knowledge of right and wrong, and therefore he is an accountable being and must in justice be punished here and hereafter to all eternity for disobedience. But draw the curtain aside, and the imposition, if possible, is still more

glaring and wicked. It is charging God with duplicity and deceit; and that He created man and gave him an agency, which He knew would be the means of his eternal misery. But would it not be a gross violation of common sense to say, that God gave us an agency for any other purpose than the one he intended? And will any presume that God intended by it, that any should be wretched without end? Certainly not: for it would be monstrous to suppose that God would confer any faculty upon man that he did not design as a blessing. And if God intended a blessing by the gift of free or moral agency, it never can prove to be an eternal curse to any on whom he has bestowed it; and to admit that it will, would be admitting that to happen which God never designed.

Now will the objector inform us in which of these cases the Creator is the most censurable, or what difference there can be between the cases in the mind of the great 'I am.' For how can it be possible for God to create any being, intending its happiness, and knowing at the same time, that it would be eternally miserable? It cannot!

BIGOTRY.

The following concise, but forcible and just description of *bigotry*, is from one of the speeches of the celebrated Irish Orator, the Hon. Charles Phillips.

—"But why should I delude you by talking about time! Oh! there never will be a time with Bigotry! She has no head, and cannot think; she has no heart and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses, her communion is death, her vengeance is eternity; her dialogue is written in the blood of her victims; and if she stoops for a moment from her infernal flight, it is upon some kindred rock to whet her vulture fang for keener rapine, and replume her wing for a more sanguinary desolation."

POPULARITY.

There is one species of popularity, and only one, which may be truly prized. It is that of which Lord Mansfield spoke, when in the celebrated case of the King against Wilkes, he exclaimed, "I wish popularity; but it is that popularity which follows, not that which is run after. It is that popularity which sooner or later never fails to do justice to the pursuits of noble ends by noble means." I will not do that which my conscience tells me is wrong, to gain the huzzas of thousands, or the daily praise of all the papers which come from the press; I will not avoid doing that which I think is right, though it should draw on me the whole artillery of libels, all that falsehood and malice can invent, or the credulity of a deluded people can swallow."

Pleasure is very seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpect-

ed sparks. The flowers that scatter the sweetest odours, in the path of life, generally grow without culture.

LETTERS AND REMITTANCES,
RECEIVED AT THIS OFFICE.

Albert Haydon, Bennington, N. Y. \$2,
A. D. Perry, Sacket's Harbor, J. Tracy,
Oxford, N. Y.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR,
AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

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CONDITIONS.

1. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

* Subscriptions and communications received, post paid by either of the proprietors at the Trumpet Office, No. 40, Cornhill, Boston.

The first number will appear on the 1st of January, 1833.

Subscriptions received at this Office.

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting in Boston, by Hosea Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston. The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by KEMBLE & HILL.

POETRY.

THE LIVING AND THE DEAD.

"To every thing there is a season."

Flowers for the gay;—let them breathe their fair
With blossoms of nature, ever fair—
With gorgeous births of the morning prime,
And the products of every sun-felt clime—
With the lily's smile, and the tulip's glow,
And the rose's blush in its early blow.
Flowers for the gay.

Mirth for the young;—ay, laughter and glee
Are the life and soul of the young and free,
When the mind is pure as the air of God,
And the heart has not yet wandered abroad.
Oh! the young should be joyous when youth is green,
For joy is but rare, ever after, I ween.
Mirth for the young.

Music for friends;—there is that in its power
To lull the soul in its stormiest hour,
When its silver tones come stealing along,
Enweaved with the circle of mellow song—
It is then that their troubles of earth seem fled
From the throbbing brow and the aching head.
Music for friends.

Moonlight for lovers;—the silent eve
Is the time for the young their love to weave;
With the graceful moon, from her throne on high,
Robing the earth in her drapery;
And never a sound but their young hearts' beat—
Is there fairer hours for lovers to meet?
Moonlight for lovers.

But what for the dead?—Is it halls of state,
With a liveried crew on their nod to wait?
Is it troops of friends and smiles of pride,
And all that the ransack of air can provide?
Or is it the lone and silent cell,
Where nought but the worm and corruption dwell?
What for the dead?

The grave for the dead.—How short the stage
Allotted to man for his pilgrimage!
To-day he is, and to-morrow he's gone,
Like a flower of the spring which the sun shines on;
But should chilling blasts assail it ever,
It falls—It withers—and arises never!
The grave for the dead.

STANZAS.

The evening tide flowing,
Away to other strands,
The sun-set light is glowing,
Upon the shining sands,
The free light barks seem sleeping,
On ocean's waveless breast;
While heaven's bright dews are weeping,
In silence o'er their rest.

So ebb the tide of feeling
So beauty must decay,
And leaves us whilst it steals
Far on time's shore away.
The morning ties that bound us,
To life with all its woes,
Must wither; too, around us,
Like freshness from the rose.

And love, who once could weave us
A wreath of rosy flowers;
His little bark must leave us,
For other hearts than ours.
His shining freight of sorrows,
Are hid by sunny hope;
And often, too, he borrows
Her wizard telescope.

And friendship, too, will falter,
With all its fancied truth;
And perish on life's altar,
The sacrifice of youth.
Then who shall blame as grieving,
For hours of morning prime;
Which memory is leaving
As monuments to time;

Thus ebb the tide of feeling,
So passion must decay;
Till truth stands forth revealing,
The realms of better day,
To ties that wither round us,
New being shall be given,
And happy souls around us
In quietude—in heaven.

NEW WORKS.

THE following works just received, may be had of STEPHEN VAN SCHAACK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
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Balfour's 1st and 2d Enquiry.
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.
Sermons preached in the State Prison, by N. Dodge.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JANUARY 5, 1832.

NO. 28.

ORIGINAL SERMON.

A Sermon delivered before the Universalist Society in Amsterdam, N. Y. November 4, 1832.

By R. O. WILLIAMS, Pastor.

O give thanks unto the Lord, call upon his name, make known his deeds among the people.—Psalms cv. i.

According to notice given two weeks since, I propose directing the attention of this audience to the consideration of a subject at that time mentioned—a subject recommended, not only by several periodicals of our denominations, but also by our ecclesiastical body while assembled in council. The Chenango Association of Universalists, during its recent session at South Bainbridge, passed a resolution recommending the observance of this day, by the brethren of our denomination, as a day of public expression of thanks to God, for the many and signal blessings we have been permitted to enjoy. Against the propriety and utility of such a measure, few it is presumed, who are ardently engaged in the glorious cause of a world's salvation, will have occasion to offer a single objection. And though we would utterly discard all clerical dictation in a matter so entirely between ourselves and our God; yet, when a suggestion of this character is congenial with our own feelings, and a sense of duty and interest of our cause, it may be well to regard it.

It is the indispensable duty of every one to 'praise the Lord for his goodness, and for his wonderful works to the children of men,' on all occasions. And not only so, but a constant exercise of a thankful spirit to the Great Giver of every good is a delightful privilege. It dissipates those gloomy fears & distrustful apprehensions that sometimes brood over the mind and occasion misery; and at once tranquilizes the feelings. Fixing the attention steadfastly upon the great source of all our comfort and enjoyment, it inspires that unyielding confidence in him which is so necessary for us in our warfare against the numerous ills and adverse circumstances with which we are surrounded.—It also engenders that fervent love to God which affords so great a share of human felicity. Naturally and almost involuntarily are we induced to fix our affections

upon those who, we know, are endeavoring to do us good. The exercise of a thankful spirit presents constantly before us the great goodness of God to the children of men; and we are therefore induced to 'love him because he first loved us.'—This fervent love of God coexisting with a grateful remembrance of his favors soon induces another highly exalted feeling, and one indeed which contributes largely to our happiness in life. It is the feeling of universal philanthropy. When, with grateful emotions, we reflect upon the many blessings of Providence, we seldom confine our thoughts entirely to our own individual enjoyment; but the view extends to others—the recipients of similar blessings; and to all those blessings which others share in common with us. Such a view presents in God our common Father, dispensing blessings to all mankind. And with a sense of this impartial kindness, all the dear associates of father, sons and brethren will arise like a torrent to swell the soul with fraternal affection, and universal philanthropy. From this arise many of those refined sensations which cheer and encourage us in our weary pilgrimage on earth. From the exercise of such a spirit is one of the most exalted privileges which human beings are permitted to enjoy.

The privilege however of being *always* thankful can afford no real objection against the observance of a special season of praise to that God who has given us all things richly to enjoy. If the constant exercise of a thankful spirit affords so much refined enjoyment, certainly a special remembrance of particular favors and a public expression of thanks must increase that source of joy. Experience indeed, with a little attention will show us that such is the case. An occasional glance, by a single individual over the happy circumstances of his past life, is calculated to warm and enliven the best feelings of his nature, and inspire a new and greater confidence in the providence of God. And such a retrospect, which individually taken, induces as it were a newness of life; when it becomes general, recognizing public blessings and accompanied with a public expression of thanks, seems to increase the amount of individual pleasure; for it leaves a more vivid and permanent impression upon the mind. In like manner, an occasional recurrence to special blessings enjoyed exclusively by

a particular number or society of individuals who are united by many tender ties in the promotion of our common cause, has an equally salutary effect upon their minds. It strengthens the bond of union existing among them, harmonizes their feelings and inspires them with new zeal in the prosecution of a cause equally dear to all. In this case, the expression of thanks touches a cord that vibrates with the sweetest melody and diffuses joy thro' every heart.

*"Praise the sweetest exhalation of our joy
That joy exalts and makes it sweeter still."*

Such a season of grateful retrospection, therefore, cannot but be of great advantage, even to those who are *always* thankful for all the blessings the God of nature sees fit to bestow upon them.

As a denomination of Christians we have abundant reason to 'give thanks unto the Lord, call upon his name, and make known his deeds among the people.'—Aside from our own individual deliverance from the cruel ranks and tormenting fears of endless woe: we find that the efforts of our fathers combined with our own have been wonderfully blessed in the suppression of error, promotion of truth and alleviation of human misery. Under the auspicious smiles of approving heaven, that truly grand and interesting truth which it is our happiness to believe, has spread through our country, in a manner unparalleled in the annals of history. We see therefore that our call upon the Lord has not been made in vain; nor will it be in vain to proclaim his wonderful works among the people.

It may be pleasing and useful for us to take a retrospect of the few eventful years that have recently gone to be numbered with the past. These are so pregnant with the most happy omens, that they cannot but inspire our hearts with enlivened feelings of gratitude to God.

Sixty years ago and, as a denomination, what was our condition? We hardly had a name. The truth of universal emancipation from sin and death had scarcely dawned upon this great western world. Our own country had witnessed only a few faint gleamings of its irradiating light. About this time however, a star appeared in the east, gliding along the Atlantic shores of our land, shedding a halo of glory around its path, and illuminating all those who came within its benign influence. That star was the ven-

erable MURRAY. He bore the glittering truths of the everlasting gospel. Like his great Master he stood alone the messenger of peace. And though the ponderous engines of opposition were raised against him, he received the shock unmoved. Commissioned and sustained from on high he shunned not to declare the whole counsel of God. He successfully planted the true standard of Christ upon the American shores; and, on the authority of Jesus announced to the world the final ingathering of all people to that "house not made with hands, eternal in the heavens."

While he was thus employed in the promulgation of truth, there arose in another direction his bold compeer in the person of WINCHESTER. This unshaken philanthropist espoused the cause of Christ with all the ardor of youth and firmness of manhood. Grieved to witness the dreadful ravages of error and superstition, he raised his hand with a determination to burst these shackles and direct the bewildered captive to that Redeemer, whose blood was shed for all mankind.

These faithful laborers in the vineyard of Christ, uniting their efforts, soon enlarged the borders of truth and unfurled the banner of impartial grace before the world. And though a mighty phalanx of learned divines arose in array against them; yet the Lord was their shield, and in the strength of heaven they fought the victorious fight. The fleeting exit of a few successive years brought numbers around the standard of impartial grace. So rapid indeed was the progress of truth, that in a short time many societies were established in different parts of the country; and many individuals joined their strength with those veteran soldiers, in the toils of war against the kingdom of darkness, and "spiritual wickedness in high places."

Among those who about this period engaged in the arduous duties of breaking the bread of life to a famishing world, was that venerable patriarch who wrote the much admired *Treatise on Atonement*. Armed with the whole panoply of heaven, he entered the service of Christ, and has spent his whole life in the propagation of that gospel which tends so effectually to promote the well being of mankind. And now he stands as a pillar in the church: a father in Israel; to reap the fruits and gather the laurels won in his younger years.

Since this devoted servant entered the field, the cause of universal grace has prospered. Many ardent lovers, and able defenders of the truth as it is in Jesus, had already entered the ministerial profession; and their united efforts were crowned with abundant success. Societies were multiplied in every direction; and believers increased and continued to flock around the table of the Lord to partake of the feast of fat things prepared unto all people. The light of divine truth threw its beams over those who had long sat in darkness; brought to their enraptured view the gently undulating banner of impartial love, and lit up their pathway

through the gloomy vale of death to regions of endless blessedness beyond the grave.

Thus, by the blessing of God, has the cause continued to prosper with unabated rapidity until the present day. And now we have more than three hundred preachers, scattered over the vast territory of these United States, and probably more than twice that number of societies. This I am confident is very low estimation. But in view of such unexampled prosperity who is not led almost involuntarily to exclaim 'this is the Lord's doing and it is marvelous in our eyes.'

A single glance through the vista of years that are gone forever has brought to view a glittering star, gliding like a meteor along our eastern border; and discovered the olive branch of peace just taking root in American soil. It has shown us also, that infant tendril, nursed by the fostering care of Omnipotence, growing up in a few succeeding years to equal the lofty oak, and imparting its invigorating influence to thousands of earth's benighted sons. In this transporting scene we behold a wonderful display of divine providence in our favor. And who in view of it can withhold the tribute of unfeigned gratitude to the great head of the church, and source of all its prosperity.

Of the numbers who now embrace the doctrine in this country, it is impossible to form any correct estimate. The aggregate number of subscribers to our different periodical papers, amounts to about twenty-five thousand. This however is but a small portion of those who believe in the impartial grace of God, and universal redemption of man. Yet these things, while they draw from our hearts the willing ascription of praise to God, are alike calculated to strengthen our confidence, and increase our zeal in the promotion of the most grand and sublime cause of a world's Salvation.

And if we venture nearer home we shall scarce find less reason to rejoice; nor indeed less strong inducements to renewed exertions in the great and glorious cause we have espoused.

Two years ago our distinguished tenet was scarcely known in this place. The few who dared avow it, were looked upon as demons in human form fitting themselves on earth to wail in endless subterraneous fires. And those who heard of it regarded it as a tale of but yesterday's invention. But this state of feeling now no longer reigns. Nourished by the strong arm of Omnipotence, a society has sprung up in this place respectable in numbers, talent and influence. Two short and swiftly rolling years have told a tale which occasions wonders in the breasts of those who once would have laughed in derision to hear it. 'How manifold are the works of God! how unsearchable are his judgments and his ways past finding-out!' Time alone can read the book of fate; and though vain man may laugh at the tale that is told, yet the council of the Lord must stand.

From what is past we have every reason to believe that prosperity will attend us in future. The most cheering prospects are now set before us. And, in this signal display of divine mercy in our favor; there is enough to inspire our hearts with the most lively feelings of gratitude to the bounteous benefactor of the children of men.

But, though we are thus encouraged and our hearts are gladdened with the prospects before us, it is not for us to relax our exertions, as if enough had now been done. By such a course our present prosperity will surely dwindle into a cheerless adversity. Our enemies also will have occasion to mock and deride us with the sarcastic assertion that we had not sufficiently counted the cost. It is a just remark that friendship, like a flower, if neglected, withers and decays. And it is no less certain, that a sluggish inactivity on our part will bias our fondest anticipations in regard to the future prosperity of our little society. Although truth is great and must at length prevail; yet active error sometimes obtains a temporary advantage over slothful truth in her lethargy. In the wise administration of providence our happiness is made to depend in a great measure upon our own endeavors. Success therefore in any cause requires exertion. In regard to our society, a vast weight of opposing materials—the conjoined forces of every other denomination is pressing on every side; and our effectual resistance requires on our part the utmost rigor and exertion.

Great are the inducements we have to be up and doing. Our cause is the cause of our Redeemer. Its object is the entire suppression of vice and error, and the wide diffusion of happiness among men. Success has in some measure attended our steps; and we have every reason to believe that all our labors in upholding the cause of Zion will still receive the approving smiles of indulgent heaven. We cannot indeed better express the sincerity of our thanks than by the most untiring exertions in the advancement of our holy faith. These considerations then should stimulate us to trample indolence under our feet; and renew our endeavors to render our little society still more prosperous and happy. Remembering that "the hand of the diligent maketh rich," we should carefully examine its temporal affairs, and take efficient measures to promote its well being.

There is another particular that now seems to claim a moment's attention.

Strange as it may at first appear to some, we, as a sect, are a privileged class of men. Our privileges however are not derived from kings and lordlings of the earth, either civil or ecclesiastical. The civil authorities of our country grant us no exclusive immunities. These indeed sometimes attempt to take away our unalienable rights. The same also may be said of the popular ecclesiastical influence. It is often so haughty that it will scarcely deign to grant us even the application of Christians. But our privileges come from

heaven. They are guaranteed to us by that God who imbued our minds with the abiding hope of a blissful immortality for all mankind. And they are privileges too which, though others may enjoy by embracing our faith, yet no one can ever take them from us. They consist in being made entirely free from the slavish fear of an vindictive God, and the horrid apprehensions of an endless hell. These are immunities of no ordinary character, and loudly call for the warmest expressions of thanks to God. And while we look with deep compassion upon those whom error yet retains in bondage, we cannot but rejoice and be glad that ourselves have burst her bands and broken the spell that superstition had thrown around us.

The lovers of a popular religion perceive our advantage and seem to envy our condition. Too proud however to enter in at the door, and enjoy in common with us the privileges which our faith imparts; they seek to climb up some other way, and obtain some other immunities that will counterbalance these. Hence we find on their part the most untiring exertions to effect a union of civil and ecclesiastical authority. Every measure which the imagination of man can invent is put in requisition to accomplish that object. I know these things are often pertinaciously denied; but what is the avail? "Actions speak louder than words:" and when professions and practice are so much at variance, practice is entirely the most worthy of credit. The vast flood of religious petitions which, within a few years has crowded our legislative halls, was never poured in for no purpose. And when we see professed ministers of the gospel entering the arena to marshal "half a million" of pious voters, we have reason to fear that something more is meant than a mere regard for pious souls. If, by the aid of a "Christian party in politics," these men should obtain the reins of government would they not secure exclusive immunities to their precious selves?

These things demand our serious consideration. And though we have reason to rejoice that the monster—Ecclesiastical rule—has not yet obtained dominion over us; we ought to be stimulated to still greater watchfulness and more vigorous exertions, lest, unawares, he should seize the chair of state, and lift his hydra head and roll his ponderous car over the fallen liberties of our devoted country.—We cannot be too vigilant and active.—And while by the dissemination of our faith, we would freely grant to all the privileges which we enjoy, so far as it is in our power do do it, and even rejoice with those who through faith obtain them; it remains for us to stand the uncompromising enemies of priestly dominion.

One more subject demands a passing notice, and then I have done. This is of a solemn and melancholy character. A few months since and the withering blast of pestilence scattered its desolating mildew over many parts of our happy land. It carried death in its train. The stoutest hearts were filled with dismay. And ter-

rified with its appearance, our evangelical brethren of other denominations appointed fasts, and bowed down their heads like a bul-rush and besought the Lord to avert what they termed a just judgment sent upon our country. But disgusted with such blasphemous prayers, and strengthened by the hope that is in us, it was our prerogative to be resigned, and submit to the stroke of fate without a murmur or a sigh. We appointed no fasts to ask the Lord to be unjust, but it was ours to exercise that manly and confiding spirit which ever says, 'Though he slay me, yet will I trust in him.' These fearful times have now gone by, and cheerfulness has again resumed its wonted station. But, even now, it may be useful to look back over the gloom and fearfulness of the past, reflect upon the mysterious ways of God, and render thanks for his mercy, manifested in our own preservation, and especially, that so few were taken from the ranks of our order. It may impress more forcibly upon our minds the solemn truth that 'dust thou art and unto dust thou shalt return;' and induce such confidence and fortitude as will in some measure blunt the sting of death.

The approach and exit of this destroying angel are among the inscrutable ways of God. We know however it is a work of his unbounded goodness. And, while we would deeply sympathize with those who have felt the stroke of affliction, it is yet our privilege to offer the willing and devout ascriptions of praise to that Almighty Parent, who is good in giving and good in taking away.

In short, when we reflect upon all the manifestations of divine mercy in our favor, we have great reason to 'give thanks unto the Lord; call upon his name, and make known his deeds among the people.' The past prosperity of our cause, and especially that of our own society, should encourage us to press forward with zeal and diligence to the prize of the high calling; nor cease our efforts till we are called to take a long farewell of all things here on earth. And on the present occasion, in the spirit of pure devotion, let us endeavor to make our songs of praise a happy prelude to that triumphant song of 'thanks be to God who giveth us the victory,' with which the heavens wide arch shall ring, when the redeemed of the Lord shall return with songs and everlasting joy upon their heads, and all people shall enter the blissful abodes of an ever ending felicity beyond the grave.

"Children," saith the apostle, "obey your parents in the Lord, for this is right." It is obviously the duty of children to obey their parents above all others, and this duty arises from the relation between the parent and the child. Without the relation, the obligation would not exist. Suppose some men are rightfully and solely the children of a being called the devil, in that case whom is it their duty to obey? By what reason are they under obligation to obey God?

From the Christian Messenger

FORGIVENESS.

The advocates of the sentiment which supposes that forgiveness consists in deliverance from, or the remission of, merited punishment frequently use the following comparison: A owes B a sum of money. A is unable to pay the demand, and humbly requests a release. B cancels the debt. In like manner, God is supposed to forgive, or remit, the punishment justly merited by the sinner.

But the comparison is exceedingly faulty. B cancels his demand against A. Does God cancel his demand against the sinner? What do we owe our maker? Punishment? No. We owe him love and obedience. Will we ever cancel this debt, so that the sinner shall be no longer under obligation to love and serve him? Impossible.

Agreeably to the comparison of Partialists before referred to, the sinner owes punishment to God, which debt will be cancelled on certain conditions!

Now Universalists declare, that we will never be released from our obligation to love the Lord our God. And to the end that this our obligation might be fulfilled, our heavenly father sent his son Jesus, to *save us from our sins*; and as soon as man is *saved from his sins*, and not before, his sins are forgiven—that is, they are blotted out or taken away. And this is the scriptural doctrine of forgiveness. 'Remission of penalty,' or 'forgiveness of punishment,' is no where spoken of in the bible.

A. C. T.

RULES TO AVOID BEING PUBLISHED IN THE BLACK LIST.

1. The surest preventive is always to pay for your paper in advance.
2. Never neglect taking your paper from the post office so long that your postmaster will notify the publisher that it is 'not called for.'
3. Never move away from one part of the country to another without notifying the publisher, either by writing, or getting the post master to write, and directing the paper to be transferred accordingly.
4. If you are really poor and unfortunate let the publisher know the facts of your case.

To these we will add—

5. Never regard with indifference the printer's call for pay; nor if you are in debt consider that call as intended for some other person.—Apply it to yourself, and like an honest, liberal, man, respond to it by a transmission of what is due without delay.

XXV Chapter of Matthew paraphrased according to our views.

1. Then, when the son of man shall come in his glory before this generation passes away, as I have just described to you, shall the moral kingdom of God, or the Jewish church, be likened unto ten virgins, which took their lamps or the rituals and types of their law, and anticipated or

expected the reign of the Messiah.

2. And some of them had divine wisdom and some had not.

3. They that had not divine wisdom, examined the rituals and types of the law, but they were to them as lamps without oil.

4. But the wise examined the rituals and types of the law with an understanding of their sense, which were to them lamps well supplied with oil.

5. While the Messiah delayed his reign, they all became supine and inactive.

6. And in the midst of this moral darkness and security, the alarm was given that the Messiah's reign was at hand, and all were admonished to receive him.

7. Then all the virgins arose and trimmed their lamps, or all the ancient church looked into the law and the prophets to learn what they had to expect.

7. And the foolish were indebted to the wise for a correct knowledge of them: for they were intelligible to them.

9. But the wise could understand them only for themselves, and could not convince the rest of the truth.

10. And while the foolish were thus held in suspense and darkness, the Messiah's reign commenced, which I have described to you, and such as understood the law and the prophets and regarded my instructions, were ready to escape the calamities of Israel, and become the living members of the new church, and to enjoy the spiritual blessings of my reign.

11. But the foolish not believing in me, but still expecting a Messiah, cried mightily for him to come and deliver them from their troubles, and fulfil their prophecies by giving them a great national prosperity.

12. But being the true Messiah I shall not know them nor deliver them.

13. Watch, therefore, for you cannot know the day nor the hour when these things will come.

14. I will further illustrate the condition that my followers will be in at that time, by comparing the beginning of my reign to a man about to journey abroad, who first called his own servants and gives them charge of his property.

15. To one he gave five talents the another two, and another one, according to their respective abilities.

16. Then he that had five, by good use doubled the sum.

17. And so did he that had two.

18. But he that had but one buried it in the earth.

19. Finally, the man returned from his journey and reckoned with his servants.

20. He that had the five talents informed his master of the profits he had gained with them.

21. His master applauded him, and because he had been faithful with little, he committed much more to his charge and took him into favor.

22. He that had two talents also informed his master of his gains.

23. His master also applauded him, and committed much to his charge, and took him into favor.

24. Then he who had the one talent came and told his master that he knew him to be hard and unjust.

25. And that he was afraid and went and buried it in the earth, which he might take again.

26. His master answered him "thou wicked and slothful servant; didst thou know I was hard and unjust?"

27. Thou ought therefore to have put out my money, and then on my return I should have received it with the interest.

28. Take therefore the talent from him and give it to them that had ten."

29. For at that time every one of my disciples, that hath my doctrine and precepts in his heart, and shall have been faithful to me, shall then receive and enjoy more abundantly. But such as have them not, and have been unfaithful, shall be deprived of what they imagine they possessed.

30. And such unprofitable servants or unfaithful disciples shall be cast out of my moral or spiritual kingdom into utter darkness, with the rest of the unbelieving Jews, where there shall be weeping and very excessive affliction.

31. And when these things shall be, that the son of man shall come in his glory, and in the displays of his divine power, with all his holy apostles and ministers with him, then shall he govern in his spiritual kingdom, even as a king that sits upon a throne, but his throne shall not be a literal throne, but a throne of divine glory, or an exercise of extensive influence and power.

32. And all nations shall be subject to his influence, even as though they were gathered together before an earthly monarch. And he shall separate the Gentile nations from the Jews, even as a shepherd divideth his sheep from the goats.

33. And he shall set the Gentiles or sheep on the right hand, or in a favorable moral condition, but the perverse Jews or goats on the left.

34. Then shall this spiritual king say unto the Gentiles, come ye blessed of my father, enjoy the spiritual kingdom appointed for you from the foundation of the world. For this shall constitute the great errand and mission of all apostles who shall then go forth among them, and invite them to the rich and joyous feast of the gospel.

35. For I hungered and ye fed me; I thirsted and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; sick, and ye visited me; in prison and ye came unto me.

37. Do you wish to know when the Gentiles saw me an hungered and fed me? or thirsty, and gave me drink?

38. Or when they saw me a stranger, and took me in; or, naked and clothed me?

39. Or, when they saw me sick, or in prison, and came unto me?

40. I tell you, verily, they have done this to my disciple, and have received my instructions, which is the same as to do it unto me.

41. Then shall he say to them on the left hand, the persecuting Jews, depart from me ye cursed into everlasting affliction and torment, prepared for the adversary and his co-workers in persecution and wickedness. Even such affliction and torment as is predicted and foretold concerning them, under the figure of being melted in a fiery furnace at Jerusalem, in the prophet Ezek. chap. xxii verses 18, 19, 20, 21, 22.

42. For I hungered and ye did not feed me, I was thirsty and ye gave me no drink.

43. I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not.

44. And should they ask, when they did all these things to me?

45. I will answer them, ye did these things to my brethren—the prophets and apostles, "and counted yourselves unworthy of spiritual life" therefore ye have done it unto me.

46. And these shall go away into spiritual darkness, as well as to suffer the terrible afflictions I have described and denounced upon them. But the Gentiles, clothed by my righteousness, and influenced by my spirit, shall be inducted into spiritual life, the knowledge of God, the joys of his gospel, and the blessings of his spiritual kingdom.

PREACHERS.

We learn that Rev. Athiel Smead now of Roxbury, N. H. intends to join the Universalists immediately.

He was educated at College, and graduated in 1797. He afterwards became a Methodist preacher. In 1816 he became satisfied of the truth of Universalism, and withdrew from the Methodist church.—He now desires the fellowship, of the Universalists, and intends preaching the doctrine that Jesus was sent to be the Saviour of the world.

Another young man by the name of C. B. Brown, has lately commenced preaching the glorious doctrine of the final purity and happiness of the whole creation of God.

NEW SOCIETY.

A Society of Universalists was formed in Weston, Vt. a week or two since.—Rev. W. Wright divides his labors between that town and Londonderry and Andover, in the same neighborhood.

NEW SOCIETY.

A society of Universalist was formed on the 13th of Oct. last in Columbia, Bradford county Pa. embracing that town and Troy. A lay brother has preached to them several times, and discharged the other public duties. This is as it ought to be. Our lay brethren where there is no preacher ought to exercise their gifts.

Trumpet.

The Universalist meeting house at Quincy, Ms. was dedicated to Almighty God on the 12th of December.

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, JAN. 5, 1832

P. T. BARNUM.

The period has arrived in this country at least when oppression and unjust measures, however they may be 'backed up' by wealth, or supported by mere 'technical legality,' will meet with the expression of public indignation. Mr. P. T. Barnum the editor of the Herald of Freedom, published at Bethel, Conn. was imprisoned in the common jail at Danbury for the term of 60 days, and fined \$100. The alleged crime for which he suffered was for a libel on one of the pious professors of that denomination who say to all others, 'stand by for I am holier than thou.' The circumstances of the case as well as we can understand them are these: Mr. Barnum exposed an *unusual* transaction of the complainant, Seth Seelye, by which an orphan boy was defrauded of the sum of \$17 by the transfer of a good note of hand demanding \$42. Mr. B's case was tried on the principle of the old 'common law,' by which the defendant is debarred from testimony, while the plaintiff is permitted to testify in his own favor, as evidence for the commonwealth, in whose behalf the action is brought. By this legalized 'hocus pocus' Mr. B. was found guilty, and sentenced to the fine and imprisonment above mentioned. But LAW cannot restrain the expressions of public indignation when it is found at variance with justice. Much sensation existed and much dissatisfaction was expressed among the people in Danbury and its vicinity and the state in general. Mr. B. having staid his time in the jail, was liberated under such circumstances as evinced how unjust his punishment was in the sight of the community.

Notice had been given that on the day of his release from confinement an oration would be delivered on the occasion by Br. T. Fisk, at the Court House, at the hour of twelve. In consequence of the notice, hundreds flocked into the town, and the room, though supposed to accommodate 1500 was much too small. At sunrise a national standard was hoisted and continued to float in the air during the day. At nine o'clock a national salute was fired, at half past eleven a committee waited on Mr. B. and accompanied him from the jail to the court house. The oration by Br. T. Fisk is spoken of in the highest terms. On such a *spirit-stirring* occasion, our own personal knowledge of the man teaches us that a happier selection could not have been made. After the conclusion of the services, a procession formed and conducted Mr. B. to an hotel where a sumptuous entertainment was in readiness. It is not our business here to speak of the toasts or transfer to our columns the speeches made on the occasion. Suffice it to say the toasts were of the most pungent character and the speeches lashed Priestcraft, Orthodoxy and intolerance in such a manner, that they will bear the marks all the days of their life. It will scarcely be possible for the people in that part of the country to see a 'true blue' professor without fancying at the same time that they see the marks of the cat-o'-nine-tails on his back.

At the close of the report Mr. Barnum was con-

ducted home to his house in Bethel, in a coach and six, with *sixty carriages*, in attendance. Music accompanied the procession, and very appropriately striking up the tune of 'Home, sweet home,' left him with his family. L.

TITLES.

Br. Thomas of Philadelphia, in a communication in a late number of the Christian Messenger has protested against the use of the title of *Reverend* applied to his name. He considers such an epithet as applicable to the Deity alone, 'Holy and Reverend is his name.' We are by no means jealous of retaining this adjunct to our name. We have always considered it a useless appendage and sometimes most undeservedly applied. We would rather attach it to the office than the office holder. Reverend is derived from to reverence, to revere or to honor. A man will be revered or honored in proportion to the purity and excellence of his moral character, and in this sense it applies to a layman as well as a priest.

But reverend has become a distinctive epithet to indicate a calling in which the man is engaged. In this sense it is no more objectionable than the title of excellency applied to a governor or of honorable applied to a member of the legislature or senate. This appellation is also frequently abused. The 'honorable member' often proves to be a very dishonorable man. The title of Mr. or Master is open to fastidious objection. We call every one master though we do not consider him as such, and we subscribe ourselves the 'humble servants' of those whom we certainly do not regard as our masters.

If we must quote scripture to 'nail an argument' in favor of those distinctive epithets, we can find some to the purpose. St. Luke addresses his gospel to the 'Most excellent Theophilus.' Here is a title of supremacy or superlative excellence.—Tertullus addressed Felix as 'most noble Felix.' The title of sir, master or lord, is also of common occurrence; and although Christ said 'call no one master,' we presume that he meant what he said in a *comparative* sense. He told his disciples 'call no man your father upon the earth, for one is your father, which is in heaven.' Here as in the former instance we infer that a *comparative* and not a *literal* interpretation must be given.

We should willingly see all of these distinctive appellations abolished as most congenial to our republican institutions, though we are not quite sure that we would supply their place by the primitive and simple expressions of Uncle David and Aunt Nabby.

Br. Thomas who was brought up in the society of those excellent people the 'Friends,' seems to have carried away with him other prejudices than the 'drab coat.' He wishes as far as he is himself concerned to be addressed by the title of 'Evangelist.' An Evangelist he very correctly defines—'a minister, preacher, or messenger of good news. In his case the application may be just.—Such is indeed his joyful and happy office. But if the title is to be the *true* index to the calling he must find some name for our 'orthodox' brethren in the ministry. They cannot be called the messengers of glad tidings. Perhaps the best way to designate them would be to put a cross, thus X before their names, which would have a two-fold signification. Their own followers would inter-

pret it to signify the 'minister of the cross,' and we heterodox people would consider it as showing that they were *cross* ministers; this would accommodate heterodox and orthodox and hold true in both cases.

It is very difficult to break in upon ancient usages and where no actual inconvenience or damage occurs, it is scarcely worth the labor to attempt it. Few, if any are imposed upon by these unmeaning epithets. They generally pass for what they are worth—namely nothing at all. If words were sure indications of sincerity, it would be well for the world; but I would as soon be imposed upon by a man who called me Mr. or Reverend as by one who betrays me while he calls me 'friend or brother.' L.

CHRISTMAS EVE.

The eve of our Saviour's nativity was celebrated in the Universalist church in this city, by public services. The church was decorated for the occasion, & the taste displayed was highly creditable to those who had the management thereof. The congregation assembled was the largest that had ever met within the walls of the church.—Every part was filled and it is supposed that hundreds went away for the want of room for admission. The services were listened to with profound attention and the enlivening strains or melody from an excellent choir of singers gave additional zest to the devotional exercises. We hope that those who felt gratified on this occasion will not withhold their presence at other times. L.

EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

Br. Skinner & Grosh have issued proposals for publishing the fourth volume of the above paper, which they propose to enlarge to a royal sheet.—The terms will remain as before, namely, \$1.50 in advance. A paper so long established, so ably conducted and so extensively patronized requires no recommendation from us. We cannot, however, forbear expressing our satisfaction at their prosperity and offering our hearty wishes for the future dissemination of this useful publication. We beg the editors to consider this not merely an editorial compliment, but a sincere expression of our feelings towards them and the cause in which we are mutually engaged.—Ede.

Original.

A SNAKE STORY.

An article extracted from the Easton Sentinel is "going the rounds." It appears therefrom that two black snakes recently appeared on the sounding board of the pulpit of the Lutheran Church in Allentown, Pa. during the performance of religious service. On examination, a small hole was discovered in the wall, through which the snakes had entered and made their exit.

There can be little doubt that, had the circumstance occurred in an Universalist Church, partialists would have declared that Satan had been playing Sabbath pranks among his brethren. Br. Rayner, of the "Christian Pilot," thinks the affair would have furnished subject matter for a

Tract. He expresses a desire to "see some orthodox comments on the marvelous occurrence."

Now, as it is not very probable that any Partialist will undertake to explain the wonderful circumstance, and as I am ever willing to lend a helping hand to any one who is in difficulty, I shall endeavor to solve the mystery on "orthodox" grounds.

1st. It is well known, that Satan, in the form of a serpent, was the first Universalist preacher. Should any one doubt that the aforesaid black-snakes were Universalist ministers in disguise, he is hereby informed, that he is carnal; and the deep things of Partialism are only discerned by the spiritually minded.

2d. If it be inquired why *heterodox* snakes should appear on an *orthodox* sounding board, over an *orthodox* pulpit and above the head of an *orthodox* minister, within hearing of *orthodox* preaching and *orthodox* singing—this is the answer:—"When the Sons of God came to present themselves before the Lord, Satan came also among them" in the shape of two black-snakes.

3d. If the mystery be not yet satisfactorily solved, I suggest, that the aforesaid Universalist ministers, in the disguise of black-snakes, came through the "hole in the wall" while the *orthodox* minister was at prayer! This is a reasonable supposition, on *orthodox* grounds—for, no matter what doctrine an *orthodox* minister may believe and preach, he is sure to *pray* Universalism. The Universalist black-snakes, alias ministers of Satan, hearing a Universalist prayer, would naturally come forth with joy and rejoicing. But so soon as the prayer was concluded, they heard so much *orthodox* doctrine, that they hastily made their exit!

4th. Farther to solve the mystery, it may be well to state where they went to. No doubt they returned to the place whence they came—that is, an Universalist church. "And he brought me to the door of the court; and when I looked, behold a *hole in the wall*. Then said he unto me, Son of man, *dig now in the wall*; and when I had digged in the wall, behold a door.—And he said unto me, go in and behold the wicked abominations that they do here. So I went in and saw, and behold, *every form of creeping things*, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about."—Ezek. viii. 7. 10. It would be well, perhaps, if the owners of the aforesaid *orthodox* church, would "*dig in the wall*." They might discover some secrets.

5th. It is not likely the aforesaid black-snakes will appear again until the first Wednesday in October, 1833,—at which time the "Philadelphia Association of Universalists" will meet in Allentown, agreeable to adjournment. A. C. T.

Philadelphia, Dec. 22, 1832.

The new Universalist chapel in Waterville, Me. was dedicated to the worship of the living and true God on the first of January.

THE CARRIERS' ADDRESS

To the Patrons of the

GOSPEL ANCHOR.

January 1, 1833.

Eighteen Hundred and Thirty-Two
Has now forever fled,
Old Time has left it in the rear,
To travel on ahead.

And while we hail the new-born year,
(And happy may it find us!)
We'll not forget the one that's past,
But cast a look behind us.

And if our errors come to view,
And make the task unpleasant,
We'll turn it to a good account,
And learn to improve the present.

We'll not discourse on politics,
Nor State nor Constitution,
To mark the changes that take place
In twelve months' revolution.

And yet we cannot help express
Our heartfelt satisfaction,
That "Church and State" men, numerous once,
Are dwindled to a *faction*.

A liberal spirit thro' the land
Is rapidly extending,
And *anfuldoozy* looks so pale
You'd think her days were ending.

Yet still they try to prop her up,
In spite of all her *sohisms*;
They've changed their "Articles of Faith,"
And docked their "Catechisms."

No more they teach that "little babes"
Will dwell in endless burnings,
The "big ones" only now they *roast*
To get, they say, their "earnings."

We hope the day will soon arrive,
When both these base opinions,
Will take their flight from Christian lands
For Satan's dark dominions.

Revivals thro' the land have gone,
A moral desolation,
And you may trace the "unclean beast"
In scenes of devastation.

Old Death has got another dart,
From which there's no retreating;
'Twas manufactured in a forge,
Got up at "Four Days' Meeting."

The *Temperance* cause goes bravely on,
And much is said about it;
We hope 'twill work a great reform,
Altho' indeed we doubt it.

We do not like their temperance *funds*,
Altho', no doubt, they're *handy*;
We fear they go to purchase *wine*
For those who've quitted *brandy*.

There's many a scheme to "get the cash,"
And easily you'll find them,
For Temperance, Bible, Mission folks,
All leave their "*trac*" behind them.

Their *motives* which appear so fair,
The *Paple* now are scanning,

And all who *dare* express their thoughts,
Are jealous of their *planning*.

The cause of truth and joy and peace,
Is rapidly proceeding,
While error, like the mists of night,
Before it is receding.

The press has sent her "heralds" forth,
Throughout this mighty nation,
And every village hears the sound
Of grace and free salvation.

The TRUMPET lifts her voice on high,
The ADVOCATE is pleading,
The MESSENGER "glad tidings" brings,
The WATCHMAN's cry is speeding.

The PILOT, from an eastern port,
Has "hoisted up her spanker,"
A gallant ship was launched at Troy,
And boasts a good *sheet-ANCHOR*.

How many have "unfurled the flag,"
The *time* would fail to mention,
A better reason, want of *rhyme*,
Would frustrate our intention.

And, now, kind patrons, may this year
Give all that's worth possessing,
Your prospects fair, your mind at ease,
With health, the crowning blessing.

Your humble bard his "song has sung,"
You have his wishes fervent—
And if you will a *trifle* give,
He'll be your grateful servant.

THE CARRIER.

RELIGIOUS NOTICE.

On Sunday evening (to-morrow) the senior Editor will deliver a discourse in the Universalist Church, the subject of which will be 'The Doctrine of Election considered.' Text Eph. i. 4.

SCRAPS.

'A clergyman in the west, hearing that a farmer in the village had perished by lightning, cried with extacy and uplifted hands, "The Lord will be glorified in all his doings: this man (said he) was an unchangeable Anabaptist, and could not be brought into the way of salvation." Whether he is gone, I do not say; but I would not follow him for the empire of the Globe." He scarce had finished this *pious* uncharitable rant, before he was told, that Sympton, the parish clerk, a zealous churchman, had fallen, even as the farmer had fallen, close by his side, and by the same stroke—"The Lord giveth, said the good doctor, and the Lord taketh away, blessed be the name of the Lord."

This gloomy bigot and party man treated the great Sovereign of universal nature, like a party man—narrow and prejudiced as himself. He presumed to apply everlasting mercy, and everlasting wrath, just according to his own peevishness and partiality?

'An idle romping schoolboy trod upon his grandmother's toe, and put a capital corn into a raging fit. The old woman lost all temper, and in a fury as bitter as her pain, told him "that the Lord would requite him." The lad in infinite confusion and affright, had recourse to his *hovel*.

and sprang down stairs in such a hurry, that he fell and broke his leg. "Did not I tell you so, sirrah!" says his grandmother, falling into a fresh passion with him for his misfortune. She, however, prayed the Almighty to forgive the poor child, and to correct him no further: "for that she had forgiven him."

CONVERSION IN THE MINISTRY

Elder J. Bloody, of New Durham, N. H., formerly of the Free will Baptist or Christian denomination, has lately commenced preaching the glorious doctrine of a world's salvation through Christ: and with the commencement of his message to his fellow men, began to learn that we must 'both labor and suffer reproach' if we trust in the living God as the Saviour of all men; as his former brethren have commenced persecuting him right heartily.—He is said to be a worthy man and respectable preacher.—*Magazine.*

BENEFITS OF ADVERSITY.

A smooth sea never made a skilful mariner; neither do uninterrupted prosperity and success, qualify for usefulness or happiness. The storms of adversity like the storms of the ocean, arouse the faculties, excite the invention, prudence, skill and fortitude of the voyager. The martyrs and confessors of ancient times in bracing their minds to outward calamity, acquired a loftiness of purpose, a moral heroism, that was worth a life of softness and security.—*Universalist.*

THANKSGIVING.

Governor Peters, of Connecticut, thus introduces his late Thanksgiving Proclamation,

"The volume of Nature is spread out before the whole human family: in whatever clime Man draws the first breath of life, he opens his eyes upon some page of that History, written by God's own fingers; here is found no error—no mistake can occur; the existence of a great First Cause, is legibly impressed on all around him; in the organization and economy of all creation, from the humblest parasitic plant that subsists by a secondary influence, to the proud monarch of the forest, that bids defiance to the howling tempest: from the feeblest insect that tenants the bosom of the earth, to the Leviathan that sports in the mighty waters of the deep, there is evidence of a design—of system—of perfection, in the Author and Finisher of this stupendous world. Uncultivated reason acknowledges the obligation due from the creature to the Creator; untaught devotion instinctively brings its offerings to the altar of Nature, and pays its adoration to that Being, who is seen in the clouds, and recognized in the storm."

SPIRIT OF THE OPPOSITION.

At a late funeral in Germantown Penn. the use of the Lutheran church was requested for the funeral services, which

were to be performed by Rev. Z. Fuller, of Philadelphia, a Universalist. The pastor refused. Public report began to ascribe a very uncharitable spirit to the clergyman, when the vestry, so called, (a sort of parish committee we believe) in order to back up their clergyman in his deeds of brotherly love, passed the two following resolutions. It certainly is not necessary that we offer any comments. *Like priest like people.*—*Trumpet.*

Resolved, That this vestry highly approve of the conduct of our minister, the Rev. B. Keeler, in not admitting Rev. Mr. Fuller, a Universalist, into our church, at the funeral of the late Mr. Holgate.

Resolved that the use of the church shall not be granted to the Rev. Mr. Fuller or any other Universalist minister, at any time to perform any funeral services in relation to the late Mr. Holgate, nor shall any Universalist preacher, at any time, or on any occasion, hereafter be allowed to speak on any of our church premises.

From the Young Men's Advocate.

A SKETCH.

But there are aspirations of the soul,
Uniting us to angels, there are calm
And quiet sufferings which wear a trace
Upon our spirits, and refine its dross.
Yet men will pass them by, and there are few
Can read in the temple of the heart,
Or read its secret sorrows. I've a sketch
To give thee at this hour.

There was one—
A fond devoted mother—whose whole life
Was wrapt in her children. There were three
Bright beautiful ones, who gathered round her board
And knelt before her at the evening hour,
Lipsing their prayer with earnest heart. When all
Were verging into manhood, when the rich
And fervent beauty of their youth, began
To wear its sterner graces, and the eye,
Of her who had watched o'er their infancy,
Glanced upon them exultingly, Death came,
And placed his chilling hand on the high brow
Of her first born—then turned aside to quench
The joyous spirit in the flashing eye
Of the next brother. Both were taken then,
And she was left to bitterness; and one—
He was the last, and these were fearful thoughts
That crowded o'er her when her anxious eye
Saw the pale trace of sickness on that brow,
Or marked how filtered now the buoyant step,
And saw the fearful hectic lighting up
That faded cheek, or marked the slow approach
Of that sick, fevered feeling, which comes o'er
The destined heart. And when the autumn shades,
Such as are gathering round us, had appeared,
She felt his hour had come—that he would die!
And leave her—as he did—while the mild breath
Of autumn soothed his spirit, and half stirred
The dark curls on his forehead, and 'twould give
A semblance of life. That mother sat
Beside him then, and when the only link
That bound her now to life, was broken, bowed
Her will to the Most Highest; and though tears
Were her sole heritage, He gave her peace.

This is the history! I would rather read
That love one's feelings, and of them partake,
When sorrow's seal is set upon my heart,
Than sketch with Raphael's pencil!

Brooklyn, Nov. 7, 1832

EXPULSION.

Dr. A. M'Allister was some time ago excluded from the Baptist church in Uti—a 'under extremely aggravating circumstances,'—so says Elder Galusha. His expulsion into 'the world' caused a public meeting of the 'world's people'—who unanimously refused to receive the Doctor unless the church would return him as moral as when they received him.

Examiner.

EXCOMMUNICATION.

Mr. D. Tuttle was excommunicated from the Presbyterian church in Bristol, Conn. for the horrid crime of being a Universalist. He has lately excommunicated the church, pastor and all.

An honest and spotless reputation is worth more than gold.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR, AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

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CONDITIONS.

1. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

* Subscriptions and communications received, post paid by either of the proprietors at the Trumpet Office, No. 40, Cornhill, Boston.

The first number will appear on the 1st of January, 1833.

Subscriptions received at this Office.

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting in Boston, by Hosea Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston, The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No.

3 Washington Square by KEMBLE & HILL.

POETRY.

TO THE DYING YEAR.

By J. G. Brooks.

Thou desolate and dying year!
 Emblem of transitory man,
 Whose wearisome and wild career,
 Like thine is bounded by a span;
 It seems but as a little day
 Since nature smiled upon thy birth,
 And spring came forth in fair array,
 To dance upon the joyous earth.

Yet—yet the radiance is not gone
 Which shed a richness o'er the scene—
 Which smiled upon the golden dawn
 When skies were brilliant and serene—
 Oh! still a melancholy smile
 Gleams upon nature's aspect fair,
 To charm the eye a little while,
 Ere ruin spreads his mantle there.

Thou desolate and dying year!
 Since time entwined thy vernal wreath,
 How often love hath shed the tear
 And kept beside the bed of death;
 How many hearts that lightly sprung
 When joy was blooming but to die,
 Their sweet cords by death unstrung,
 Have yielded life's expiring sigh.

"And pillowed low beneath the clay,
 Have ceased to melt—to breathe—to burn—
 The proud, the gentle and the gay,
 Gathered into the mouldering urn!
 Whilst freshly flowed the frequent tear
 For love bereft—affection fled—
 For all that were our blessing here,
 The loved—the lost—the sainted dead!"

Thou desolate and dying year,
 Prophetic of our final fall!
 Thy buds are gone—thy leaves are sear—
 Thy beauties shrouded in the pall;
 And all the garniture that shed
 A brilliancy upon our prime,
 Hath, like a morning vision fled
 To the expanded grave of time.

Time! Time! In thy triumphant flight,
 How all life's phantoms flee away!
 The smile of hope—and young delight,
 Fame's meteor beam—and fancy's ray;
 They fade and on the heaving tide,
 Rolling its stormy waves afar,
 Are borne the wrecks of human pride,
 The broken wrecks of fortune's war.

Thou desolate and dying year!
 Earth's brightest pleasures fade like thine;
 Like evening shadows disappear,
 And leave the spirit to repine,
 The stream of life that used to pour
 Its fresh and sparkling waters on—
 While fate stood watching on the shore,
 And numbered all the moments gone—

Where hath the morning splendor flown,
 Which danced upon that chrysalis dream?
 Where are the joys to childhood known,
 When life was an enchanted dream?
 Enveloped in the starless night,
 Which destiny hath overspread;
 Enrolled upon that trackless flight,
 Where the dark wing of time hath sped.

Oh! thus hath life its even tide
 Of sorrow, loneliness and grief;
 And thus divested of its pride,
 It withers like the yellow leaf.
 Oh! such is life's autumnal bower,
 When plundered of its summer bloom;
 And such is life's autumnal hour,
 Which heralds man unto the tomb.

LIBERAL INSTITUTE.

The respective schools of the male department of this institution, will commence on Monday, the 10th day of Dec. ensuing

Students who room in the Institute will furnish themselves with a bed, and such other furniture as may be necessary for their convenience. Those who prefer to lodge in private families may in general

be accommodated. No rent will be charged for the use of rooms.

Board and tuition on the most reasonable terms.

Mr. Thummel, of Hartwick Seminary, principal and professor of languages.

Mr. Perkins, professor of mathematics.

Mr. Titious will give lessons in the French language if required.

Joseph Stebbins, J. W. Hale, D. Pixley, T. Smith, E. S. Barnum, *Executive Committee.*

Clinton, Nov. 12, 1832.

Agents and others are respectfully requested to forward the amount of their subscriptions to the treasurer, as soon as convenient.

BOOKS.

STEPHEN VAN SCHAAK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.
 Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Abesalom's Ingratitude, by C. F. Le Fevre.

The valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

Sermons preached in the State Prison, by N. Dodge.

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MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

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M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN Books, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

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 Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
 A. BOND,
 Bennington, Vt. Sept. 27

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The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
 Troy, N. Y. May 26, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, JANUARY 12, 1833.

NO. 29.

Original:

TO THE REV. DAVID WRIGHT,

Pastor of the Baptist Church in
Cummington, Mass.

Sir—The object you had in view in relating the story, mentioned in my former communication, was evidently to excite a prejudice in the minds of your hearers against the doctrine. But before you attempted this you ought to have proved it to be *unscriptural*. When you will do this by scripture, reason, and fair argument, not by stories, then you shall have our own exertions, united with yours, to excite in others as strong prejudices against the doctrine as the human mind is capable of exercising. But, until you invalidate the doctrine, as above stated, all your attempts to arouse prejudice, will be regarded by us not only cowardly, and unfair, but betraying a total want of sound scriptural argument against the doctrine. We would not, for a moment, question the sincerity of your wishes to be profitable to us in your services. As you have more than once, touched heavily, and I may say, rather rudely too, upon the doctrine of Universal grace, we presume you wish to convince us it is erroneous. If it is so, we wish you success. But let me tell you, that you may, hereafter conduct yourself accordingly, that you have altogether mistaken the only method that can be successful. As you may already see, stories will never answer your purpose. Bold and unqualified assertion will not produce the desired effect. You may now ask what will convince you? We answer—We profess to prove the truth of the doctrine by scripture, reason and fair argument, and we wish you to remember, that nothing short of these will convince us, if it be a fact that we are in an error. We will however, engage to produce as many texts of scripture against orthodoxy, as you will stories against Universalism, and we will be careful to remember too, that one text is of more weight against a doctrine, than ten thousand stories smoothly told. Be it known and ever remembered by you, that we shall never attempt to invalidate orthodoxy, or establish Universalism by telling stories. To the word of God—the divine testimony we would appeal for proof of the truth or fallacy of any doctrine. What is the weight of all human

evidence combined, when put in a balance with a 'thus saith the Lord.' When this is produced on your part, then, and not till then, will we exclaim—it is enough, amen and amen.

We are aware there are many texts of scripture that speak of punishment for sin in the future tense, but we know too, that punishment must be future as it respects the crime, and of course, must be spoken of in the future tense. But it is your part to prove from scripture that this punishment is, or may be deferred to a future state of existence. We know too; that this punishment is spoken of as a state of death, which you are pleased to call *eternal death*—but this remains to be proved. That the whole world are in a state of moral death, while they are under the dominion of sin, is easily proved, but that this state will continue without end in respect to any individual, is the point for you to prove.

We believe that virtue brings with it its own reward, and vice its own punishment, and that all this takes place in *this life*—and also, that this reward of virtue is all the salvation we gain by repentance. This constitutes a reward, for our good deeds or godly life—for we believe this to be the principle of the Psalmist, and that he found it true by experience when he said, 'in keeping thy commandments there is great reward.'

We are not to suppose that eternal happiness in a future state of existence is a reward that we receive because we have kept his commandments, for this is expressly contradicted by the Apostle, who says, 'it is a free gift,' and again he says, 'the gift of God is eternal life.' Now if it is a 'free gift' how can it be a reward?—We consider a reward to be 'a return for either good or evil.' It implies taking cognizance of the deserts of any one.—'Reward conveys no idea of obligation; whoever rewards acts altogether optionally, the conduct of the agent produces the reward.' Reward then implies a claim of merit on the part of the receiver. Eternal life in a future state cannot be claimed, because it is not a reward but a 'free gift.' 'The word gift excludes the idea of any thing acquired by exertion, it is that which is communicated to us altogether independent of ourselves.'—The Apostle is very careful to express the same idea clearly, by saying 'it is free.' Therefore, we shall say, while we enter

the portals of the New Jerusalem to receive everlasting happiness, 'not unto us, not unto us, but unto thy name be all the glory.' We would not receive it as a reward for keeping thy commandments, but we would accept it as a 'free gift' purchased by Christ and made free without money and without price of our own imperfect services.

Again, God by the mouth of the Apostles has declared that 'every man shall receive his own reward according to his own labor.' Mark the positive form of expression, 'shall receive,'—that is, God had not advised nor did he know of any means by which the guilty could possibly escape the punishment due for their crimes. Now we profess to believe this declaration, but let it see how it will tally with your doctrine. You will say if a man sin with a high hand through the whole course of a long life, though he may have grown grey in wickedness, and his crimes are of the most flagrant character, yet if he repent but *one hour*, or even *one moment* before he dies, his sins are all cancelled and he enters heaven at once.—This is a fair exposition of your doctrine, but compare it with the above declaration of the Apostle, and then tell me when or where the man above mentioned 'shall receive his own reward according to his own labor?' Look carefully at this and beware how you decide.

It is evident, according to your doctrine that God when he made the above declaration, did not know that repentance would at length become a means within the reach of the guilty, by which they could escape entirely the just punishment for their sins. Such must be any thing but bible doctrine, for the Apostle says 'for the gifts' (eternal life in a future state) 'and calling of God are without repentance.'

CAREFUL INQUIRER.

REASONS IN FAVOR OF UNIVERSALISM.

The Promises of God.

According to the testimony of St. Paul 'all the promises of God' in Christ, 'are yea, and in him, amen unto the glory of God in us.' From this declaration of the apostle, we evidently learn, that all the promises of God are unconditional, and will be unconditionally fulfilled; for Christ is the appointed seed, in which all the nations of the earth are to be blessed. In him by promise we have eternal life. The

apostle John says, 'This is the promise that he hath promised us, even eternal life.' And for our comfort and assurance, St. Paul tell us that, 'what he promised us he is able to perform.' Hence we infer, that eternal life is unconditionally certain.

'But, for how many? some inquisitive person may now anxiously inquire. We answer; for as many as are embraced in the promises of God. And whoever will carefully read the promises that were made to the ancient fathers of Israel, will not doubt we trust, their universality; for language could not express universality, more clearly and conclusively than do the promises. Jehovah clearly and undeniably declares, that all the families of the earth shall be blessed in the seed of Abraham. Nor is this all; for he has confirmed his promise by an oath, saying, that by two immutable things, in which it was impossible for him to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us; which hope we have as an anchor to our souls, both sure and steadfast, and which entereth to that within the veil whither the forerunner is for us entered. Hence, the conclusion is, that our ultimate salvation is undeniably sure.

We are aware that many of our christian friends—differing indeed, from us in sentiment, but still we hope our friends, are disposed to maintain that the promises of God are conditional, and that our final destiny will be happy or miserable, according as we comply with or neglect to perform the conditions. By them, much is said of this world as man's probationary state, that he must here form his character for eternity, and will be forever happy or miserable, according as he improves or misimproves his precious time on earth. But it seems to us a strange conclusion, nor less strange than irrational and unscriptural, that the happiness and glory of eternity can be gained or lost, by our conduct, in this short and transitory state of being. It is no wonder, that, in view of the possibility of such an event, the poet should say—

'Great God, on what a slender thread,
Hang everlasting things:
Th' eternal state of all the dead,
Upon life's feeble strings.'

But we do not admit—for we do not believe—that God has permitted the vast concerns of eternity, the final destiny of man, to depend solely on the fickleness of the human will, in its present depraved state; and this, because it would clearly evince in him a lack of wisdom, and render the fulfilment of all his promises and purposes, in all respects uncertain. We think that it is clearly and unquestionably the case, that all his promises will be unconditionally fulfilled, in their most obvious and unrestricted sense—and consequently, that all men, and all the nations of the earth, will be blessed in Christ Jesus, the seed of Abraham.—*Universalist*.

If one sin be infinite, can a million be any more?

[From the Boston Trumpet.]

A NEW EXPEDIENT.

The orthodox are fruitful in new things. We have expected for sometime a new invention to promote revivals; and it seems they have got it in New York.—It is called the 'submission chair.' As those who are under conviction are placed in the 'anxious seats,' so after they are brought out they are set in the 'submission chair,' while thanksgiving is offered that a new soul is born into the kingdom of God. This is rather too broad a hoax to be attempted by the orthodox in this part of the country. The following is extracted from the 'Journal and Telegraph,' published at Albany, N. Y. a paper decidedly favorable to the orthodox party, though it disapproves some of their measures.

'A gentleman of this vicinity, every way entitled to full confidence, states that at a protracted meeting which he attended a short time since, in a western county in this state, after the person had occupied the anxious seat until he supposed himself converted, and was pronounced so, he was then required to sit in the 'submission chair,' as it was called, while thanksgiving were offered, that a new soul had been born into the kingdom.—Nothing can be more certain than that the 'anxious seats,' used in this manner, must almost of course, lead to self-deception; and it is equally certain the 'submission chair' must serve to confirm it. It is indeed a great evil that these measures serve to make intelligent worldly men regard the whole subject of revivals with disgust. But the greater evil as we think, is that they are fitted in the best possible manner, to inspire false hopes. We must continue to protest as we have always done, against the whole system; and tho' we have no doubt that the anxious seat is used by some with much less evil than by others, yet we believe there is evil connected with it almost of course; an evil too, which may be avoided without a sacrifice of the least advantage. Our earnest hope is that the churches in which these things have prevailed will throw away their anxious seats and submission chairs, and be contented to conduct their revivals, if God is pleased thus to bless them, in a sober and scriptural manner.

[From the Magazine and Advocate.]

UNIVERSALISM PROGRESSING TOWARDS THE SOUTH.

In 'the Washington News,' a paper published by Rev. Jesse Mercer, at Washington, Wilkes co. Ga. I have noticed an article, credited to the 'Methodist Protestant,' headed 'Importance of correct first principles,' and signed 'Observer;' containing a variety of unqualified and unsupported charges against Universalism, and those who embrace it; and greatly deploring its spread in the United States, and particularly its progress towards the South. The only semblance of an argument against Universalism contained in

the piece is the following—'Although it will punish men with severity for their badness, yet if one die blaspheming and railing against God and his Christ, it will finally have mercy upon him and save him.' In view of this statement, the writer inquires—'What is the force of obligation in such a scheme? Indeed it has none.' From this it appears that Observer feels himself under no obligation to love God because he first loved us, or to love Christ for laying down his life to save us. No; nothing has any 'force of obligation' to him, according to his own statement, but the supported fact that God will endlessly torment a part of his own offspring.—'That if one die blaspheming and railing against God and his Christ,' God will fix him in a state where he can never cease to blaspheme and rail against him thro' eternity. Yes, this is the only motive that can engage the love and gratitude of this champion of truth. But if God should make such a one holy and consequently happy, thus save him from sin, and bestow on him the free gift of immortal life—why then not an intelligent being in the universe would be under any 'obligation' to obey him. O the importance of correct first principles.'

The following quotations will show the spirit of the writer, and the manner he brings 'railing accusations' against the doctrine which teaches that 'God is the Savior of all men, specially those that believe.' He calls it a 'dangerous system' 'a foe to all order, peace, prosperity and happiness.' 'This demoralizing system, so destructive to the eternal interest of men'—'This deadly system'—'Poisonous fountain'—'destructive vortex'—'ruinous system'—'No practical good can result from this system, but on the contrary all practical harm!' 'It is spreading its dreadful influence'—'It comes with a desolation,' &c. This treatment of a whole denomination of christians is exhibited in the following quotation. 'If men can be persuaded in the embrace of Universalism instead of breaking off their sins, they actually sin more deliberately. [Every consistent Universalist knows this to be false.] Many of our streets and highways furnish evidence of the truth of this saying—to say nothing at all of the secret haunts of vice. What then becomes of the claims of soberness, of truth, of the church, of the social compact, &c. Ah! they are disregarded altogether.' Those who are best acquainted with the believers in that doctrine, can testify that the foregoing statement is directly contrary to fact, as they are noted for their correct and moral deportment; and very few instances can be pointed out of one of them being convicted of a crime, as the examination of our state prisons has shown.

One statement in the article before me, I highly approve. It is as follows—'If Universalism be true, it ought to be embraced joyfully and at once.' The simple question then should be—Is it true? Instead of railing against it, and slandering those who believe it to be true. Would not Observer be better employed in giv-

ing some reasons for rejecting the doctrine, than he was when accusing his neighbors of sinning more deliberately on account of their belief? If he believed it as dangerous as he represented it to be, let him and the writers which he calls upon come forth and give us evidence and proof, and not merely assertion and abuse. It is a fact, that we really believe that God will gather together in one all things in Christ, reconcile all things to himself, and make all alive in Christ; and if they believe that to be an error, let them gird themselves to the task of making it appear. Universalism is not merely as he says, looking towards the South, it has already arrived in all parts of the South, and is there exerting its influence. Not only is its 'Trumpet sounds in North Carolina,' as he observes, but it is heard in South Carolina and Georgia and Alabama where it is accompanied by its Messenger, and its Inquirer is also there found seeking for the right way, and its Magazine well stored with truth, and its Advocate pleading its cause. He seems to regret that we have obtained a church in Baltimore, and that another is being erected in Richmond Va. and we would inform him that there are three meeting-houses owned exclusively by Universalists, as far South as South Carolina, and that another is in progress there. That there are five regularly organized societies or churches in that state, and two preachers of the doctrine; and we hope soon to have another faithful laborer in this part of the Lord's vineyard. I think he must have been a very careless Observer not to have perceived these things.

Newberry, S. C. Nov. 7. A. F.

THE GREAT SALVATION.

How shall we escape if we neglect a great salvation? Hebrews ii, 3.

1. The 'great salvation' here spoken of is, in my estimation, a salvation from sin, and from the fear that bath torment. Jesus was manifested to 'save his people from their sins'—to take 'away the sin of the world'—to 'redeem us from all iniquity'—to turn every one 'from his iniquities'—to 'deliver them who all their life time were subject to bondage through fear of death'—to infuse into the soul that 'perfect love' which 'casteth out fear,' &c.—Ignorance is the cause of unbelief, and deception of sin. Let the mind be enlightened into the knowledge of the truth;—let it be distinctly understood and sincerely realized, that the duty and interest of man are always identified, and the soul will be saved from sin and everlasting fear.

2. This present deliverance is termed a 'great salvation.' Many there are who seem to think that a present salvation is of little importance, if it be true, as Universalists affirm, that the immortal blessedness of all has been guaranteed by the promise of Him who cannot lie. Such persons reason much better on other matters. If they are afflicted with a painful disease, they are desirous of being im-

mediately delivered therefrom—and they would term such a deliverance a wonderful cure—a great salvation. But who so? Would that disease harm them in the grave, or in a future life? Assuredly not. Now sin is a moral disease, and we are justified in considering a present deliverance therefrom a 'great salvation.' Suppose a partialist could for a moment forget the doctrine of future existence. How would he reason on the subject before us? Obviously, just as he would reason in relation to a loathsome bodily disease—and he would consider a present deliverance from sin a matter of much importance, even a 'great salvation.'

3. This 'great salvation' may be neglected. To the general neglect thereof, may be attributed much of the suffering mankind endure. But to what causes must that general neglect be attributed? To the following—1st the supposition that the 'great salvation' is of little importance in the days of youth and vigor—2d The doctrine of the serpent, which teaches there 'is pleasure in sin'; and 3d. The idea that just punishment may be avoided by a timely repentance. This triune error has led thousands astray, having induced them to neglect the salvation from sin, to which the apostle refers.

4. Proceeding farther, we discover that the general inquiry of mankind appears to be, not how we shall become the possessors of this great salvation? but, having neglected it, 'how shall we escape' the punishment we justly deserve? 'How shall we escape' damnation? The wisdom of the world has devised certain means to accomplish the desired object—but God 'will by no means clear the guilty.' Many declare that Jesus came to suffer the punishment due to the sinner.—We might affirm with equal propriety, that he came to enjoy the rewards deserved by the virtuous. He certainly 'suffered for sins, the just for the unjust, that he might bring us to God'—but we are nowhere certified that he was punished in our room and stead.

5. The objector may say, that the text speaks of an escape. True—but let the passage be properly emphasised, and the folly of expecting to escape merited punishment will be obvious. The text is usually read thus:—'How shall we escape, if we neglect so great salvation?' Read it differently: 'How shall we escape if we neglect,' &c. The context opens the subject more fully.—'For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?'

6. Let it be duly noticed that the persons cited as examples, had neglected the instructions with which they had been favored. The apostle lays it down as an indisputable, an acknowledged fact, that they did not escape—that they did receive, or had 'received a just recompense of reward.' He then asks the question, 'how shall we escape?'—thus affirming, interrogatively, the impossibility of escaping from the just desert of sin. He observes,

ved, moreover, that every transgression received a just recompense of reward.'—Of course, that 'just recompense' was limited in duration.—N. Y. Ch. Mess.

INFANCY.—AN EXTRACT.

What is more beautiful than an infant? Look at its spotless brow; at its soft and ruddy lips, which have never uttered an unholy word—and at its blue laughing eye, as it lays on the breast of its fond mother. Look it has stretched out its white hand, and is playfully twisting her hair around its tiny fingers. Aye, let me look at an infant! It is innocence endowed with life; the very counterpart of holiness. It requires nothing but the pleasant look of its mother, and the warm kisses upon its lily cheek, to make it happy.—You may talk to it of sorrow, of misery, of death, but your words are unmeaning. It has never felt the chills of disappointment; it has never wreathed beneath the pang of affliction, and its guiltless heart knows nothing of the emptiness and hollow professions and cold heartedness of the world: and would to God, that the cup may be broken ere it be lifted to its lips,

A cold-blooded systematic villian cannot easily gaze upon an infant's countenance, he shrinks before its mild blue eye like a criminal before a judge. But why does he start and turn away, as if he looked upon a dungeon's visage? Because it is the mirror of innocence; because, it is so free from pollution, so pure, so perfect, that it mirrors the guilt and hideous blackness of his soul, as clearly as the limped waters give back the figure that is bending over them.

Our blessings on infancy! yes, we never gaze upon its meekness and beauty, without giving disagreeable thoughts mingled with our pleasant ones; 'days to come' press upon us, when its puny limbs have put on the firmness of manhood, and the simplicity of its countenance is supplanted with soberness and thoughtfulness. It may be that he will then go amidst the people, to utter the unutterable decrees of Jehovah; it may be that he will stand amid the carnage of battle, where the 'conflict's smoke' rises like a pillar to the sky, and the valiant are falling like leaves before the winds of Autumn; or, it may be that he will become linked with scenes of revelry; visit the haunts of vice, of sordidness and prostitution, and that last go to an ignominious grave.

Middlesex Telegraph.

A NUNNERY.

The following is from a French paper of August 30. 'The daughter of Mr. R. residing at Luipin, being dissatisfied with the treatment of her mother-in-law, fled from the paternal roof and took refuge in a convent of Grey Sisters at Lambesc.—For a time the attention paid to her was so great, and her existence rendered so happy, that she made a will, leaving the whole of her fortune she inherited from

her diseased mother to the community. Upon this being done, the conduct of the nuns towards her became entirely changed, and she was subject to such close confinement, and other harsh treatment, that she felt that she was sinking gradually into the grave. Becoming at length satisfied that this was done with a design of obtaining an earlier possession of her property, she wrote several letters to her father, but they were all intercepted by the superior of the house, till, fortunately, when the last gleam of hope was on the point of extinction, a boarder, who had been attached to the sufferer, quitted the establishment, and conveyed an account of the state of his daughter to Mr. R. He instantly hastened to the convent, and demanded to see his child, who appeared before him in the last stage of consumption, begging, with piteous tears, that he would take her with him. Her weakness was so great that he was obliged to take her in his arms to remove her. On his making the attempt, however, the superior opposed him, and ringing the alarm bell, called around her the whole sisterhood, and some ecclesiastics attached to the establishment. Attracted by the bell, some of the inhabitants of the neighborhood also came in, and on learning the circumstances ranged themselves on the side of the afflicted father. A long and desperate struggle ensued, but in the end, the young lady was taken from a place, which in a very few days more, must have become her tomb. Depositions have since been made before the magistrates of the place, upon which judicial proceedings against the guilty parties will be founded."

[From the Boston Trumpet.]

LAWS OF CONNECTICUT.

In looking over recently the statutes of the state of Connecticut, which have been passed within a few years, we were surprised, and yet somewhat amused, to find the following. It is the 81st section of an 'act concerning crimes and punishments,' passed in 1830, and which went into effect Sept. 1st of that year.

Sec. 81. *And be it further enacted*, That every person who shall be guilty of blasphemy against God, or either of the persons of the holy Trinity, or the Christian Religion, or the Holy Scriptures, and shall be thereof duly convicted, shall be punished by a fine not exceeding one hundred dollars, and by imprisonment in a common jail, not exceeding one year, and may also be bound to his good behaviour, at the discretion of the court having cognizance of the offence."

The wisdom of Connecticut in matters of religion is proverbial. It was unquestionably an act of great prudence to recognize 'the Holy Trinity' in the statutes of the land. It was worthy of an enlightened christian people, in the thirtieth year of the nineteenth century. The Holy Trinity is now set up by law in Connecticut; and the clergy there who have been

so sadly puzzled to prove the doctrine by the Bible, can certainly establish it by the statutes of the Commonwealth.

From the Magazine and Advocate.

HOW STRANGE IT IS.

"How strange it is," said a pious mother in Israel, a few days since, to one of her neighbors whom she supposed to be somewhat inclined to heresy. "how strange it is, that any body can believe in Universalism—a doctrine so absurd, so inconsistent with the Bible, and with common sense!" "Why madam," said the good-natured neighbor, "do you know what that doctrine is—did you ever hear it preached? or did you ever read the writings of its advocates?" "La me! no, I wouldn't hear a Universalist preach for the world—I should think it would be committing the unpardonable sin: and as to reading their writings, I would not be guilty of it for any consideration—could I find one of their books, I would instantly commit it to the flames, just as God will hereafter commit to the flames of hell all who have the hardihood to maintain so wicked a heresy."—"Are you not hasty and even rash, to condemn them without a hearing? Solomon says, 'he that answereth a matter before he heareth it, it is folly and shame unto him.' Do you not believe that God is good, even 'good unto all, and his tender mercies are over all his works'—that he is infinitely wise and powerful, doing all his pleasure, and that he is immutable, without variation or shadow of turning? Most certainly for the bible declares he is.' 'Well madam, this being the case, how strange it is, that you can believe your kind, gracious, and infinitely good God should doom a large portion of his offspring to the unending torments of hell! How strange it is, that a God of infinite wisdom and power, should either be disappointed in his plans, defeated in his purposes, frustrated in his designs, or successfully foiled by any opposing power! How strange it is, that an immutable God, who is now good and merciful to all, should hereafter change and become the most implacable foe that we can possibly conceive, insomuch that the pains, and groans, and endless cries of despairing souls of his own children, will be viewed with infinite delight by this same unchangeable God! Of all the strange things in nature, it is to me the most strange, that people of sense on all other subjects can swallow down such logomas as you believe, and call them good and consistent! Universalism, ignorant of it as you confess yourself to be, cannot appear so strange to you as yours and the popular doctrines do to me.

Thus it is: people will pronounce a doctrine strange and inconsistent, while they confess themselves to be totally ignorant of it, and refuse to investigate it, and when, in fact, it is the only doctrine consistent with common sense, or even with what they acknowledge to be the attributes of the Deity. At the same time

they will adopt and seek to maintain a doctrine at war with every dictate of reason, every impulse of the benevolence of their own hearts, every sentiment of the bible, which they profess to take as their rule of faith, and every perfection which they ascribe to the Divine being? How strange it is, but no less true than strange, that any body can believe in the popular doctrine of *endless misery!* S.

QUESTION.

The question is often asked—"why have the Universalists no doctors of divinity among them?" Our brother Fisk answers as follows:

'Because our divinity is never sick.'

To another kindred question some time asked, 'why do Universalists give their Ministers the appellation of *brother*, instead of the sacred term *reverend*?' We answer, because they esteem their ministers as beloved brethren; but not as a superior order of beings, nor more godly than the primitive heralds of salvation, to whom it was said, 'Be not ye called Rabbi; neither be ye called Masters; for one is your Master (even Christ) and all ye are brethren.' Trumpet.

Samuel C. Buckley, recently of Connecticut, has commenced his labors in the ministry of universal reconciliation.

GOD'S WRATH.

Divines say much about the wrath of God. We frequently hear them speak of his *eternal anger*. Have they forgotten the words of the prophet? 'He retaineth not his anger forever, because he delighteth in mercy.' Micah vii. 18. To delight in mercy is the very nature of God, and if he retaineth not his anger forever, can we with propriety speak of his *eternal anger*? Trumpet.

The Boston Association of Universalists met at Roxbury on the 4th ultimo. Br. S. Streeter, Moderator, and Br. S. Cobb, Clerk. The committee appointed at a previous association to consider the subject of forming an association 'for the relief of destitute families of deceased Universalist Ministers,' reported as follows:

"That it is expedient that a society be formed for the above mentioned purpose, to consist of such as shall voluntarily associate themselves within the territorial limits of this association, and that such society, when organized, provide for the collection and application of funds, according to the design of the institution; and it adopt by-laws establishing such rules and regulations, as shall tend to its peaceful and successful operation."

Ordination was conferred on Brs. T. B. Thayer and Henry Balding. The association adjourned to meet at Haverhill, on the first Wednesday in June, 1833.

A minister asked one of his parishoners "what art thou by nature?" "A Tailor, Sir," said he.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, } Editors.
I. D. WILLIAMSON, }

TROY, SATURDAY, JAN. 12, 1833

CONVERSION OF THE WORLD.

We observe in a late number of the 'Philadelphia' that Monday the 7th of January, was appointed to be observed by all the orthodox churches in the States, as a day of special fasting and prayer for the conversion of the world to God.

We should like to know what meaning should be attached to the term 'world,' by those who have enjoined this solemn fast. If by the term 'world' they signify the universe of mankind, the proposed measure is most heterodox in its character; it is setting a part a day of solemn fasting and prayer to pray for the accomplishment of 'Universal salvation.' Nothing can be clearer, than that, when the 'world' is converted to God, that the world will be saved. Now here is a pretty piece of work. These leaders of orthodoxy, who have been so busy in crying down Universalism, calling it a licentious doctrine, now come forward and engage the whole christian community to join them and pray—for what! Why, this very licentious doctrine, this devil's doctrine will actually prove true—that the world of mankind will be converted to God. The orthodox seem to be mightily astonished that the doctrine of God's impartial grace and universal benevolence is gaining such ground. But how can it be otherwise? Universalists are engaged in *preaching* it, and they themselves are equally busy in *praying* for it.—Under such auspicious circumstances the business must go on rapidly. Now we have only one request to make of them, namely, that when they offer up these united prayers, that they will pray in faith. Let them have sufficient confidence in Him to whom they address themselves to believe, that if the object of their prayers is one consistent with the benevolence of his character that he will surely grant their request. Let them remember that as 'the Father of the spirits of all flesh' He is as much interested in the holiness and happiness of his own offspring as they can be. However contemptible their opinions may be of Universalists, they can select no denomination whose preaching tends so strongly to give the world confidence in the prayers which they themselves offer. While they pray that transgression may be finished, an end made of sin and an everlasting righteousness brought in, the Universalist preacher assures the world that 'a consummation so devoutly to be wished' will certainly take place. While they pray that the salvation of God may reign in every heart and the knowledge of his truth illuminate every mind, we preach in exact conformity with this humane and holy supplication that 'God will have all men to be saved and come to the knowledge of his truth.' Thus we are mutually engaged in the same glorious work. While the orthodox minister is offering his universal supplication at the throne of grace, that God's 'saving health will be known unto all nations,' the minister of the reconciliation is no less engaged in inspiring mankind with confidence in the efficiency of these petitions.

In this view of the subject, we would recommend each orthodox church on that day to engage

the services of some Universalist preacher, that when they have done praying, lest they themselves or the people collected, should not have confidence in their prayers, he may ascend the pulpit and assure them that He to whom they address themselves is both able and willing to do more than they can either ask or think. We think such a 'concert' as this would be very edifying. There would be something like harmony, and as is too frequent the case, the sweet aspirations of prayer would not be interrupted by the discord of the preaching.

[Nota Bene. If any of the orthodox ministers have determined to pray for the eternal damnation of one single soul of the human family, it is not expected that they will come into the above arrangement. One of their own brethren will be absolutely necessary for their purpose. L.

DER FREHLICHE BOTCHAFTER.

This is a German Universalist publication, devoted entirely to the promotion of the gospel of Christ, as 'glad tidings of great joy to all people.' We believe the title to mean in English, The 'Messenger of glad tidings.' It has been a work of extensive usefulness to the cause of Universalism in the south and west among the German population, and its discontinuance would be a great source of regret as well as a serious loss to that portion of our brethren who cannot read the English. Its editors for four years have devoted their time and talents, without remuneration and indeed have been losers by the publication. We were pleased to observe that at a late public meeting at Petersburg, Pa. the subject of the continued publication was discussed and some liberal measures adopted to prevent its discontinuance. It was resolved that Messrs. G. D. B. Keirn, of Reading; S. Longenecker of Wormelsdorf; P. Ficles, of Warwick township; J. Grosh, of Marietta, and Br. A. C. Thomas, of Philadelphia, be a committee to raise a subscription to sustain the work. Any funds which may be placed in the hands of these gentlemen will be sacredly appropriated to the object or which they are desired. Subscriptions may be sent to Geo. Grosh, esq. Marietta, Lancaster co. Pa. a gentleman in every respect trust-worthy.

There are a number of German families in the vicinity of Troy, where the senior editor officiates. He has sent the Frehliche Botchaster, which he receives in exchange for the Anchor, among them. He hopes to receive a few subscribers for the work. He has received the payment for one in advance, and if he can obtain four others he will transmit a five dollar note. In the mean time if the editor will punctually send his exchange paper, he will endeavor by circulating it, to add to the list. If he should not succeed in obtaining other subscribers, he will pay over to any one, or in any manner, the money which he has received, as the proprietor of the paper may direct. L.

LIBERAL INSTITUTE.

The Trustees of the Liberal Institute, at Clinton N. Y., have it in contemplation to purchase a farm and connect it with that Institution. We consider the idea a good one and well calculated to promote the health of the students. Youth requires corporeal exercise to be united with mental application; and by the healthy and pleasing employment of agriculture for an hour or two each day,

the great desideratum of 'mens sana and corpore sano'—that is a sound mind in a sound body, will likely be attained. L.

MURDER—MOST FOUL.

Under the above head our readers will with pain, peruse a most barbarous and diabolical transaction. The past year, in spite of revival reformation, has been rife with PRIESTLY ABOMINATIONS. But if the case is correctly stated as it appears in the paper from which we have extracted it, it exceeds in black turpitude any thing we have ever seen of the kind. As the particulars of this tragedy are not yet fully developed, we shall wait for further information and not pass a hasty judgment. We hope for the credit of the profession that the case has been exaggerated, but it is a slender hope as far as the profession is concerned; for the numerous instances of criminality among the clergy of late, have pretty plainly demonstrated, that a black coat or reverend appellation is no security to the public, that those who wear them will not be guilty of every species of villany. L.

SALVATION OF THE WORLD.

The senior editor will deliver a series of Lectures on Sabbath evenings, in the Universalist chapel, on the subject of the 'Salvation of the World.' It is not intended that these Lectures shall exceed seven or eight in number. Notice will be given each week, both in the Anchor, and the secular papers in the city, of the subject of the following Sabbath's discourse. Subject for next Sabbath evening, to-morrow, the 'Attributes of the Deity.' Text, Mal. iii: 6. 'I am the Lord, I change not.'

On the same day in the afternoon (by request) a discourse will be delivered on the 'Fallen Angels.'

OBITUARY.

Under our obituary head, our readers will see another death in the family of Br. Benj. Whittemore of Boston. In the short period of two weeks have two dear children been called from the embraces of their fond parents and transplanted to a more congenial soil, where sighing comes not, neither is there any more death. Br. W. was the immediate predecessor over the society of which the senior editor is at present pastor. He left behind him a name which is fondly cherished by a large congregation, and in his present afflicted bereavement, they would tender him, as well as the writer of this article, the consideration of their deep sympathies. L.

LECTURES
ON SACRED GEOGRAPHY.

Mr. Ingraham of Boston, has been delivering a series of Lectures in this city on the Geography of the Holy Land. These lectures are rendered especially interesting by the exhibition of a number of well executed transparencies, which faithfully delineate the most remarkable places in that portion of the globe. Of Mr. I. as a lecturer, we must speak in terms of commendation. His language is most correct, his voice clear and distinct, and his manner pleasing. As he will probably lecture in places where our paper circulates, we would recommend our friends who wish for information on this subject, to attend them. L.

BRUNSWICK.

The senior editor has delayed his monthly visit to Brunswick on account of the bad travelling.—When there shall be an appearance of settled weather and good roads, he will make an appointment.

REMOVAL.

Br. Calvin Hollister has removed to South Hero, Grand-Isle county Vt. All letters and papers intended for him be wishes directed to that place.

From the Providence Journal.

MURDER—MOST FOUL.

We learn, very direct, that a murder, attended by the most aggravated circumstances, has been recently committed, in the edge of the town of Tiverton, near Fall River. A young woman, residing in Bristol, was some time since seduced by a minister of the Methodist denomination stationed at Bristol, named Averill, whose ministrations she attended. We learn that he first fabricated irreligious charges against her, and effected his wicked purpose, by defending her and helping her out of the difficulties which he induced her to believe existed. She became *caciete*, and went to Fall River to reside. Here she wrote to her betrayer, who returned her an answer, advising her to go to an apothecary, and enquire for a drug—the oil of tansy, and take it: being careful not to consult a doctor.

She however proceeded to a physician—enjoined on him the strictest secrecy; and then informed him of her situation and of the advice which she had received. He told her that the drug would cause her instant death. She then addressed Averill a letter, saying that she could not follow his direction. He returned an answer requesting her to meet him at night-fall near Bristol. She showed the letter to the physician, who advised her not to grant the interview. She therefore did not. She soon however, received another letter, stating his intention to convey her out of town, where she could enjoy a privacy in confinement, necessary to preserve her reputation; and urging her to meet him in the edge of Tiverton, in a cloak and a calash, that she might not be recognized. She went as requested.

The next morning, her lifeless body—bearing the marks of violence, and resisted force, was found suspended by a rope, thrown over the top of the pole of a hay-stack. Her comb and locks of her hair were found at a considerable distance from the stack, and her situation was such, that no doubt could exist but that she was wilfully murdered. The minister, it is said, crossed Bristol ferry late in the evening, and then returned back early on the next morning, Sunday, on which forenoon the body was discovered. Averill has been committed to Bristol jail. We may hope that report is somewhat exaggerated, although it reaches us in no questionable shape.

The Boston morning Post of Friday states, on the authority of a Methodist

clergyman recently from Bristol, R. I., that the name of the minister mentioned above was Ephim L. Avery, and not "Averill." Avery has been a traveling preacher in N. England conference upwards of twelve years, and was settled at Bristol for the present year.

From the Boston Morning Post.

The following are the letters supposed to have been written by Avery to the late Sarah M. Cornell, alluded to, in the Post of Saturday:—

Warren, Nov. 14, 1832.

I have just received your letter with no small surprise, and will say I will do as you ask, only keep your secret. I wish you to write me as soon as you get this, naming some time and place where I shall see you, and then look for an answer before I come, and I will say whether convenient or not, and I will say the time. I will keep your letter till I see you, and wish you to keep mine, and have them at the time. Write soon; say nothing to any one. Yours, in haste."

"Providence, Nov. 1832.

DEAR SISTER.—I received your letter in due time, and should have answered it before now, buttho't I would wait till opportunity. As I told you I am willing to help and do for you. As circumstances are, I should rather you would come to this place, viz: Bristol, in the stage the 18th of December, and then stop at the hotel and stay till six in the evening, and then go up directly across the Main street to a brick building, near the stone meeting house, where I will meet you and talk with you. When you stop at the tavern, either enquire for work, or go out in pretence of looking for some or something else, and I may see you. Say nothing about me, or my family. Should it storm on the night of the 18th, come on the 20th. If you cannot come, and it will be more convenient to meet me at the Methodist meeting house, in Somerset, just over the ferry, on either of the above evenings I will meet you there at the same hour; or if you cannot do either I will come to Fall River one of the above evenings, back of the same meeting house where I once saw you, at any hour you say, on either of the above evenings, when there will be the least passing; I should think before the mill stops work, this I will leave with you. I will come if it does not storm very hard. If it does the first, I will come the second. Write me soon, and tell me which when you write. Direct your letters to Miss Betsey Hill, Bristol. Remember this. Your last letter I am afraid was broken.—Wear your calash, and not your plain bonnet. You can send your letter by mail.

Yours &c.

"Fall River, Dec. 8, 1832.

I will be here on the 20th, if pleasant, at the place named, at six o'clock; if not pleasant, then Monday evening. Say nothing, &c.

The Betsey Hill, mentioned above, is an infirm old lady residing in the family of Avery, who took all her letters from the Post Office.

A handkerchief, found near the corpse, has been identified as belonging to Avery.

REMARKABLE DETECTION OF A MURDERER.

Extract from a letter to the Editors of the N. Y. Atlas, dated Niagara, U. C. Dec. 10th, 1832. "Last Saturday week, a man and his wife came to this town, and as their appearance did not indicate much money in possession, were recommended for the night to put up at a tavern kept by _____, to which they went. On enter-

ing the house and looking at the landlord, the woman told her husband she would not stop in that house for any consideration.

It appears some ten or twelve years ago, he landlord married, and previous to his coming to America, lived in the city of Waterford, in Ireland, and followed his trade as a shoemaker. His wife was, it appears, of a better class, and whose parents, although at first opposed to the match, afterwards were reconciled to it. They had one child, but how they lived together I do not know; but he sometime after the birth of the child, first tore the eyes out from (and otherwise barbarously mutilated—the specifications are too revolting) the unfortunate wife with his nippers; then with his shoe hammer beat in her skull, and finding that he had not succeeded in killing her, he finished the tragedy with his knife, and went out. He shortly after returned to the house, and took the child, I think, down the cellar, and murdered it, and during a day or two after was concealed in a friend's house, from which he went into the country and remained four months, or a little more, and succeeded in getting to America.—During the time he has lived here, nothing particular has been noticed in his conduct but his downcast looks. About two years ago he married, and now it comes out he never has a night's rest.

The woman who went to lodge at this house, the moment she looked at him knew him; for she it was who prepared the murdered bodies of the wife and child for their resting place. Two days afterwards they went before the magistrate and narrated these facts; but he had fled, and two miles above Youngstown he was apprehended by Capt. Ives, and now lies in our jail to await the return of Spring to be sent to Ireland. He is indeed a wretched sight, pale, emaciated and haggard; he looks frightful. He is a large man, nearly six feet, if not fully that height, stout, square in the chest, and altogether a powerful man. Last night he alarmed the inmates of our jail by his cries of "take her off—take her off;" and one of the prisoners was obliged to go into the cell and grasp him by his breast before he could be quiet. More I would write but my paper is limited; but enough is detailed to show that truly "there is a God who ruleth in the earth."

PURITANISM.

In the year 1649, the exuberant locks which began to curl on the heads and flow down the shoulders of the people of Massachusetts, became the subjects of attention to the rulers of the puritans. The governor, deputy governor and magistrates, entered into a "coalition" to reform the growing abuse in the state. Their indignation against long hair, broke out in the following manifesto:—

"Forasmuch as the wearing of long hair, after the manner of ruffians and barbarous Indians, has begun to invade New England, contrary to the rule of God's

word, which says it is a shame for a man to wear long hair, as also the commendable custom generally, of all the godly of our own nation, until within these few years. We, the magistrates who have subscribed this paper, for the showing of our own innocence in this behalf, do declare and manifest our dislike and detestation against the wearing of such long hair, as a thing unevill and unmanly, whereby men do deform themselves, and offend sober and modest men, and do corrupt good manners. We, therefore, do earnestly entreat all the elders of this jurisdiction, as often as they shall see cause, to manifest their zeal against it in their public administration, and to take care that the members of their respective churches be not defiled therewith, that such as shall prove obstinate, and will not reform themselves, may have God and man to witness against them."

CHRISTIAN KINDNESS.

What a fascinating character is the man of distinguished kindness! He is invested with indescribable loveliness; he may not have the glory in which the hero, the patriot, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody to chase away the evil thoughts from the bosom of melancholy, and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has turned to joy. When he comes unexpectedly into a company of his friends every countenance puts on an appearance of complacency, and it seems as if a good genius had come among them to bless the party, as he looks around on the circle with a smile of beneficence that has found an abiding place upon his brow, he presents the brightest resemblance to be found in our selfish world of the entrance of our Savior among his disciples, when he said "Peace be unto you!" and breathed upon them the Holy Ghost. Although he neither seeks nor wishes an equivalent, in return for his many acts of benevolence, his gentle spirit receives back, in a full tide, the streams of consolation which had ebbed from his own heart to fill the empty channels of his neighbor's happiness.—Who can be unkind to him, who is so kind to all? What heart is so hard, what mind is so cruel, what spirit is so diabolical as to wound him, who never appears among his race but as a ministering angel? There is a magic in his tears, to melt to sympathy the stubborn soul of cruelty itself, which has a tear for no one else; and no less a magic in his smiles, so far as to relax and soften the hard features of envy,

as to reflect for a moment the sunshine of his joy. While he lives, every man is his admirer; and when he dies, every man is his mourner; while he is on earth, his name has a home in every heart; and when he is gone, he has a monument in every memory: and this is the description of his character—the record of his praise;—**LOVE IS KIND.**

TRUTH IS POWER.

Some men say that "wealth is power" and some that "talent is power," and some that "knowledge is power," and others that "authority is power;" but there is an apothegm that I would place on high above them all, when I would assert that "truth is power." Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her: they all, like Felix, tremble at her presence. Fling her in the most tremendous billows of popular commotion; cast her into the sevenfold heated furnace of the tyrant's wrath: she mounts aloft in the Ark upon the summit of the Deluge; she walks with the Son of God untouched through the conflagration. She is the ministering spirit who sheds on man that bright and indestructible principle of life, light and glory, which is given by his Mighty Author to animate, to illumine, and inspire the mortal soul, and which, like himself, "is the same yesterday, to-day, and forever." When wealth and talent and knowledge, and authority; when earth and heaven itself, shall have passed away, truth shall rise, like the angel of Manoa's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven and her home—the bosom of the holy and eternal God.

WOMAN.

Female loveliness cannot be clothed in a more pleasing garb than that of knowledge. A female thus arrayed, is one of the most interesting objects of creation: Every eye rests upon her with pleasure, the learned and the wise of the opposite sex delight in her society, and affix to her character respect and veneration. Ignorance and folly stand reproved in her presence, and vice in his bold career, shrinks abashed at her gaze. She moves the joy, the delight, the pride, of the domestic circle, she excites the praise—the admiration of the world. A female thus armed and equipped is prepared to encounter every danger which this uncertain state may bring—to rise with proper elation to the pinnacle of fortune, or sink with becoming fortitude into the abyss of poverty—to attain with cheerful serenity the heights of bliss, or endure with patient firmness the depths of woe,

ANECDOTE.

A Scotch parson, in his prayer, said "Laird bless the grand council, and parliament, and grant they hang together."—A country fellow standing by, replied—"Yes, yes, with all my heart, an' the soon-

er the better—and I'm sure it is the prayer of all good people." "But friends," said the parson, "I don't mean as that fellow does, but pray that they may hang together in accord and concord." "No matter what cord," replied the other, "so 'tis but a strong cord."

The goodness of God is indisputably equal to his wisdom or power. Wisdom without goodness is cunning; power without goodness is despotism. God is almighty and allwise, and therefore infinitely good. He made all his works in wisdom, and his tender mercies are over them all.

Many people complain that the press sometimes does a great deal of mischief. This may be true, for every printer has his devil; and it is admitted by every Christian that the devil is the type of mischief.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR,

AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
 Explanations of Scriptural Phrases and Subjects;
 Dissertations on points of Biblical Literature;
 Critical Interpretations of Texts;
 Expositions, both argumentative and historical, of religious truth, in general;
 Reviews of such important works as may be deemed specially interesting to Universalists;
 A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA BALLOU, 2d.,
 THOS. WHITTEMORE,
 WAIT & DOW,
 GEORGE W. BAZIN,

Proprietors.

CONDITIONS.

I. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

* * Subscriptions and communications received, post paid by either of the proprietors at the Trumpet Office, No. 40, Cornhill, Boston.

The first number will appear on the 1st of January, 1833.

Subscriptions received at this Office.

THE CHURCH YARD.

You have sauntered, perhaps, of a moonlight evening, out of the precincts of the living, moving world, to linger and contemplate among the grass-grown memorials of those who are gone—

"The body to its place, and the soul to heaven's grace,
And the rest in God's own time."

An appalling chill shoots through the current of life, at the undisturbed and universal silence of the scene—the stars tranquilly shining on the white marble, and feebly illuminating the name, which friendship had carved for the slumberer beneath; here the grass waving in rank luxuriance, as if to hide the triumphs and the trophies of death, and there a human bone unearthed from its time-worn sepulchre, a ghastly visitor to the realms of day—a wooden tablet, marking the repose of the humble; a cross, the sign of the sleeping believer, and lofty and magnificent memorials over the mortal relics of the wealthy and the great. Ah! who, in such an assemblage as this, can be accounted great? What gold survives the crucible of death.

We can learn nothing from the living, which the dead do not teach us. Would beauty be modest and unpretending, let her quit the ball and the festival for a moment, and carry her toilet to the tomb.—Would the proud learn humility; the resentful good nature; the penurious, charity; the frivolous, seriousness; the bigoted philanthropy; would the scholar ascertain the true objects of knowledge; the man of the world, the true means of happiness, here and hereafter; and the ambitious, the true sources of greatness, let him retire awhile from the living and commune with the dead. We must all come to the mournful silent level of the grave. Our bones must mingle in the common mass. Our affections should travel in the same path, for they must terminate in one fearful issue. Life is full of facilities, of virtue and of happiness; and when you would neglect or abase them, go and purify your affections and humble your pride, and elevate your hopes, at the tomb of a friend, when the stars are shining upon it, like the glorious beams of religion on the mansion of death.

PRAISE.

Of all drams the most noxious is praise. Be sparing of it, ye parents, as ye would be of the deadliest drug; withhold your children from it, as ye withhold them from the gates of sin. Whatever you enjoin, enjoin it as a duty, enjoin it because it is right, enjoin it because it is the will of God; and always without reference of any sort to what man may say or think of it. Reference to the opinion of the world, and deference to the opinion of the world, and conference with it, & inference from it and preference of it above all things, above every principle, and rule and law, human and divine; and this will come soon enough without your interference.

Rev. Richard Clarke, ordained Deacon, by the well known Bishop Hoody, and

Priest by the distinguished Dr. Zachary Pearce, Bishop of Bangor, was settled for several years in Charleston, S.C. and was on all hands acknowledged to be a Universalist. In a notice of his death in London, it is said, 'that for near fifty years he maintained, both by preaching and writing, the doctrine of Universal Restoration.'

MARRIED,

In this city on the 3d instant by the Rev. C. F. Le Fevre, Capt. Geo. O. Tupper to Miss Mary Ann Perry.

DIED,

In South Boston, on the 21st ult. of scarlet fever Cassendana Elmira, second daughter of Rev. Benj. Whittemore, aged 6 years and 4 months. This is the second death which has occurred in Mr. W's family in the course of a few days. Only two weeks before the demise of this lovely daughter, his youngest son, a child of 14 months, was cut down by the tell destroyer.

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.
A series of Lecture Sermons, delivered at the Second Universalist meeting in Boston, by Hosea Ballou Pastor. Second edition.
Select Sermons, delivered on various occasions from important passages of Scripture, in Boston, The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. Washington Square by KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAAK, No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.

Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.
Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.
SERMONS.
Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The Valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors

to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with dear patch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications, which will be supplied to their customers and friends, gratis.

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A great variety of SMALL BOOKS, suitable for Sabbath Schools, constantly on hand.
Boston, May, 1832.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Inquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabin.

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Troy, N. Y. May 26, 1832.

THE GOSPEL ANCHOR.

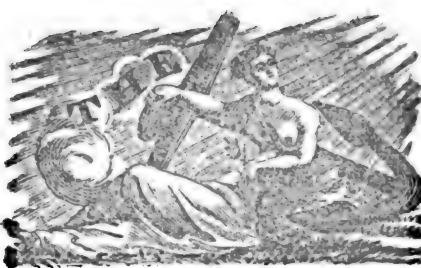
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JANUARY 19, 1833.

NO. 80.

Original:

TO THE REV. DAVID WRIGHT,

Pastor of the Baptist Church in
Cummington, Mass.

LETTER III.

Sir—You will recollect that in my former communication it was stated that virtue received its full reward, and vice its just punishment in *this life*. But, you may say, we know this is not the fact, because we often see the most wicked prosper in all he undertakes—his coffers overflow with wealth; he is blessed with health and every domestic happiness; he reclines on his bed of down and no worldly cares disturb his repose.—While on the other hand, the most virtuous man is continually buffeted by disappointments; he prospers in nothing he undertakes; the iron hand of poverty fixes its relentless grasp on him; sickness consumes him; the withering finger of scorn is pointed at him; his former friends forsake him; domestic broils rive his very soul; he spends his days in disquietude and his nights in sorrow.

But let us see whether, under all these strange dispensations, we shall not find the virtuous man the most happy? We will take the great apostle of the Gentiles for our sample: 'He was in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in watchings, in fastings, &c. Of the Jews, five times he received forty stripes, save one, he was stoned, beaten with rods, suffered shipwreck, he was in perils of water, in perils of robbers, in weariness, in painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.'

Did St. Paul receive the reward of virtue? Yes, and we will take his own words to prove it. 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses.' He expresses a high degree of happiness, amounting almost to exultation, when he says, 'I am filled with comfort, I am exceeding joyful in all my tribulations.'

Neither did the apostle leave us in ignorance respecting the source of his comfort and exceeding joy, he says, 'for our rejoicing is this, the testimony of our conscience.' As the conscience then is the source of our most refined and exalted happiness, so it is also the source of our most pungent misery.

Though a man's outward appearance and worldly prosperity should indicate that he was happy, yet, until we can enter the deep recesses of his heart, until we can witness the soul-tormenting wounds of a guilty conscience, we cannot adequately judge of the extent of his misery. So on the other hand, let a man be surrounded by temporal afflictions, in every form and degree; let him be torn assunder on the fatal rack, or consumed at the stake amidst fire and faggots; if he has peace of conscience, he will reckon this the happiest period of his life.

The operations of conscience are usually concealed from human view; we must, therefore, draw our evidence from scripture, rather than our own limited observation, to establish the point contended for, and this we think, is incontrovertibly proved by the text just quoted, not to mention numerous other passages that might be adduced in corroboration of the above testimony. 'Every man shall receive his own reward, according to his own labor.' If therefore you admit that any go to heaven, then you must admit that there is an adequate punishment for sin in *this life*, or else, that 'every man does not receive his own reward, according to his own labor.' Now you must unavoidably relinquish a very important point in your doctrine, or contradict the above text.—If then one may receive, in this life a full punishment for his sins, and then be admitted to everlasting happiness, why may not the whole human family? Is there a privileged class that may receive this infinite, this unmerited 'gift' while the remainder are cut off without the offer of mercy? Not so. 'He is no respecter of persons.' We believe him to be an impartial being.

Another view of the subject remains to be considered. The apostle says, 'For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' We believe that the atonement, according to this declaration, will extend eventually to as many, and make them righteous, as the disobedience of one made sinners, for the word 'many' in the last clause must mean the same number as in the first. We will therefore attempt to prove what it means in the first clause. 'Wherefore, as by one man, sin entered into the world, and death by sin, and so death passed upon all, for that all have sinned.' Again, 'For God

hath concluded them all in unbelief, that he might have mercy upon *all*.' It is evident that the word *many* in the first instance signifies *all*, and if it does not signify the same in the last, it remains for you to prove the contrary.

There is another statement we wish you to notice while passing viz. the design of the Almighty in concluding them all in unbelief, which is, 'that he might have mercy upon *all*.' Other scriptures will prove too that he will have mercy upon *all*. 'The dead shall be raised incorruptible and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying, that is written, 'death is swallowed up in victory.' Here the evidence is clear and conclusive that we shall all be changed and raised to immortality and glory.

We cannot read and understand the above text as you would have it—'For as by one man's disobedience *all* were made sinners' so by the obedience of one, shall *few* be made righteous.' No, we would not so wrest the scriptures.

CAREFUL INQUIRY.

[From the N. H. Examiner.]

DIVINE BENEVOLENCE.

"I cannot go where Universal love smiles not around me."
Thomson.

What studded the blue arch of heaven with glittering lights? What formed the unknown depths of the ocean, and stored it with innumerable 'creeping things'?—What created this fair world of brightness and beauty? What clothes our fields with green, and our vallies with corn? What glows

'Through all life, extends through all extent,
Spreads undivided, operates unspent.'

The love of God—deep, unfathomable, limitless love!

It is this which speaks in the wild warbling of the feathered choir—we hear it in the pearly rivulet and gushing stream—we see it in the bright flowers of spring—in the sparkling tints of the rose, and the beautiful fragrance of the flowers of the valley.

We hear it in the howling of the midnight storm, and the summer breathings of the gentle zephyr. We see it in the bright beams of the king of day, and in

the milder glory of the queen of night.

'Thou art, O God, the life and light,
Of all this wondrous world we see;
Its glow by day, its smiles by night,
Are but reflections cast from thee,
Where'er we turn, thy glories shine,
And all things fair and bright are thine.'

From the Magazine and Advocate.

PARTIALIST BLACK ART.

Messrs. Skinner and Grosh—I send you the following for publication. It is to me something new, and shows the ingenuity of Partialists in devising ways and means to raise money for the purpose of carrying into effect their ambitious schemes to monopolize wealth and power. In view of what is going on in the professedly religious world, I think the present may with propriety, be justly called a time of improvement, or rather, the abuse of improvement. But whether improvement or abuse, I think the public are entitled to the knowledge of every useful invention. If the following relation of facts is consistent with the spirit and genius of christianity, and the practice of genuine religion, piety, and morality; then let it be promulgated to the world that all people may be instructed and benefitted by the discovery. But if not, let the community be informed, that their liberal and enlightened sense of religion and moral virtue, may stamp the affair with its true character. Give but encouragement to such practices, and religion will be but craft, piety but profession, and liberty and independence be but the unreal vision of a name.

At one of the late examinations in the Potsdam, St. Lawrence Academy, at the close of the exercises, the principal instructor remarked to the audience, that there were a great variety of toys prepared and for sale in the female department, the avails of which were to be appropriated to the support of the Tract Society, and gave them all a general and pressing invitation to call and examine for themselves. Accordingly, by curiosity excited, when the audience was dismissed, a large number of all ages and sexes repaired to that apartment to witness the singularity and novelty of the exhibition. While they were there pleasing and busying themselves in the examination of the various articles exhibited to their view, their attention was suddenly arrested and taken off from the light merchandize before them, by the entrance into the apartment of Miss B. daughter of President B. of Middlebury college, and principal Preceptress of the Academy, carrying in her hand a machine, or wheel for telling fortunes! 'Well my boys,' she exclaimed, 'the old gipsy has come at last with a bonnet on! Who wants to have their fortune told? We ask only a sixpence a piece; who would not give a sixpence to take a look into futurity? But you shall have the privilege of giving as much as you please.'

The novelty of the exhibition, together with the high authority by which it was introduced, immediately had the desired

effect; and the customers, most of whom were young, with ready cheerfulness paid the stipulated price and took a turn at the wheel. To have their fortunes told, at once became popular in the assembly, inasmuch as the Rev. Mr. C., the Partialist minister of the town, was there, encouraging the business by turning the wheel!

My informer, a man of veracity, an eye-witness, and, at the time, a member of the Institution, thinks that but few were confined to the price demanded but give from twelve to fifty cents each—that from this source they collected in the course of the day, from the students of the Academy, school children, and others, and put into the 'Lord's treasury' the sum of twenty eight dollars!

Is this modern orthodoxy? Is this religion? Is this worthy of imitation?—Those who introduce and practice this species of the black art in the name of the Lord, what in the Lord's name will they not do? May we not soon expect to see card playing, hustling and horse-racing, introduced into the services of religion, to augment the treasury of the Lord's house? If this species of craft, practised in this affair by professors of religion, to increase their funds, appear to others as it does to the writer, they will say it is enough—surely the cup overflows with pious abominations. Ought it not to be told in Gath, and published in the streets of Askelon? Ought it not to be proclaimed upon the house top? This is truly a dry tree; behold the things that are done in it. 'I saw under the sun a place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.—I said in mine heart, God shall judge the righteous and the wicked.' Judgment will begin at the house of God, which is the church.

Potsdam, Dec. 14.

LIBERTY.

In the present critical, alarming and perilous times, when all that is near and dear to man, is exposed to ruin, let all that are faithful rally round the ark of our religious liberty—lest the hand of profanation be reached forth to its support. Men, brethren, and fathers, we say it is time to awake out of sleep. How long shall the siren song of 'peace and safety' lull us in this tremendous crisis! How long shall we continue to foster a viper in our bosoms—how long shall we continue to nourish and support a body of men, whom we know are endeavoring to rob us of our birth-right! shall we continue to cry peace, peace, when there is no peace?

Ask yourselves, my countrymen, for what price will you barter the inheritance purchased with tears and blood?—Will you sit still and allow the chains of despotism to be forged and riveted—will you permit your dearest rights to be torn from you without a single struggle? Are ye freemen, are ye Americans—and will ye allow an ungodly priesthood to rule you with a rod of iron?

We have said, and repeat it—that the spirit of the clergy in this country, is without variableness or even the shadow of turning, it is radical and incurably intolerant—its main object is to quench the light of day, and to rule in the darkness and terror. They may palliate and explain as they will—they may refer to their liberal views, feelings and sentiments, as they please—but they know, and our soul knoweth, that a vow has been taken never to tolerate any religion but their own. They cannot deny this—they cannot deny that their craft is founded upon principles which proscrib[e] freedom of thought and of speech—and every opinion, except the one they are determined to force upon every child of Adam. Let the banner be hung on the outer wall. There comes a voice from those that are gone—the blood of the righteous men slain for the word of God, cries from the ground! awake, O daughter of Zion—slumber not lest ye perish. Examiner.

[From the N. H. Examiner.]

HELL—WHERE IS IT?

David says, 'Great is thy mercy towards me, for thou hast delivered me from the lowest Hell.'

Jonah says, 'Out of the belly of hell cried I, and thou heardest my voice.'—From this it appears evident that in the days of Jonah and David, the hell into which the wicked were cast was in this world; and we have no account in the scriptures of its being transplanted or translated to any other.

Solomon says, Prov. ix. 13, 18: 'a foolish woman is clamorous; she is simple and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: whose is simple, let him turn in hither, and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not the dead are there; and that her guests are in the depths of hell!'—Here we have an answer to the question at the head of this article. Not only are we told where hell is; the way that leads to it; but we have a description of those who are already in its very depth.

If Universalism is so dangerous and licentious, why are christians praying continually, that it may prove true? Why are they continually beseeching God to save all men, when it is so wicked?

A correspondent of the New-Haven Examiner, speaking of the swarms of orthodox tracts that inundate our country, asks what enormous crime the people have committed that they should be tormented with a plague, similar to some of those which came upon Pharaoh.

During the last year about forty meeting houses have been built by the Universalists in the United States.

SIR WALTER SCOTT.

He was widely and generally beloved; his great genius hardly equalled his kindness of heart and generosity of nature.—I do not mean that he stood foremost in all subscriptions which were likely to be advertised: I mean that he aided the humble and deserving; he assumed no patronizing airs, and wished rather to be thought doing an act of kindness to himself, than obliging others. To his friendship I owe so much, that I know not the extent of what I owe. Through him, two of my sons are Engineer officers in the East India Company's service; and he did this because said he, complimenting and obliging me in the same sentence,—'One Scottish Makker (Poet) should aid another.' I never heard him say an unkind word of any one; and if he said a sharp one, which on some occasions he did, he instantly softened the expression by relating some kindly trait. The sternest words I ever heard him utter were concerning a certain poet: 'That man' he said 'has had much in his power, but he never befriended rising genius yet.' I could not say anything to the contrary. He delighted in looking at old ruins, and he loved to converse with old people of any stations, but particularly shepherds. He had a great respect for landmarks: he knew and could describe every battlefield in Britain: he had visited the scenes of the best Scottish songs, and had drinking cups from the Bush aboon Traquair the Broom of the Cowden-knowes, and Alloway's auld haunted kirk. He disliked to see a stone displaced on an old castle wall, or a field ploughed up which was famed in story; and I was told that he was never seen moved to anger, save once, and that was against a clergyman, who unthinkingly began to remove one of the large gray stones which marked the tragic event, recorded in that mournful ballad—

'The Dowie Dens of Yarrow.'

Of his habits as an author, I know little, save what he happened to tell me, or what I casually gathered from men intimate with him. He told me that he was an early riser: I have since learned that his usual hour of beginning to write was seven in the morning, that he continued it, saving the brief hour of breakfast, till one, and sometimes two o'clock; then shaved, dressed, and went to the hills with his favorite dogs: two tall rough strong hounds, fit to pull down a stag, and after some hours exercise, returned to see such friends as chance or invitation brought to his door. By this mode of economizing time, he marched fast on with a romance; as he was always inspired alike when in health, and had no occasion to wait for the descent of the muse, but dashed away at the rate of sixteen pages of print daily. He wrote freely and without premeditation; and his corrections were beyond all example few. When he wrote fastest he wrote best, because his heart was in trim. Though the most accomplished author of his day, yet he

had none of the airs of authorship; and when he came forth from his study he laid aside the poet's mantle, and put on the dress of the country gentleman who knew the world, and loved to practise courtesy and indulge in hospitality. He was a proud man; not a proud poet, or historian, or novelist; he loved to be looked on as a gentleman of old family, who built Abbotsford, and laid out its gardens and planted its avenues, rather than a genius, whose works influenced mankind and diffused happiness among millions. It was not of the builder or the planter, that the people of Glasgow thought, when they lowered their colors in the Clyde shipping at half-mast high, the moment they heard of his death; but perhaps the truest compliment ever uttered was by the west country weaver; 'The only consolation which I have,' said he, 'in times of depression, is in reading Walter Scott's novels.' *Cunningham.*

SHORT SERMON.

'Sow not among thorns.'—Jer. 4: 3.

I am not come to preach to that class of people called *farmers*, because my text, by general application, will not be particularly profitable to them. They generally heed the injunction, 'sow not among thorns.' But I design to address a class of theologians, who might well learn of the farmers a lesson practically illustrated, and one which I think would be more useful to them, than almost any that could be named. If they will step into the fields during seed time, they will discover that every husbandman takes care to plough his ground thoroughly before scattering his seed, and that he is particularly cautious to root up the briars and thorns. It would be vain to sow, unless the ground were prepared for the seed. I presume they would not wonder at this; and yet in preaching they deny it being the proper way.

They tell us that controversial preaching is altogether unprofitable; and we ought not to meddle with opinions which others hold sacred, or in other words, that we should preach our own sentiments and let others' alone. Now, for the sake of illustration, we suppose this state owns a certain tract of land which has been occupied by a A. who for some purpose, has suffered it to become completely covered with thistles. When the time for which he was permitted to improve it arrived, B is permitted to take his place for a given time. He wishes to sow wheat, for instance. The question is, is it best for him to preach his own doctrine and let others' alone; to sow his wheat and let the thistles grow; or to break up his fallow ground! All reply the latter.

Now for the application: All men belong to God. In their hearts and understandings, some bad seeds have been sown. We come forward by permission of the owner to scatter the good seed of the kingdom. And shall we scatter it amid the rubbish of ages of corruption?—

shall we suffer the thorny doctrines of Anti-Christ to root deeper and deeper; to blind the understanding and corrupt the heart, without even attempting to show their pernicious tendency? But I shall be told that to question an opinion publicly often offends. But whom does it offend? Not the honest inquirer, surely, but merely the one who holds it. Apply this objection in the case we have supposed. When B. came forward to till the ground was he bound to sow his wheat among the thistles, merely because they were so precious in the sight of A? No. Then why in the name of reason, should we be advised to take no note of error, simply because the bigot is offended, lest he should be converted?

The fact is, there is no man that can live up to the doctrine of the saying, 'Preach your own sentiments and let others' alone,' and be at all successful in his business. We know nothing but by comparison. The mechanic looks at all the samples he can find, and compares one with another, in order to get the best model. All preachers will occasionally revert to the miseries of vicious persons in contrast with the happiness of virtuous ones, for the purpose of inclining their hearers to the path of virtue. Every temperate man deplores and sets forth the evils of intemperance. And yet many of these same persons will complain of their preacher, because he attacks erroneous opinions in theology, which he believes tend to practical immorality. I am sorry to say that some preachers have gone so far as to let alone doctrinal subjects, so called, solely through fear of offending; and all this, right in the face and eyes of their own consciousness of usefulness and duty!

There is one remark frequently made, which I really wish our friends would dispense with; at least in part. They say we 'preach against other denominations.' I am willing they should say so, when it is true; but nine times in ten, when they use this expression, it is not true. When we reprove a man or any set of men, for evil conduct, then if ever, we preach against such men. But when we speak of error in faith, we do not speak against men, nor any denomination of men. And let it be remembered, that when we controvert the errors of the day we do no more than the Deity enjoins, saying,—'Break up your fallow ground and sow not among thorns.' *Herald and Witness.*

[From the Boston Trumpet.]

NEIGHBORHOOD MEETINGS.

A Presbyterian minister at Rome, Oneida county N. Y. by the name of Helfenstein, has established a new kind of meetings. They are called neighborhood meetings. Dr. Ely says the place of worship was a barn; and he thinks some that were there will have occasion to remember that barn to all eternity. A grateful subject for contemplation truly!

THE GOSPEL ANCHOR.

CLEM. F. & E. FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, JAN. 19, 1833

LONG CREDIT.

We have heard of a man who caught a rogue stealing his goods. Sir, said he you will pay for these goods in the day of judgment. Very well, was the reply: and if I had known you would trust so long, I would have taken more. This is a small affair in human life, but it contains instruction. If we were to examine most of the crimes which are committed in the world, we should find that the perpetrator has been encouraged with a hope that he could get a credit from justice to the day of judgment at least. This is a long credit, and temptation is strong, the present motive preponderates, and crime is committed. These things speak in no very elegant language in favor of the moral influence of the doctrine of the day of judgment. It had been well however, if modern divines had taught the certainty of being obliged to pay; even at that remote period. But to remove as much as possible every restraint, they have taught the sinner in the first place that he could certainly be credited of justice till the day of judgment, and not only so, but could at any time previous to death, cheat justice out of the whole debt, by a fit of repentance. There is nothing left now to prevent the thief from taking as many goods as he pleases. He gets as long a credit as any reasonable man could ask, and is finally told that he need not pay at all unless he chooses: for if he will repent a little, he can at any time have a receipt in full of all demands. No wonder men sin—no wonder they trample under feet laws which are guarded and sanctioned only by such means as these.

When judgment is not SPEEDILY executed against an evil work, it is then that the hearts of the children of men are fully set in them to do evil. We caution the reader not to be deceived by such fair promises of credit, it is the syren song of the serpent, for the voice of truth declares, 'In the day thou eatest thereof thou shalt surely die.' W.

NATURAL REASON.

It is no very uncommon thing for divines in these days to decry reason as carnal, and caution us against trusting to its decisions in matters of religion. So on the other hand it is common for those who reject the scriptures to exalt reason as the all sufficient and only guide of men. There seems to be an extreme on both sides of which the candid inquirer after truth will beware. That reason is to be entirely discarded in matters of religion, is a principle which we cannot admit for a moment, neither are we willing to allow on the other hand, that reason alone, unaided by revelation, is sufficient to lead us into all truth. The scriptures are designed to supply in some good degree the imperfections of human reason, but as Locke justly observes, He that would urge us to do away with reason because we have a revelation, does much the same as if he would persuade us to put out our eyes in order to enable us to re-

ceive the light of an invisible star by the help of a telescope.

Reason should be employed in our investigations of scripture, and her decisions are the only guide by which we are to determine whether we understand what we read. This view of the subject seems to harmonize with the views of Horne, as expressed in his excellent introduction to the critical study of the holy scriptures. His third rule for the investigation of the sacred writings is as follows, vol. 2. p. 500. 'Before we conclude upon the sense of a text, so as to prove anything by it, we must be sure that such sense is not repugnant to natural reason.' If such sense be repugnant to natural reason it cannot be the true meaning of the scriptures; for God is the original of all truth, natural, as well as that which comes by special revelation. No proposition therefore which is repugnant to the fundamental principles of reason can be the sense of any part of the word of God, and that which is false and contrary to reason can no more be true and agreeable to the revelations contained in the sacred writings, than God, who is the author of the one as well as the other can contradict himself.

This rule, undoubtedly is a good one, and its illustration is forcible, and yet, (will the reader believe it?) the very man who wrote it, and incorporated it in the body of his truly excellent work, was a believer in the 'incomprehensible mysteries of the holy trinity.' He believed that the Father was God, the Son was God, and the Holy Ghost God; each separate and distinct persons, and yet there are not three Gods but one God.—This rule must certainly have been forgotten when its author subscribed to such an article of faith as this. What! Nothing can be the true sense of scripture which is repugnant to natural reason? And in the next breath tell us that the scriptures reveal the doctrine that three is one and one three! If this is not 'repugnant to natural reason' we would like to be informed of something that is so.

If this rule of scripture investigation had been practised the obscure notion of a trinity in unity would scarcely have prevailed in the church to such an extent as it does at present. Let the reader take one passage as an example: 'I and my Father are one.' What does this passage mean? Be cautious now and remember, that if you give it an interpretation which contradicts natural reason you are wrong. Well, what does natural reason say? Why surely it says most emphatically that two separate and distinct persons cannot be one person. Here then the inquirer would pause and search for a construction which should not be repugnant to reason; and reading a little further in the context he would find the Saviour praying that his disciples might be one, even as he and his father were one. Now as his twelve disciples could not be one disciple, but could be one in spirit design and purpose, we should arrive at the reasonable conclusion that Christ intended by the expression, 'I and my father are one,' to teach simply, what he had before taught, that he came into the world to do his father's will, and that in this sense they are one.

We recommend this rule to the attentive consideration of all those who are in the habit of trusting mysteries upon the scriptures, and we especially ask the believer in the trinity, whether he can invent or imagine any thing more repug-

nant to reason than to call three one and one three! In conclusion we have one more question for the believer in endless misery. We know that God is good to all in this life, and we ask if it is not repugnant to reason to suppose that he will be the merciless tormentor of his children in another world? W.

CHARITY.

Among the virtues that should adorn the professing christian, charity stands in the front rank. By charity, we mean not merely a liberality of sentiment which looks with an eye of tenderness upon the faults and errors of others, but a practical spirit of love and benevolence which manifests itself in real works of kindness and mercy. It is this charity which contributes the sum and substance of all pure and undefiled religion. But enough of definition. We have taken our pen at this time for the purpose of inviting the attention of our readers and more especially of our city friends to the practice of this god-like virtue. There is no lack of opportunity among us for the practice of this virtue. The poor and the destitute are among us, and in consequence of the pestilence that has been in our midst, there are many who have become unable to obtain even the necessities of life in this inclement season. Happily for thousands, the wise ruler of the universe has as yet in a good degree 'tempered the winds to the shorn lamb,' and withheld the usual rigor and severity of winter. Still there are many who are suffering under the inclemencies of nature, and the spirit of christianity is calling upon us to be up and doing, that we may alleviate the miseries of our fellows. The christian will not be weary in well doing, nor will his ears be deaf to the cries of distress.

Brethren, be diligent in the cause of humanity. 'Cast your bread upon the waters, and ye shall find it after many days.' Be merciful and lend, hoping for nothing again. W.

RUNNING DOWN.

Protracted meetings have lost their charm and pass by with little notice from the public. We had expected a most rigorous campaign this winter in the revival war. We saw by the moving of the waters in the fall that preparations were making for great revivals, and we promised our readers that we would keep an eye upon their doings and report as occasion might require. Our task bids fair to be an easy one. The fire has gone out. Our good friend Mr. Kirk, has made an attempt to raise a revival, but it was abortive.

A protracted meeting was convened in his church, but it was a sickly bantling from the commencement, and after lingering a few days it expired, not without a groan or a struggle to be sure, for there was groaning and struggling enough in all conscience, but it availed nothing, poor thing, it died, *sic transit gloria mundi*. Mr. Foot whose name we once mentioned, was present, and notwithstanding 'he talked of hell, where devils dwell,' his words seemed to the people as one that mocked. No excitement could be produced; whereupon he fell most violently to work at whipping the saints. This was too much for so pious a congregation as Mr. Kirk's, and as in duty bound when their foot offend them, they cut it off. Thus ended the farce. 'A mountain was in labor and brought forth a mouse.' W.

RELIGIOUS NOTICES.

The subject for next Sabbath evening's discourse (tomorrow) is in Isaiah xlv. 7. "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." The object of the discourse will be to shew that the present existence of evil and misery, is no argument against the final holiness and happiness of the human family.

The senior editor will preach at M'Cheesney's Schoolhouse, in Brunswick, on Wednesday evening the 23d inst.

A CALCULATION.

Philosophers have computed that the human race has the power to double its numbers once in twenty-five years. Assuming this ratio as true, we come to the following calculation, which may enable the orthodox to make an improvement in their geographical knowledge of hell.—Suppose one tenth part only of the human race, from Noah to the present time, have none to hell; how large must hell be? Let us see, One tenth part of the whole human race, now in hell, would be 149,657,767,662,631,453,821,057,320,870,147,351,112,767,482,409,712. This is quite a large number. Some conception of its immensity may be formed by considering that if one thousand millions of persons were employed in counting that number and that each should work ten hours in a day and count 100 in a minute, it would require them, in order to count the number in question, 653,640 millions of years! This will give us an orthodox result as to the number of the miserable in hell.

Again. The united surfaces of the sun, the earth, mercury, and all the other planets is 1,489,837,173,358, square miles. Allowing that only one in ten have gone to hell, and this place is no larger than all those stupendous worlds united, every *INCH* of hell must contain no less than 14,972,000,000,000,000,000,000,000,000 human beings. We gather these calculations from the 'Arcana of Science.' they may amuse the curious, and will show to all what orthodoxy requires us to believe as a condition of being considered consistent christians here and of obtaining salvation hereafter.

Should it be said that souls need not occupy so large a space as bodies, we reply, that admitting ten thousand souls to inhabit a grain of tobacco seed; having no room left to rent; still hell, in order to contain them all, must be millions and millions of times larger than the Sun, and Earth, and all other planets put together. A doctrine which countenances such results as are stated above, must be utterly incredible—it must be impious—it must be profanity, and a reflection upon the character of almighty God which nothing can warrant or justify. And yet there are thousands of inconsiderate mortals, who receive it as Gospel truth.—*Ch. Int.*

The Universalist church lately erected in Annesville, Pa., was consecrated to the worship of 'God, who is the savior of all men,' Sunday, December, 30, 1832.

GOD IS LOVE.

We are informed that an orthodox minister in this neighborhood ventured a week or two since to preach from the text which all limitarians so much dread to hear repeated—'God is love.' And, reader, how do you think he reconciled the assumed fact of endless misery with the real fact that God is love? Why thus.—God's love is as gloriously manifested in the damnation of the non elect, as in the salvation of the elect. On 'the very walls of hell,' every where is written in indelible characters—'God is love.' The wailings and groans of the damned echo, and re-echo, 'God is love.' And the flames and smoke of their torments, as they ascend up to heaven, bear in them the manifestations of God's love. This is orthodox preaching. This the instruction and edification that proceed from a certain sacred desk. Is it possible that people of ordinary feelings and common discernment can sit under such preaching and swallow it down as a bible doctrine? Where—tell us where—in the bible, any such descriptions of the love of God are given? If this be love, do tell us what is hatred! Oh, how is the glory of the Creator clouded by the inventions of the creature. Thanks be to his name, it is not in the power of such preaching to make so barbarous a doctrine true.—*ib.*

"MUST BE A HELL."

Mr. Cox, editor of the Maine Wesleyan Journal, says, 'there is no God that governs the world, or there *MUST BE A HELL.*' The editor's attachment to a belief in the latter, no doubt, is as great as his regard for the former, and for aught we know he would sooner become an Atheist, denying the existence of a God, than to discard his notions of hellology. In scripture times, a belief in God and in Jesus Christ was all that was necessary; now these are sunk to minor importance compared with a belief in that sentiment, so well suited to gratify the love of revenge; a belief in the eternal existence of hell torments.—*ib.*

[From Whitman's Village Sermons.]

EXCUSE FOR NEGLECTING PUBLIC WORSHIP—EXAMINED.

The first excuse which I shall notice is this: the want of proper clothing. This is offered by two different classes of persons. The first are those who are unwilling to appear at church unless they can make as showy an appearance as any in their station. Hence they are frequently detained at home by this ambition. Now is not this a false principle of action? Does it not originate in unbecoming pride? And is it not productive of pernicious consequences? With such vanity, even when assembled with spiritual worshippers, your thoughts will probably be confined to yourselves. And while thinking of your external appearance, can you receive useful instruction? While securing the applause of your fellow creatures, can

you heartily unite in the worship of your Creator? Will the beauty and splendor of your garments render the sacred exercise more acceptable to your Saviour? Do you assemble on the Sabbath to display your taste and fashion, to attract notice and excite observation? Or to bow down with reverence before the Father of your spirits, who is no respecter of persons, who judges not according to the outward appearance, but looks on the heart and gives grace to the humble? O let not sinful pride detain any one of you from assembling with those who keep holy time. Think more of the Sunday dresses of your souls, and less of the outward adorning of your bodies, when you prepare to enter the house of your heavenly Father.

The other classes who make this excuse, are those whom misfortune has reduced from more affluent circumstances. They are indeed deserving of christian sympathy. But my friends, because infinite wisdom has deprived you of one favor, will you deprive yourselves of greater blessings? Will you let an unobtrusive spirit detain you from the sanctuary for the afflicted? The church is the only place this side of the mouldering grave, where the rich and poor, the learned and the ignorant are taught to forget the momentary distinctions of birth and rank and station and fortune, and to realize their dependence on that all wise governor, who makes one to differ from another, and who is still the father of all his family. Here is offered to your acceptance that good portion which can never be taken away. Here you may obtain those spiritual treasures which cannot be corrupted or consumed. Here you may acquire that heavenly love which casts out all fear of man. Here you are offered an adequate remedy for all your temporal afflictions. And because you have lost some of those things which perish with the using, will you refuse imperishable riches? O forsake not this last resort of disappointed hope. Reject not the invaluable legacy of your risen Saviour. Ever imitate his uniform custom of visiting your Father's house on each returning sabbath. Any apparel which does not attract attention or excite observation, either by its meanness or splendor, is proper for the house of God. And I presume there are none in our religious society who are unable to obtain such raiment, consequently this is not a satisfactory excuse for either class.

SYSTEM.

System is a strange thing. By it people are so effectually blinded, that they can view with complacency and approbation, which would be reprobated by them in the strongest terms, remove system out of their view. An example of the effect of system in binding the human mind, perverting the understanding, and drying up all the fountains of sympathy and humanity, and transforming men into demons in cruelty, we make the

following extract, accompanied by very just remarks by T. S. Smith, M. D.

Watchman.

"Yes; there are persons in whom sympathy has so completely subdued the feelings of humanity, that they have brought themselves to view this horrid picture with a steady gaze, to contemplate it with complacency, nay, even to affirm that it is beautiful and glorious. 'The Lamb of God shall roar as a Lion against them; he shall excommunicate and cast them out of his presence forever by a sentence from the throne, saying: Depart from me ye cursed.' He shall judge them to everlasting fire, and the society of devils forever more. And this sentence we suppose, shall be pronounced with an audible voice, by the man Christ. And all the saints shall say, 'Hallelujah, true and righteous are his judgments.' None were so compassionate as the saints when on earth, during the time of God's patience. But now that time is at an end, their compassion on the ungodly is swallowed up in joy, and in the Mediator's glory and his executing of just judgment, by which his enemies are made his foot stool. Though sometimes the righteous man did weep in secret places for their pride, and because they would not hear; yet then he shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked." Psalm. lvi. 10.—No pity shall then be shown to them from their nearest relations. The godly wife shall applaud the justice of the judge, in the condemnation of her ungodly husband; the godly husband shall say Amen, to the damnation of her who lay in his bosom; the godly parent shall say, Hallelujah, at the passing of the sentence against their ungodly child; and the godly child shall from his heart, approve the damnation of his wicked parents, the father who begat him and the mother who bore him."

Boston's Four-fold State.

After this, can we wonder that system should have so perverted the understanding, as to lead it to approve of the infliction of pain, imprisonment, and death, for an adherence to what was conscientiously believed to be the truth, and so corrupted the heart, as to make it triumph in the subduing of its best feelings, which rose against the dreadful injustice and cruelty, as the noblest effort of heroic piety? After this will any one venture to maintain, that mere speculative opinions, as many persons term them, are of little importance?"

EXPLANATION OF THE SIXTH COMMANDMENT.

'Thou shalt not kill.'

In the fourth century Augustine, we are told, 'understood the ten commandments in a spiritual sense; and *thou shalt not kill* signified, thou shalt not kill orthodox believers. See *Eccles. Researches* page 163.

This is an explanation of the sixth commandment, to which the world, both Christian and Pagan, if not in theory, at least, in practice, have too generally con-

sented. If this be correct explanation a very ponderous question at once arises—Who are the orthodox, and who are the heretics? If we may kill the one and not the other, there should be some clear rule by which we may distinguish them. Professor Bocher has given the important answer. 'By orthodoxy is to be understood whatever the ruling party are pleased to say; and heresy is a differing from it.' This answer perfectly agrees with the practical answer which has been given in every age since Augustine so kindly told the world what was the meaning of the sixth commandment.

An author in relation to this subject thus writes: 'The principle established in the fourth century has occasioned the death of millions of Christians it converted the professed followers of Jesus into murderers of each other. Every persecuting sect from Augustine to the present, has appeared to adopt this explanation of the command, and to practice accordingly. But as every man necessarily believes his own opinion to be correct, and those opposed to his, to be erroneous; the principle, as it related to the conduct of each of two persons of different opinions amounted to this; *Thou shalt not kill me, but I may kill you.* And as it applies to the conduct of the different sects, it is this—The minority shall not kill any of the majority; but the majority may kill those of the minority. A more bloody maxim was never invented. No wonder then that history abounds with records of murder for pretended heresy.

Much complaint has been made by Christians of sufferings endured, under the ten persecutions by the Pagan emperors of Rome, prior to the reign of Constantine. But, says Dr. Newton—'Not to mention other outrageous slaughters and barbarities, the Crusades against the Waldenses and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacre in France and Ireland, will amount to more than TEN TIMES the number of all the Christians slain in the ten persecutions.' See *Disserta. on Proph.* Vol II. page 237.

We will not in this short article attempt to show to how great an extent Christians have practised according to the explanation of the commandment before us. The orthodox, i. e. the ruling party, have considered themselves as having the right to butcher all who would not yield to them in opinion—such were heretics; and millions after millions of heretics have been put to death, in all the various forms of torture which could be invented to make death appalling. The exact number which have been thus slaughtered, cannot now be ascertained—but if such a slaughter should now be made in the United States, we are very certain there would not be an individual left to report the destruction.

Will it be said that Christians do not now thus persecute and put to death others, for their religious opinions? It is time they do not—but Christian nations for causes no more worthy, will rise up and destroy each other. This is called legal

butchery. When High Heaven says 'Thou shalt not kill'—this is not at all in the way, only get some sage Augustine to explain, and you will find no prohibition in the way. If it be anti-Christian to put those to death who differ from us in religion, it is equally so, to put those to death who differ from us in politics.

The gospel which comes from heaven, is the 'gospel of peace.' Whenever the gospel spirit is obeyed—swords are beaten into ploughshares, spears into pruning hooks, and war is learned no more. The 'Holy Wars,' as they have been called; have loaded Christianity with disgrace—we would have it understood, that unholy wars will neither honor her, nor her professor.

We fear that professors of religion in our own country, and age are much too intolerant, and depart widely from the mild and pacific spirit of the Lord Jesus. Civil authority has returned the murderous sword to its scabbard in religious affairs; and in turn, religion ought to sheath it in civil affairs. But we must lament human frailty; yet we rejoice in the ardent advances of redeeming light, which has liberalized and humanized most of the nations of the earth. The world is certainly growing better; but there must be great improvements, still, before the kingdoms of this world shall be, in spirit, the kingdom of our Lord and his Christ.

B. W.

THE LAW OF GOD.

Let us listen to the preaching of Jesus, and hear the voice of divine wisdom on the subject of the law: Matt. xxii. 27—40. 'Jesus said unto him, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' O that preachers would preach no other law than that which the blessed Saviour preached! This is the law of love, all its requirements are injunctions of love, all its penalties are the penalties of love. 'Thou shalt love thy neighbor as thyself.' This commandment is like unto the first. It is as much our duty to love mankind, as it is to love God. When the preacher denounces unmerciful punishment on his neighbor, does he act on the principle of loving him as he does himself? Reader, give the question, for once a candid attention; does love require endless torment to be administered to its own object? 'God is love,' his law is like himself, it is love. It requires nothing but love, it has nothing but love to administer. Christian reader, an earnest desire is felt, that you may be enabled to come down from the airy heights of popular vanity and carefully inspect the narrow, despised, neglected path of impartial love in which the redeemer travelled. Did he love mankind? 'He loved us and gave himself for us.' Is not this love the very perfection of justice? Is it possible for

this love love to require the endless torment of those for whom the Saviour died? If this love do not require this, it is certain that justice does not. Before the majesty of this love, the writer prostrates himself and to it yields himself a willing captive. Yes, and he avails himself of this opportunity of testifying to the public, and particularly to his opponent, that this love is all his confidence. He knows no God, no law, no gospel no Saviour, no justice, no holiness, no truth, no life eternal, no solid peace, no substantial enjoyment but this same love. If the doctrine of universal unchangeable mercy cannot be supported by love, it falls to the ground; but if love divine lies at the bottom of this doctrine, the more it is examined, the more it is opposed, the more it is persecuted, the more it will manifest its immovable foundation.

H. B.

CONVERSION IN THE MINISTRY.

Rev. Joseph Sylvester, of Stockbridge Vt. a minister of the methodist church, has renounced endless misery, and embraced the doctrine of Universal salvation. He says in a letter to the editor of the Watchman and Repository, 'I cheerfully acknowledge my full belief in the final retribution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'

A DRUNKARD'S THIRST.

It is a remark of bishop Tillotson, that no man is born with a swearing constitution. It may be added that no man is born with a thirsty constitution; or a constitution requiring the use of intoxicating liquors. There is nothing constitutional about it. It is the result of the habit. The more the tippler drinks, the more he thirsts—and after he has become a habitual drinker, so that he cannot do without it, where can language be found to describe his thirst? We have seen men under this influence who love rum better than their wives or children—better than their reputation or life—better than earthly happiness or the joys of heaven. Those who are temperate have no conception of it.—It is intolerable, insupportable, beyond the powers of description.

Before its withering influence every social affection droops and dies. Before its scorching, its burning presence, innocence, health, happiness, prosperity, decency, honor, reputation, and every virtue which ennobles and elevates man, prostrated in the dust.

UNIVERSALISM.

Question: 'What would be the state of society in a short time if mankind were to receive the Universalist doctrine and live accordingly? Answer 1st John iv. 10, 11, 'Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.' Could man be persuaded to receive this doctrine of the love of God

to his enemies and live according to it, they would return to our heavenly Father love and gratitude for his infinite goodness, and they would love one another, as Jesus loved us and gave himself for us.—Suppose we ask on the other hand, what has been the state of society, in consequence of believing that God will finally be unmerciful to those who are erroneous and immoral? Answer; as far as men have conformed to this doctrine, they have been unmerciful to each other; and the most horrid cruelties have explained in the clearest manner possible what fruits the tares which the enemy sowed have produced.

H. B.

THE WONDERS OF PHYSICS.

What mere assertion will make any man believe that in one second of time in one beat of the pendulum of the clock, a ray of light travels over 192,000 miles, and would therefore, perform the tour of the world in about the same time that it requires to wink with our eye-lids, and in much less time than a swift runner occupies in taking a single stride! What mortal man can be made to believe, without consideration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball, shot directly towards it, and maintaining its full speed, would between twenty years in reaching it, it yet effects the earth by its attraction, in an inappreciable instant of time? Who would not ask for a demonstration when told that a guat's wing, in its ordinary flight beats many hundred times in a second? or there exists animated and regular organized beings, many thousands of whose bodies, laid close together, would not extend an inch! But what are these to the astonishing truths which modern optical inquiries have disclosed, which teaches us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements which regularly recurring at equal intervals, no less than 500 millions of millions of times in a single second, that it is by such movements, communicated to the nerves of our eyes that we see; nay more, that it is the difference in the frequency of their recurrence which effects us with the sense of the diversity of color; that for instance, in acquiring the sensation of redness; our eyes are affected 400 and eighty two millions of millions of times: of yellowness, 512 millions of millions of times: and of violet, 708 millions of times in a second. Do not such things sound more like the ravings of a mad man, than the sober conclusions of of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive who will only be at the trouble of examining the chain of reasoning by which they have been obtained.

ETERNAL DEATH.

We have heard those who style themselves christian ministers, when discour-

ing to a congregation, tell them, 'I don't ask you to believe me, but believe the word of God.' Well, this looks very humble and unassuming. But they not unfrequently declare—'God has said so and so.' If we are at liberty to believe the bible, and are not required to receive every thing any body pleases to preach, we want to ask some of those preachers, who have so much to say about it—where is the chapter and verse that says any thing about Endless Death or Eternal death? We don't ask for your inferences, opinion, or exposition—but a 'thus saith the Lord.'—*Herald.*

ANOTHER VICTIM.

The Herald of Freedom states that a gentleman of Dunham N. Y. was lately brought out at a four days' meeting, and cut his throat a few days after!!

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR, AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
 Explanations of Scriptural Phrases and Subjects;
 Dissertations on points of Biblical Literature;
 Critical Interpretations of Texts;
 Expositions, both argumentative and historical, of religious truth, in general;
 Reviews of such important works as may be deemed specially interesting to Universalists;
 A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA BALLOU, 2d.,
 THOS. WHITTEMORE,
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Proprietors.

CONDITIONS.

1. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

* * Subscriptions and communications received, post paid by either of the proprietors at the Trumpet Office, No. 40, Cornhill, Boston.

The first number will appear on the 1st of January, 1833.

Subscriptions received at this Office.

POETRY.

From the New York Commercial Advertiser.

THE DEAD OF 1822.

Oh! Time and Death, with certain pace,
Though still unequal, hurrying on,
O'erturning in your awful race,
The cot, the palace, and the throne.

Not always in the storm of war,
Nor by the pestilence that sweeps
From the plague smitten realms afar
Beyond the old and solemn deeps.

Is crowds the good and mighty go,
And to those vast dim chambers hie,
Where, mingled with the high and low,
Dead Caesars and dead Shakespeares lie.

Dread ministers of God! sometimes
Ye smile at once to do his will,
In all earth's ocean-severed climes,
Those—whose renown you cannot kill!

When all the brightest stars that burn
At once are banished from their spheres;
Men sadly ask, when shall return
Such lustre to the coming years!

For where is he—who lived so long—
Who raised the modern Titan's ghost,
And showed his fate in powerful song,
Whose soul for learning's sake was lost?

Where he—who backwards to the birth
Of time itself, adventurous trod,
And in the mingled mass of earth
Found out the handiwork of God?

Where he—who in the mortal head
Ordained to gaze on Heaven, could trace
The soul's vast features, that shall tread
The stars, when earth is nothingness?

Where he—who struck old Albion's lyre,
Till round the world its echoes roll,
And swept, with all a prophet's fire,
The diapason of the soul!

Where he—who read the mystic lore,
Buried, where buried Pharaohs sleep,
And dared presumptuous to explore
Secrets four thousand years could keep?

Where he—who with a poet's eye
Of truth, on lowly nature gazed,
And made even sordid Poverty
Classic, when in his numbers glazed?

Where—that old sage, so hale and staid,
The "greatest good" who sought to find,
Who in his garden mused, and made
All forms of rule, for all mankind?

And thou—whom millions far removed
Revered—the hierarch meek and wise—
Thy ashes sleep, adored, beloved,
Near where thy Wesley's coffin lies.

He too, the heir of glory—where
Hath great Napoleon's scion fled?
Ah! glory goes not to an heir!
Take him, ye noble, vulgar dead!

But hark! a nation sighs! for he,
Last of the brave who perished all
To make an infant empire free,
Obey the inevitable call!

They go—and with them is a crowd,
For human rights who thought and did.
We rear to them no temples proud,
Each hath his mental pyramid.

All earth is now their sepulchre,
The wind, their monument sublime—
Young in eternal fame they are;
Such are your triumphs, Death and Time.

*Goethe and his Faust. †Cuvier. ‡Spargheim. §Scott.
¶Champlin. ‖Crabbe. **Jeremy Bentham. ††Adam
Clarke. †††Carroll.

MARREID.

At the Universalist Church, on Sunday evening last, by
the Rev. C. F. LeFevre, Mr. Thomas Blodder to Miss Char-
lotte M. Hyatt, all of this city.

At St. Albans, Vt. Mr. Joseph Amidon to Miss Susan S.
Newton. Mr. Henry Beale to Miss Lodowick A. Bebi-
son.

DIED.

At Oak Grove in 6th Ward of this city, on the evening
of the 12th inst. Erastus Corning Turner, son of Thomas
Turner, Jr. aged 13 months and 9 days.
At Plymouth, Mass. Wm. Hooper, aged 26.

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement: and Final Re-
conciliation to Holiness and Happiness, by
Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the
Second Universalist meeting in Boston, by Hosea
Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions
from important passages of Scripture, in Boston.
The above making Nos. 3, 4, and 5, of the Uni-
versalist Library, just received and for sale at No.
Washington Square by KEMBLE & HILL.

BOOKS.

STEPHEN VAN SCHAACK,

No. 392 South Market street, Albany, keeps the follow-
ing books constantly on hand for sale:

ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Re-
velation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. LeFevre.

The valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whitte-

more.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep con-
stantly for sale, aside from their general as-
sortment of BOOKS and STATIONARY, a large as-
sortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive
every publication, interesting to the sect, as soon
as published, and intend their store as a *General
Depository for Universalist Publications*, from every
part of the United States. They will continue to
publish such BOOKS, PAMPHLETS, SERMONS, CATE-
CHISMS and TRACTS, as may be considered valu-
able—and they would respectfully request Authors
to communicate to them their wishes and designs.
Publishers of Universalists works, are requested
to forward some of each of their publications as
soon as out of the press, and all proper exertions
shall be made to extend the sale of them.

M. C. & L. have long been established in the
Publishing and Bookselling business, they have
every facility for supplying either AMERICAN or
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N. B. Book sellers and Associations supplied with
the choicest and rarest works, on liberal terms.

IF A great variety of SMALL BOOKS, suitable for
Sabbath Schools, constantly on hand.
Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Uni-
versalist Sermons," just received from the
Depository of Messrs. Kemble & Hill, Troy, and
for sale by

Bennington, Vt. Sept. 27

A. BOND.

THE following works just received, may be
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April 23, 1832.

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Troy, N. Y. May 26, 1832.

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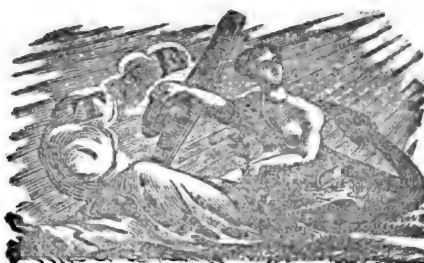
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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JANUARY 26, 1833.

NO. 31.

SERMON.

BY N. DOOLITTLE, OF LISIE, N. Y.

"And giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity." 2 Peter 1: 5, 7.

In the chapter from which our text is chosen, the apostle appears to be sensible that the time was at hand when he should be called to lay down his life in the defence of that gospel, in support of which he had already endured many great trials, and severe sufferings. He bears in remembrance the prediction of his Lord and Master, that when he should be old another should gird him and carry him whithersoever he would not; and knowing that he should put off this earthly tabernacle, he writes this epistle unto the christian believers in general, to stir up their minds and to encourage them to go on to perfection, by reminding them of the great and precious promises they had received through the knowledge of him who had called them to glory and virtue.

My brethren, I trust you are in possession of the faith which was once delivered to the saints, and established upon the foundation of the apostles and the prophets, Jesus Christ being the chief corner stone; and that by this happy influence, you are led to contemplate with joy the accomplishment of the great object of the Saviour's mission in the abolishing of death—the destruction of sin—the reconciliation of the world, and the introduction of everlasting righteousness; and to view, as the last crowning act of immortal and infinite love, the resurrection of all intelligencies, from weakness to power; from dishonor to glory, from corruption to incorruption, and from mortality to immortality: to be crowned with the joys of life eternal in the paradise of God. In this faith you recognize every thing that is beautiful and excellent in theory, and animating and glorious in prospect.

You believe that wherever it is embraced in its purity, it will prove a balm for every mental wound and a panacea for all the moral ills of life. It is hence, to be more valued than any other system of religious faith, on account of its greater tendency to make mankind better and happier. How important then, that you be diligent in adding to your faith, *virtue*—that you study to exemplify its divine

principles, by a well ordered, pure and holy life—by letting 'your light so shine, that others seeing your good works, may be induced to glorify your Father which is in heaven.'

And to virtue, *knowledge*.—Our minds are so constituted that they are susceptible of improvement—of an enlarged expansion. Our knowledge of things is obtained by degrees. As in every other science, so in religion, our progress is gradual—hence the injunction 'to grow in grace and in the knowledge of the truth.'

It was well said of Timothy, that from a child he had known the scriptures, which were able to make him wise unto salvation. Still he was exhorted to give attention to reading, to doctrine, to meditation: that his profiting might appear unto all. The fact that ignorance has been the fruitful source of superstition and of all the degrading, cruel, and partial notions of God and religion, which have entailed wretchedness on man, and spread a moral night over the world, should admonish us of the importance of adding to our faith, knowledge. The first christians, and some of the apostles, though they embraced the doctrine of Christ, were ignorant of many things pertaining to his kingdom. It became necessary that Paul should write unto the Thessalonians, that he might perfect what was lacking concerning their faith. Peter, though he had been so long with his Lord and Master, had much to learn before he could see the extent of that plan of divine grace, and love, which infinite wisdom had devised for the salvation of man. He looked upon the Gentiles as aliens from the commonwealth of Israel, without hope, and without a knowledge of God; and it is probable he supposed this would eternally be their condition. But, the lesson of instruction he received at the sea of Joppa, by the vision of the sheet, taught him that he should henceforth, 'call no man common or unclean,' but in prospect, view the whole race of man as cleansed, and redeemed from all iniquity. It should be our earnest prayer, that God would in this way, or in any other, his wisdom may direct, enlighten the minds of all those christians who are disposed to set bounds to his mercy and goodness, that they may be brought to see that the great work of redemption will not be completed till every son and daughter of the human family, are

emancipated from the bondage of sin and death, into the glorious liberty of the children of God. Let us never say to the mind, in its inquiry after truth, 'thus far shalt thou go and no further;' but let us continue to move forward, and as we persevere in our christian course, new beauties, and new glories will be discovered in the kingdom of God's grace, and fresh sources of joy and happiness will be opening to the soul; and we shall know by sweet experience that the path of the christian, shines brighter and brighter to the perfect day. It is said that as one star differeth from another star in glory, so also shall it be in the resurrection. Then let us endeavor to lay in large stores of knowledge and virtue here, that when freed from the clogs of mortality we may shine forth like stars of the first magnitude, in the moral firmament of God, to increase in lustre as we increase in knowledge, through the ceaseless ages of eternity.

And to knowledge, *temperance*.—Temperance is a virtue, which should ever adorn the character of a christian. It is essential to the health, of both body and mind. Intemperance is destructive to every thing that can render existence a blessing, and serves to convert the dearest joys of life into cares. I charge you therefore, by the scalding tears, the blighted hopes, and blasted prospects of its victims—by the groans of the heart it has desolated, by the bitter wailings of the orphans it has made, and by all its evils which have rendered wretched and miserable, hundreds and thousands of earth's illfated children, to be temperate in the participation of all the bounties which indulgent heaven hath bestowed upon you. But above all be temperate in the exercise of your religion. If you believe the religion you have embraced, to be based upon the rock of eternal truth—to be congenial with the dearest interests of society, and calculated to elevate the affections—to refine the feelings and purify the soul, and promote the happiness of man; then it is your solemn and imperious duty to be firm and zealous in its defence. As you desire the welfare of your kindred race, you must wish for the extension of its principles; then be ye faithful unto death. Let not the frowns and curses of fanatics—the sneers and enmity of bigots—nor a love of popular applause, deter you from pursuing that

course which duty and conscience direct. But while you steadily persevere in advancing the cause of truth and righteousness in the earth, let your zeal be tempered with knowledge. May the Lord save you and your children from all fanaticism—from the effects of that wild and extravagant zeal which is now spreading a moral pestilence through the various parts of our land—filling the mind with terror and despair, and hurrying many on to desperation and death, through the instrumentality of an imaginary endless hell—a destroying devil, and a furious revengeful Deity. By the love which you bear to God—to your offspring and your country, we say be vigilant, and manifest a rational and temperate zeal, in endeavoring to check the progress of those evils, by diffusing the truths, and benevolent principles of the gospel, in the world around you; that erring man may become reformed—society improved, and the bad effects of this and every other species of intemperance, be done away.

And to temperance *patience*.—In a world of change and decay like ours, where the disappointments and vexations of life, oft destroy our peace, and misfortunes and affliction come upon us all in a greater or less degree; we have much need for the exercise of patience. But believing as you do, I trust you will not be found lacking the possession of this virtue. You believe that God reigns—that events are ordered in infinite wisdom—that he who holds in his hand the destinies of mortals is infinitely kind and benevolent. Under the conviction of this truth, you must be sensible that

“All chance is direction you cannot see,
All discord, harmony not understood;
All partial evil, universal good.”

This assurance will enable you to endure with fortitude those evils, you cannot foresee nor prevent. In them all you will recognize the hand of the Almighty benefactor, who chastises for our profit that we may be made the partakers of his holiness. He hath told us he will not be always wroth, nor contend forever, lest the spirit should fail before him, and the souls he has made. Therefore; ‘tho’ he cause grief, yet he will have compassion according to the multitude of his tender mercies.’ Then take my brethren, ‘the prophets who have spoken in the name of the Lord, for an example of suffering and patience. Behold we count them happy that endure; ye have heard of the patience of Job, and have seen the end of the Lord—that the Lord is very pitiful and of tender mercy.’

In passing through the trials and adverse scenes of this life, bear with you this reflection, that God is good, and will not permit evil and misery to prey eternally upon his children. ‘This will serve to calm and tranquilize your minds, and help you to bear up awhile beneath ‘life’s pressure’ convinced that

“The storms of wintry time will quickly pass,
And one unbounded spring encircle all.”

And to *patience, godliness*.—Godliness

consists in being like God. In becoming assimilated to that great and beneficent being, who maketh the sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust. As a perfect model of this virtue, and of all that is good and excellent, we present you the character of Christ. He is called the ‘brightness of the Father’s glory, and the express image of his person.’ Would you become perfected in this virtue, follow the example of him whose life was spent in doing good. Endeavor to acquire and cherish the disposition which he manifested on all occasions. Meditate upon the divine and benevolent principles of his doctrine. Make them the rule and guide of your conduct, in all the circumstances of life. Then will you be found ‘imitators of God, as dear children.’ And experience will tell you, that ‘godliness is profitable unto all things, having the promise, of the life that now is, and of that which is to come.’

And to *godliness, brotherly kindness*. Since we have all one Father, and one God hath created us, and claims us as his, by creation, preservation and redemption, we should view man as our brother, wherever found—recognize him as an object of the same infinite compassion and mercy—an heir of the same immortal inheritance, and designed to the same final home. Our prayers should ascend for the whole race, and we should be ready to do good unto all as far as we have opportunity. But especially, should our brotherly kindness extend to those of like precious faith. To those who are called with us ‘to labor and suffer reproach, for trusting in the living God, who is the saviour of all men.’ To such who had walked worthy of their high calling, and in naming the name of Christ, have been careful to depart from all iniquity, we should feel bound by more than ordinary ties to be ready to afford assistance in every time of need. Should we see one departing from the ‘good and the right way,’ should strive by our kindness and advice to reclaim him. Should we behold another whom misfortune and affliction have weighed down with grief, and driven to the borders of despair, we should endeavor, by our kind offices, to heal the wounded spirit, and remove the heavy load. Say not to the hungry, be ye fed, and to the naked be ye clothed, while ye withhold from them those things which are needful. But as christians and philanthropists, put forth a helping hand. Bind up the broken hearted—comfort those who mourn, and sympathize with the afflicted. Then in the approbation of a good conscience as the shades of evening life, come gathering around, you will be able to say,—‘When the ear heard me, then it blessed me, when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused a widow’s heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the

poor, and the cause that I knew not I searched out.’

And to *brotherly kindness, charity*.—Though the apostle has placed charity last in the order of the text, yet it is not the least, but the greatest of all the christian virtues. It is a distinguishing trait in the character of a christian. ‘Hereby shall all men know that ye are my disciples, if ye have love one to another.’ St. Paul will tell you, that had he all knowledge and faith so that he could remove mountains, and were he to give his body to be burned, and had not charity, it would profit him nothing.

But when we look about us, and see the cold, intolerant and persecuting spirit, which various classes of professing christians exercise toward those who worship at another altar, we are sometimes led to think that charity has fled from the world—our mind is carried back to the days of darkness and gloom, when brother warred with brother—when the faggot was kindled around the stake bound victim, and cold hearted bigotry delighted to scatter her ‘fire-brands, arrows and death.’

But thanks be to God, ‘our lives have fallen to us in pleasant places,’ and our lot is cast in a goodly heritage—despair not. Bigotry is chained, and cannot hurt us. Jehovah hath not left himself without a witness. Charity is yet in the world, and dwells in his humble and contrite ones. May this celestial virtue find a place in your hearts, and expand your souls with gratitude and thankfulness to God, and good will to men—Make you of one mind, and of one spirit—Lead you to be kind and tender hearted one toward another—feeling to forgive one another—and lead you more and more to resemble the blessed Saviour of the world, who wept at the sight of the calamities that were coming upon his countrymen, who mingled his tears with weeping friends at the grave of Lazarus, and expiring upon the cross, prayed for the forgiveness of his murderers. Then, charity will have her perfect work, and make you perfect as your father in heaven is perfect. Thus minded, and thus employed in the work of righteousness and peace, you will glide pleasantly and tranquilly down the stream of time, and as you pass that bourne from whence no traveller returns, a halo of light and glory will encircle you, and light your spirits on to the regions of immortal life and blessedness;

Then constant faith, and holy hope shall die,
One lost in certainty, one in joy;
Whilst thou, more happy pow’r, fair Charity,
Shalt still survive—
Shalt stand before the host of heav’n’s confest
Forever blessing, and forever blest.

Thus my brethren, we have just glanced at the several virtues mentioned in the text. May they cluster around you, and be bright and shining gems in your diadem. ‘If these things be in you and abound, they will make you, that ye be neither barren nor unfruitful in the knowledge of God, and so, an abundant entrance shall be administered unto you, un-

to the kingdom of our Lord and Saviour Jesus Christ.—*Amen.*

THE BURIAL—A FRAGMENT.

By T. Fisk.

It was summer. The sun shone proudly down upon the gray mist that rose above the billows—the blushing charm of spring were passed, and the summer glow of loveliness had succeeded. The woodlands were gay and beautiful—for nature had clothed them in all her surpassing splendors. The mountain stream now ran, now rippled, now curling with its silver eddies, glad sparkling in the sunbeam—now smoothly flowing along its ever-varying bed, towards its quiet home 'in the world of waters.' The birds warbled as sweetly in their green bowers of bliss, as if sighs and tears were unknown.

There was joy on earth. The twittering swallow, as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent as falls the snow flake, seemed unmindful of woe, as it flashed its wings across the vision, like the thoughts of a dream during the hushed hours of midnight, and vanished as suddenly. To me the sight of their joyous felicity brought no gladness—the sounds of their mirth fell cold upon the heart—it seemed but bitter mockery; and spoke of days departed. The bright and laughing skies seemed insensible that they were smiling over ruin and decay; that one of Hope's fairest, sweetest flowers, had drooped and died; and that now—even now—was to be laid in earth's cold bosom.

I had seen the child in its guileless beauty, when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her who bore it, in all the overwhelming fondness of a mother's love. But now her first born blessing—her first, last and only one slept—not on the soft bosom of a mother's tenderness; but with the quiet dead! Death, death! how lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure, as the cherub of immortality—it had nothing of the grave; but its silence. So beautiful it seemed—like the sportive lamb, decked with a flowery garland for the sacrifice, I could fain have laid down by its side in the cold bosom of our common mother, in the dark and silent valley.

Thou weepst childless mother; ah, well thou mayest; the Son of God wept at the tomb of a friend, and thou mournest thy first born. Hard it is for thee to lay thy lovely one low in the damp earth—beneath the cold clods of the valley—hard it is to reflect that this, thy child of peerless beauty, will never more raise its rosy lips to thine, in all the fondness childhood's warm affection. Ah! these are recollections that weigh upon the soul even to overpowering. Memory tells thee thou art desolate—it tells too, of playful smiles, of a thousand soft and winning ways that twine around the mo-

thers heart—it tells of the sweet, wild throbbings of bliss that were thine when softly soothing it to slumber and repose. Now the foliage of the cypress will be its shelter; and the narrow house its abiding place—the nursery will no more resound with its glad some mirth—the cradle in which it had so often reposed in quiet, is now desolate. Thou weepst, childless mother.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow. Oh, the bitter agony of that moment—one long burning kiss upon its marble brow, and he is shut from her view.

In the fulness of her grief she says,

No more my baby, shalt thou lie,
With drowsy smile and half-shut eye—
Pillowed upon thy mother's breast,
Serenely sinking into rest.
For God hath laid thee down to sleep,
Like a pure pearl beneath the deep!

Look abroad, fond mother, upon the ways of sinful men, and repine no more that God hath made thy child an angel in the regions of bliss. Now his song mingles with the thanksgiving of the blest! sanctified, safe, and secure from the stormy blasts of iniquity, with him who is from everlasting!

CALVINISM AND ARMINIANISM.

It has long been a curious topic of remark, that orthodox preachers contrive, some how or other to make absolute decrees, and man's free agency, go together in their discourses; so that man is wholly governed and led by the overruling power of God in ever act and thought, whether good or bad; but at the same time is so perfectly free that he may conduct contrary to the will and purposes of God, so as to deserve eternal misery! In former times, and in the present age also, many good people have supposed that there was a peculiar mystery on this subject, and that the preachers understood it perfectly, although they could not reconcile it. Little did they think, that the preachers were so ignorant as to contradict themselves; and that their minds were so ill disciplined as not to know whether their doctrines harmonizes or not. But such has evidently been the fact.

How many sermons have we not heard in which the preacher represented that the providence of God extends not only to the operation of nature, but to every feeling of the heart and action of the life; that man could do nothing but in God's strength, that he could not repent or be converted or holy without the special operation of God's spirit; that men are totally depraved, that all their actions, even their prayers and religious exercises, are sinful until changed by the sovereign grace of God. Then in the same discourse he has gone on to exhort sinners to repent, to watch unto prayer, to give themselves up to Christ, and to warn them

of the awful consequences of neglect, as if the work of repentance and moral change depended wholly on the creature. Every urgent motive that the preacher could think of, was brought forward to impel the sinner to action, while the sinner set motionless and petrified, not daring to move because every motion was pronounced sinful.

Such has been the preaching and still is of men, to whom the public look for light, presuming at least that they know enough not to contradict their own words. This has been noticed by some individuals among the orthodox themselves. We recollect to have seen a published letter, written we think by Rev. Prof. Woods of the Andover Theological School, alluding to this subject, and intimating that this contradictory preaching was not quite honest.

There are two manifest contradictions in such preaching, if no more. First, it represents men as free agents, whose freedom extends even to the power of self-conversion; while it represents that the power of converting the sinner rests wholly with God. And secondly, it sets forth the manifest absurdity of punishing the creature to all eternity for neglect, while it represents that conversion depends wholly on God, and that every effort is a crime.

There is an anecdote on this subject, which is too good to be lost, and will doubtless be gratifying to our readers. It is this. When Prof. Shurtliff, was in Portsmouth on one occasion, some friends after hearing him preach, asked him privately as follows: 'How is it Dr. that you divines get along with your doctrines of decrees and free will—You tell us that we can and we cant, we shall and we shant, we will and we wont, we shall be damned if we do, and be damned if we dont?' 'Why replied the Professor, pleasantly, there is a good deal of dodging about that.'

'The great obstacle and terror of impostors, and fanatics, is freedom of inquiry, which implies the exercise of reason—a formidable foe indeed! No wonder they are forever attacking it, and forever trying to weaken and destroy it, by all the arts of calumny—all the efforts of malice. By implicit belief, without examination, impostors prosper, and communities are kept in gross ignorance, and servility.'

Rev. Richard Clarke, ordained Deacon by the well known Bishop Houdy, and Priest by the distinguished Dr. Zachary Pearce, Bishop of Bangor, was settled for several years in Charleston, S. C. and was on all hands acknowledged to be a Universalist. In a notice of his death in London it is said, 'that for near fifty years he maintained, both by preaching and writing, the doctrine of Universal Restoration.'

Dr. Jonathan Mahew, pastor of the West Church, Boston, was also well known as a Universalist, and admired as an able, amiable, and excellent man. His church is now occupied, we believe, by Dr. Lowell.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, JAN. 26, 1833

MISTAKEN BENEVOLENCE.

A meeting has been recently held in this city to procure means for establishing a 'Female Seminary at Athens' in Greece. At the meeting in question an address was read by the Rev. Mr. Peck of the Episcopal church and written for the occasion by Mrs. Willard who presides over the Female Seminary in this city. Of the merits of the address we have little to say. It is written with much spirit—viz.—the spirit of egotism. Of its object we can speak less favorably. It is but another link in that chain which priests are forging to trammel the minds of men. A pious student in the ministry is to be sent out as teacher, and Mrs. W. will furnish an instructress. Whether they will carry their Greek knowledge with them or acquire it there, we are not informed. The present missionaries in Greece, Messrs. Robertson, King and Hill, are to be the trustees of the school and to be empowered to expend the funds for the purpose and report proceedings. So that there is a priest at the top and one at the bottom, and if no mischief lies between, it will be an anomaly in missionary transactions.

There are two paragraphs in Mrs. W's address which claim some passing notice. She observes, 'It is thought that three thousand dollars will effect the object. I offer to you a manuscript of my European Journal, which, when printed, I expect to sell at a dollar a copy. It seems not an extravagant supposition that 3,000 copies of it may be sold; a number equal to that of my former pupils. We want now the money to pay for the publication of this book.' This is generous, especially as the money is wanted for publication. But if the 'Journal' does not meet with better success than the 'Poems,' by the same author, a less edition would be necessary.

But the greatest stroke of policy is found in the following extract: 'But there is another reason of considerable moment why a female society should be formed. It is important that the young king of Greece should be favorable to our undertaking, and it is probable that a letter in behalf of our school from a Ladies' Society, would appeal more forcibly to him than one from a Missionary association.' How far the young Prince of Greece will be imposed upon by this 'ruse de guerre,' we are not prepared to say; but the experience of Mrs. W. might have taught her that princes, heroes, and patriots of renown can resist appeals, even when the application is personal instead of by letter.

But we must leave the address, and say something appropriate to the heading of this article.—We call this application of money mistaken benevolence. Our own country, our own towns people have the first claim on our sympathies. There is no need of travelling to Greece to find females to educate, clothe and feed: they are every day to be seen in our streets and begging at our own doors. If the object however is to 'get a name,' then the plan is a good one. It will be said in Athens the Seminary in this city was founded by the females of a city called Troy in the U. S. A. but they will

never know, that while the Trojan females were sending their money abroad, there were hundreds of their own country women uneducated, and thousands around them in a state of absolute poverty. If this is not mistaken benevolence—What is it?
L.

IMMORTALITY OF THE SOUL.

A correspondent in New Malborough, Mass. has favored us with a letter, to which we should sooner have attended, if circumstances would have admitted. In the 21st No. of the Anchor, a poetical piece appeared which favored the doctrine of the soul's immortality. Our correspondent seems to think that sentiment unscriptural, and wishes our opinion on the subject. Our first remark will be to state, that we do not hold ourselves responsible for the sentiments of our correspondents, or for extracts which we may select, especially in poetical productions. The objectionable passage to which allusion is made is as follows: to the question,

'Say does the body ask for wings or mourn, &c.' The answer is returned—

'No; tis the soul, th' immortal part, the mind,
Which not of earth, delights not in it.'

The question whether the soul is immortal could be better answered if we were informed what was meant by the soul. The author of the poetry adopting a very common opinion calls it the mind.—We have no reason to believe in the immortality of the mind. As far as facts weigh any thing in the argument, they all stand opposed to such an hypothesis. When man comes into being he exhibits very little if any mind. If there is any disorganization in the anatomy of the brain, he never exhibits any indications of mental capacity. We have all, probably, seen unfortunate individuals, far less intelligent than the brute creation. If, however, all is right, this is not the case. The mind 'grows with the growth, and strengthens with the strength' of the body. Under different circumstances the minds of different individuals will exhibit more or less powers. There will, however, be a period in the most gifted individual when it will have reached its acme after which it will gradually decline; and if life is spared to a very protracted period the body will outlive the mind or soul and the imbecile creature will descend to the grave as much an infant in intellect as when he entered the world. From these facts, for they are not speculative opinions, we cannot argue for the immortality of the soul, if the soul is the mind. We also know that accident may destroy the mind. A severe illness, or a blow on the head may destroy the brightest intellect and reduce the greatest genius to the level of the brute creation, and such instances are by no means rare. From these considerations, we are irresistibly led to believe that mind depends on organization, and where that is impaired, the mental capacity is destroyed.—Consequently in the article of death, we should say that the mind perishes with the body.

Whether the scriptures teach the immortality of the soul, is a question perhaps not so easily decided. Here, as on all disputed points of doctrine the respective parties select texts to favor their opinions. We have given considerable attention to this subject and we do not hesitate to say that in our humble opinion, the testimony against the doctrine of the soul's immortality appears to pre-

ponderate. We were brought up to believe in the doctrine, we cherished it with great devotion and considered it as the main pillar of our hope for future existence. Accident threw in our way the controversy between the Rev. Charles Hudson of Westminster, and the Rev. Walter Balfour of Charleston. These were the first writings we had ever seen on this question. We endeavored to come to the examination as free from bias as possible, though we must confess that we hoped to see the immortality of the soul placed beyond the possibility of attack. All our prejudices bent that way. The result however, was on the opposite side: and we came to the conclusion in our minds that it was not a scripture doctrine. Having once laid aside our prejudices in its favor, we could look at it more calmly, and subsequent reflection has tended to strengthen us in the opinion of its incorrectness. The doctrine of the resurrection appears to be the basis on which to found our hopes of future existence; but if the soul were immortal we see no use in the resurrection state.

Our correspondent is possibly aware that on this question Universalists are divided in opinion. We therefore, speak only for ourselves individually. We may add that the junior editor concurs with us in these sentiments. There has been exhibited by many editors an unwillingness to approach this subject. Those who have boldly acknowledged their disbelief of the soul's immortality, have been subject to much reproach and been stigmatised as deists, materialists, &c. We have been so used to 'this kind of thing' ever since we abandoned the doctrine of endless misery and advocated the final restoration, for we commenced at that precise point, that these reproaches affect us not. As long as we are honest in our opinions, we care not what names we are called by—let us have a conscience void of offence and people may attach any name to us that suits them best. We have been thus particular in the avowal of our sentiments, because we wish people to know "where they may find us." If we can see any argument in favor of the sentiment, we shall willingly examine it, for we have not the least disposition to cling to our present views but would abandon them cheerfully, if we had any evidence of their incorrectness.
L.

RELIGIOUS NOTICE.

Subject for next Sabbath's discourse, (to-morrow) 'the Salvation of the world' proved from the 'Promises of God.' Text, Rom. iii: 2.

MR. MORSE'S SERMON.

We acknowledge our sense of obligation to Br. Wm. Morse for a copy of his interesting discourse delivered at the dedication of the New Universalist Church, in Quincy, Mass. The text selected for the occasion was highly appropriate. It is found in Psalm lxxxvi: 9. 'All nations whom thou hast made shall come and worship before Thee, O Lord, and shall glorify thy name.' The preacher designates the proper characteristics of christian worship. He next presents the motives and reasons for the worship of God; and lastly remarks on the final extent and consequent result of christian worship. We are confident that nothing we can say can do that justice to the subject which

the author has done; we therefore introduce his closing address:

Brethren of this Society, it falls to the lot of another to address you particularly on this occasion; but permit me in general terms to congratulate you on the happy termination of your labors in the erection of this neat and convenient edifice, which by the present service we assist you in dedicating to the worship of the ever-living and true God, the Saviour of all men. No accident has happened—harmony has prevailed in all your councils—bright and brightening prospects are before you. Be grateful, watchful, prayerful, and zealously affected in that which is good. Let brotherly love continue. Rejoice in that hope which is full of immortality. Keep a conscience void of offence toward God and man; yea, ever desire to worship, to live, to die, humble, sincere and faithful christians.

Some, and especially those of you whose heads are already white with the frost of many winters—you who, according to a law of your nature, must soon, as the autumnal leaves, fall, one after another, to give room for those that shall follow—should be forcibly reminded, by the tints of the season just past, of your own mortality, and of the immense importance of leaving behind you examples worthy the imitation of posterity—examples of piety, virtue, and resignation to the divine will.

Now to the honor of the eternal Jehovah—to the promulgation and defence of the uncorrupted doctrine of his Son Jesus Christ, we dedicate this christian temple. Till its walls shall crumble to ruin, may this desk and these seats be sacred to the purpose for which they are now set apart—sacred to truth and devotion—sacred to the purpose of reflection and self-examination—to fervent, united prayer, and solemn songs of praise.

May no 'strange fire' ever be offered before the Lord, kindled upon this altar—no incense ever rise but such as shall ascend from contrite hearts. Such sacrifices, O God, thou wilt not despise.

Long may a company of devout worshippers meet and mingle here in the services of the sanctuary, and attend to all the ordinances of the christian religion; that those at present on the stage, and those who may succeed them, shall be enabled to say in retrospection, with David of old: 'Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.'

Then, when worship shall become purely liberal and spiritual, intelligent and universal—when every knee shall bow and every tongue confess to the glory of God the Father, an immortalized universe of intelligence turned to the pure language of truth, shall offer an offering unto the Lord in righteousness, and the prophetic testimony of my text be literally and completely fulfilled; then, 'All nations whom thou hast made shall have come, and shall worship before thee, O Lord, and shall glorify thy name.' Amen.

As it may not be uninteresting to our readers to see 'how they order things' in Massachusetts we subjoin a description of the building itself.

The following is a brief description of the Universalist Church in Quincy, Massachusetts, erected during the past summer and autumn:—

This House stands on an eminence slightly and beautiful, on the north side of the road leading to Hingham, about eighty rods to the eastward of the 'Adams Temple,' in Quincy.

Its style is Grecian. It is built of wood, painted white, and it is contemplated to have green blinds at the windows.

Fronting the street is a small portico supported by four pillars.

The house is 66 feet long, and 46 wide, containing sixty-six pews. It has three windows on each side, 13 feet in height and 5 feet in width.

It has no gallery excepting for the choir, which is situated at the south end, opposite the pulpit, and over the doors of entrance.

There are three doors to enter the porch, and but two to enter the main body of the house.

The floor, from the door to the pulpit, descends about 18 inches.

It has two aisles—two rows of pews between them, directly in front of the desk, and one row of pews between each aisle and the wall of the house—fourteen pews in a row, and five on either side of the desk.

The pulpit, which may be ascended by two flights of stairs, is of mahogany, and the caps of the pews are likewise of the same.

The desk and orchestra have purple decorations.

The general appearance of the interior of this edifice is neatness, plainness, and convenience.

It has also a tower about 60 feet high, in which is a fine tolled bell, weighing 1273 lbs. There is a large basement room under the north end of the house, which when finished will be convenient for parish meetings and other purposes.

The whole cost of the house, including the bell, and the land on which it stands, varies but little from \$5,000.

Rising of forty pews were sold on the day following the Dedication of the house; the amount of these, together with about \$400 choice-money, nearly covers the expense of the building.

Original.

MR. EDITORS:

Appealing to your impartiality, I would ask for a space in your columns for the purpose of expressing my views concerning a project lately started in this city, having for its object, the establishment of an institution in Greece, for the promotion of female education. My charity for the sons and daughters of fallen Greece is as great as that of any other person, but I condemn and oppose for various reasons the proceedings pursued in relation to this

subject. The two prominent reasons are, that I believe the doctrines put forth in the creeds and catechisms of the different sects of believers in endless misery, to be mistaken and absurd views of the Deity, and as repugnant to the cause of true christianity, as it is to that of moral rectitude—and 2d, that, as a Universalist, I am bound to co-operate in exterminating the partial precepts taught in these doctrines. Have we not seen the ruin and devastation which has been made in this enlightened land by this hateful beast? Has he not roved throughout our country, and, like the car of Jugernaut, crushed beneath his ponderous weight the beautiful and the free? Has not the piteous groans of despair, made by those who have felt its power, touched the tenderest chords of our nature, and called forth deep and bitter execration upon the monster's head? I am now addressing Universalists, and would remind them of the cause in which they are engaged. Who, I would ask, are the leading characters in this commotion,—are they not the priests of the different orthodox churches in this city? And have they not acted upon this subject in a manner which has been referred to from Universalist pulpits in no favorable terms? They have called upon females, in a characteristic manner, to aid them in their project? This has been marked by Universalists as a cunningly devised priestly stratagem, to promote their cause. And what is the proposed project. Is it merely for the purpose of educating the females of Greece in intellectual and domestic capacities? Oh no, say they, we intend to select individuals as tutors, who are as deeply skilled in our religious customs, as they are in intellectual and domestic acquirements, that they may infuse into their minds our religion, (which we consider of more importance) as well as other qualities. And what is this religion?—It is the same that has caused the American father to murder his offsprings in order to save them from the demon like appetite of the God he worships! It is the very same that has touched the tenderest chords of our nature and called forth deep and bitter execration upon its projectors? Considering its dreadful influence in this country, what would it be in a land like Greece? It would be far better to leave Greece in her present situation, than to establish in her institutions of such a character. I feel bound, as a Universalist, to oppose this scheme, believing that it would be as dreadful in the result to the cause of christianity, as it is incompatible with the principles of Universalism. A UNIVERSALIST.

FEMALE SCHOOL IN GREECE.

In the "Philadelphian," (published at Philadelphia by Ezra Stiles Ely, D. D.) of the 17th inst. we find a letter from the Rev. Jonas King, missionary in Greece, from which we make the following extract.

Letter from Rev. Jonas King. D. D.

ATHENS, 6th July, 1832.

Rev. Ezra Stiles Ely, D. D.

Dear Sir.—Day before yesterday, I had the pleasure of seeing a beautiful marble, on which is in-

scribed in large characters "PHILADELPHIA" placed over the gate of the enclosure in which, Providence permitting, is to be erected the Philadelphia Female School, Academy. The wall around it is now finished, except a little work which is to be done over the gate, which will doubtless be finished to-morrow, and the man who superintends, is now collecting stone and lime for the building it self.

Two architects are at length appointed by the Greek Government to make a plan of the city, and they advise me to wait still a little before I begin to build. The same architects have made a plan for the school house, two stories high, which pleases me much, one, that it will be larger than I at first intended, having one large circular hall sufficient to seat two hundred scholars, and four rooms large enough for separate classes of thirty or forty scholars, a room for a library, and two other rooms large enough for a class of twenty or twenty-five scholars in each, besides two small rooms for the convenience of the teachers. It will be, I suppose, about the size of the Female Seminary at Hartford, (Conn.) I wrote to you not long since, stating how much money, more than I have, I supposed might be necessary in order to finish it, and I hope and trust, that that sum will not be wanting. I wish it to appear something worthy of the name it bears.

From a "national newspaper of July 23, 1832, published at [Napoli," Dr. Ely has extracted for the Philadelphian the following paragraph.

"He (Rev. Mr. King) has also bought a place, where he is building an institution simply for females, in which shall be taught such branches necessary for the education of females, as are taught in similar institutions in Europe. We learn also, that the Female friends of Greece, in Philadelphia, contribute in a particular manner to this institution, and for this reason there has been inscribed over the gate, PHILADELPHIA.

[From the Presbyterian.]

FASHIONABLE IDOLATRY.

Ma. Editor.—Let me introduce myself to you by giving you permission to suppose, that I am a native of France, educated in the Roman Catholic faith, and for some time a sojourner in the United States. While I acknowledge that my religious training has been very imperfect, it is certain that I had been led to suppose, that paganism was entirely banished from at least that portion of Christendom which is called Protestant. Great was my surprise, therefore, when I discovered that even in America, where the religion of the only true God is professed, there should still remain a secret attachment to false deities, and a constant reference to their tutelary care. You are astonished, yet if you will bear with me a little, I hope to make it plain, that this is not a rash accusation.

Shortly after I began my inquiries upon this subject, I learned the existence of a false god, to whom the whole of the great works of creation are attributed. She is styled NATURE. Instead of the "works of God," I constantly heard of the "works of Nature." The wonderful arrangements of divine Providence, in the animal and vegetable kingdom, are denominated the provisions of Nature. It is Nature who has made the human frame in so skilful a manner. Nature has formed us with such and such propensities. The admirers of the picturesque, fall into ecstasies of de-

vout awe before this goddess, and she is worshipped in groves and high-places.—Poets esteem it their highest honor to be lovers of Nature, and court her favors in rural scenes, and among the magnificent spectacles of the forest, and the ocean.—All that, in the Bible is referred to God and his providence, is in common life traced up to Nature, and she appears to have taken the place of Jehovah, in every thing which concerns creation.

Next in order come three divinities, which I scarcely know whether to regard as different phrases of one and the same power, like Diana, Hecate, and Cynthia of old, or as co-ordinate powers, like the three graces, or the three furies, of the old mythology. They are called FORTUNE, CHANCE, and LUCK. In every company and among all classes of people their existence and agency are recognised. They have no reason to complain that their rites are neglected. I am inclined to think that Fortune is the identical Fortuna of the Romans; she is of the rolling wheel and hood-winked visage. If a man acquires sudden wealth, he is a favorite of Fortune. Such and such things are fortunate. I suspect that I have discovered the shrines of this deity, in your crowded streets.—At every few paces I beheld houses, the windows and doors of which are variegated with parti-colored sheets of paper, on which are displayed sundry mystical characters, betokening immense wealth, with invitations to "Fortune's Home," or the "Truly Fortunate Office," and promises of "Prizes," "Great Prizes," or "Capital Prizes." And, to be plain, I have actually discovered at some of these haunts, the full-length effigy of the goddess herself, represented as in the ancient temples, and scattering gold among her eager devotees.

Similar honors are conferred upon the other sisters. Even Christian professors worship Chance. "By chance I came to such a place." "This opportunity came by chance."—"I chanced to meet with a friend."—"There is little chance of Mr. B's. recovery."—"If by chance the cholera should be at Mobile!"—these are expressions which have repeatedly struck my ears. In truth she appears in the semi-pagan mythology, to occupy the place of that wise and benevolent Providence, to which, in former days, Christians loved to attribute all their benefits. Luck would seem to be the least dignified of the triad; a demi-god at most. Yet the name of this divinity is frequently invoked. "Good luck to you!"—"I wish you good luck!"—"As luck would have it, I did so and so."

I desire to know, Mr. Editor, whether these powers should not be regarded as usurpers, and whether it does not become us as Christians to acknowledge God the Creator, and the God of providence as the Author of Nature, who by his wise and holy purposes excludes the misrule of fortune and accident, by whatever names called.

FRANCOIS.

Nobility resideth not but in the soul, nor is there true honor except in virtue,

[From the Universalist.]

FROM MY DIARY.

We see distress—disappointment and sorrow, in almost every department of human society. We behold thousands and tens of thousands whose condition in the world is far from being a happy one. Look where we will, we are but spectators of suffering humanity. There goes the bloated victim of intemperance—his health, his reputation, his property, his honor and happiness all gone. There sits the lonely widow, in the midst of her fatherless children, dependent on the charity of a frigid world, for food and raiment. What sadness dwells on her countenance; as she resolves in her thoughts the desolation which Heaven has sent upon her. Herself a widow, her children dearer than self, fatherless!—There goes the pale and disconsolate victim of superstition. His religion, instead of lightning up his soul with holy joy, is the instrument of the keenest anguish and deepest sorrow. He views the majority of his race destined, in the secret purpose of God to a world of hopeless woe; and their anticipated sufferings destroys his peace of mind, and the best pleasures of life. That he is unhappy, his appearance at the house of devotion, in the social circle or in the streets, bears testimony. He walks the path of life with a faltering step, and a sad heart. His fears balance his hopes, and at times completely overpower him. While all around him is life, and light and joy—he is dejected, the subject of ceaseless disquietude and sorrow.

When, therefore, we behold the sons and daughters of affliction, we naturally partake of their distress. We are prompted by a feeling of sympathy to enquire for the cause of the wretchedness which we see, and to do what we can to relieve it. Many, no doubt, mourn over events which they cannot comprehend,—they are always in trouble because they have no confidence in God. Like the two disciples when on their way to Emmaus—they walk and are sad. Now, what is the cause of that dejection which is seen in the professed followers of Christ? Is the gospel a theme of sorrow? Do its principles engender fear and despair? Are the tidings which it proclaims unwelcome to the mind? And are the views which it gives of God and the destiny of man of such a character, as to fill the heart with shuddering and horror? This cannot be: for the gospel is the glad news of salvation which shall be unto all people. It is on earth peace—and in believing it, the heart rejoices with joy unspeakable and full of glory.

The gloom and dejection which we discover in the professed followers of Christ, are not inspired by the contents of the gospel; but by other things—and which constitute no part of pure religion. What things? I answer—concerning the character of God, the purposes of his grace, and the mission of his Son. On these great topics, so vital to the hopes and happiness of mankind, people have indulged mista-

ken opinions. The wretchedness occasioned by false religious sentiments is inconceivably great. It attends every fleeting moment of life, poisons every source of pleasure, gives poignancy to every affliction, and follows its victims to that cold and silent abode, 'where the wicked cease from troubling and the weary be at rest.'

This is the condition of a large portion of our race. It will be understood that I speak now in relation to the Christian world—to those who profess the Christian system. They believe in God as the Creator of all things and sovereign of the universe; but alas! they circumscribe the ocean of his love, and fix limits to his grace and salvation. Such people are unhappy. As they walk the path of life, and think upon the destiny or what they imagine the destiny of man, they sink under the burden of their fears, and yield themselves up to repining and sorrow.—Nor does the idea that God is a Sovereign, and has a right thus to dispose of his creatures, afford them a single ray of comfort; for they know that God's power is adequate to the salvation of every soul; and knowing this they cannot be reconciled to the endless duration of sin and misery! It is my deliberate and solemn conviction, that there is not a believer in endless human suffering on earth, who is or can be satisfied, with the character and disposition which he ascribes to God!—They do and must feel, that were they in God's stead, and could they command his resources they would save every soul.

It is a question in my mind whether there are any rational beings on earth, who have not, at times felt it possible with God to save all mankind. That all desire such an event there can be no doubt. It is a hope which is universal; a desire implanted in every human bosom; an emotion which will kindle in every heart, till things in heaven, earth, and under the earth, are reconciled to the Father of mercies, and God is all and in all.

O, how disconsolate must that man be, who has lost the hope of heaven for all mankind! Take from us this hope, so rich in bliss—in influence so divine, and you leave me desolate. Then, with the Poet I could truly say—

'Oh! nothing now could please me:
Darkness and solitude, and sighs, and tears
And all the inseparable train of grief,
Attend my steps forever.'

'When, O when, will the minds of a disconsolate world be opened to the truths of the everlasting gospel! When will this moral wilderness rejoice, and the solitary place be glad? When will the tears of the mourner, and the groans of the prisoner cease, and the hosannas of the redeemed float on every breeze of heaven!'

UNFORTUNATE FORTUNE.

A circumstance which furnishes a singular exemplification of the maxim, that money cannot bring happiness, lately occurred in this city. We have the facts respecting it from the most authentic source, and can rely upon their accuracy. A lady, between thirty and forty years of

age, received information from her friends abroad, that a near relative, recently deceased, had left her a legacy, amounting only to about *eight hundred dollars*. The intelligence was too much for her mind to endure with tranquillity. Visions of pleasure, and extravagant anticipations of future luxury danced through her excited imagination, until reason deserted its throne; the poor victim of fortune became a raving maniac, and was taken to the Hospital, where she lingered out a few miserable days, and then expired. Thus the legacy was rendered a bequest of sorrow, devised to the ruin of the receiver. Its design was enjoyment, but its results were madness and death. That was a good prayer of Agur's—"Give me food and clothing sufficient for me, but let me have neither poverty nor riches."—*Phil. Gaz.*

Br. A. C. Thomas, of Philadelphia, writes to the Editor of the Trumpet, as follows,

"I have no news of importance to communicate, except, perhaps, that Universalism is exciting more attention in this city at the present time, than it has done for many years past. Both churches are remarkably well attended. In the evening of each returning Sunday, they are crowded. The opposing denominations are using every exertion to divert the attention of the people from the Lectures now in progress of delivery at Lombard-street and Callewhill-street. 'The Philadelphian' and other Partialist publications, pour forth the hot lava of damnation—but the editors only burn their own fingers. Let them go on. 'The ransomed of the Lord' are returning 'to Zion with songs, and everlasting joy upon their heads,'"

THE JEWS.

The high and venerable Rabbins of Jerusalem and Japheth, have sent Rabbi Enoch Zindal, to solicit aid for the suffering Jews in Palestine. He may be seen at No. 36 Maiden Lane. He is the son of the great Rabbi Hersch, one of the most learned men in the world.

The letter which accompanies him, and which authorizes his mission, makes the following appeal:—"The voice of Zion speaks, weeping and lamenting, for the wretched state of her children: For their faces are black with hunger; all the people of foreign nations here are very poor and unable to give us relief. The learned men and Rabbins, widows and orphan children, that were supported by Russia, Poland and Germany, are cut off from their former supplies, and receive no compensation from those nations. We are hungry, thirsty, and naked. Our children ask bread, and we have none to give them. And in addition to this, the Turks have laid us under a contribution of fifty thousand dollars, which if not paid will be the ruin of all the Jews here."

He has had an interesting interview with some learned clergymen of this city, and

the most entire confidence is reposed in the authenticity of his testimonials.

The Rabbi's people at Jerusalem had heard of the exceeding benevolence and charity of the Americans. These are his own words. "You did much for the Greeks; and will you not admit, even as Christians, lovers of the Old Testament, Patriarchs and Prophets, that you owe at least as much, nay more, to us, the Jews?" "Yes," said a gentleman present, "we love your people for the love of Abraham, and Isaac, and Jacob." "Yes," said another, "we should love and aid them for the sake of Joseph and Mary!" "And above all," said a third, "for the sake of the Son of Mary: our Redeemer, according to the flesh, was a Jew."

And as this is the first appeal made to us as Christians, by the Jews, direct from Jerusalem, we should, by responding to the voice of suffering humanity, give them an evidence that we are, as Christians, their true and sincere friends.—*N. York Weekly Mecs.*

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR, AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA RALLIQU, 2d.,
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GEORGE W. BAZIN;

Proprietors.

CONDITIONS.

- I. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.
- II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page, a Table of contents, and Index of subjects, at the end of the year.
- III. Price \$2 per annum, payable on the receipt of the second number.

POETRY.

THE GRAVES OF A HOUSEHOLD.

BY MRS. HEMANS.

They grew in beauty, side by side,
They filled one home with glee—
Their graves are sever'd far and wide,
By mount, and stream, and sea.

The same fond mother bent at night
O'er each fair sleeping brow;
She had each folded flower in sight—
Where are those dreamers now?

One 'midst the forests of the West,
By a dark stream is laid—
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one,
He lies where pearls lie deep—
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest,
Above the noble slain:
He wrapt his colors round his breast,
On a blood-red field of Spain.

And one—o'er her the myrtle showers
In leaves, by soft winds fann'd;
She faded 'midst the Italian flowers,
The last of that bright band.

And parted thus they rest, who play'd
Beneath the same green tree;
Whose voices mingled as they pray'd
Around one parent knee.

They that with smiles lit up the hall,
And cheer'd with songs the hearth—
Alas! for love, if thou wert all,
And naught beyond, Oh earth!

From the Knickerbocker for January.
THE ARCTIC LOVER TO HIS MISTRESS.

BY WILLIAM C. BRYANT.

Gone is the long, long winter night,
Book, my beloved one!
How glorious, through his depths of light,
Rolls the majestic sun!
The willows, waked from winter's death,
Give out a fragrance like thy breath—
The summer is begun!

Aye, 'tis the long bright summer day;
Hark to that mighty crash!
The loosened ice-ridge breaks away—
The smitten waters dash.
Seaward the glittering mountain rides,
While down its green translucent sides,
The foamy torrents dash!

See, love, my boat is moored for thee,
By ocean's weedy floor—
The petrel does not skim the sea
More swiftly than my oar.
We'll go where, on the rocky isles,
Her eggs the screaming sea-fowl piles
Beside the pebbly shore.

Or, hide thee where the poppy blows,
With wind-flowers frail and fair,
While I, upon his isle of snows,
Seek and defy the bear,
Fierce though he be, and huge of frame,
This arm his savage strength shall tame,
And drag him from his lair.

When crimson sky and flamy cloud
Bespeak the summer fled,
And snows that melt no more, enshroud
The valleys white and dead,
I'll build of ice thy winter home,
While glittering walls and lucid dome,
And door with skins bespread.

The white fox by thy couch shall play,
And, from the frozen skies,
The meteors of a mimic day
Shall flash upon thine eyes.
And I—for such thy vow—meanwhile,
Shall bear thy voice and see thy smile,
Till that long midnight flies.

MARREID.

By Rev. C. F. Le Fevre, on the 17th Inst. Mr. Cornelius Williamson to Miss Laura E. Wood, both of this city.

LETTERS & REMITTANCES

Received at this Office.

D. B. New-Marlboro', Mass.; J. Chatfield, Rhodes, Onondaga co. N. Y.; C. J. Gummington, Mass.; C. H. Granville, N. Y.; S. M. New York, \$4.50; W. Thrall, Sharon; N. Haswell, Bennington, Vt.; P. M. Seneca Falls; C. French, Proctorsville, Vt. \$1; P. M. Bennington, Vt.; M. O. Walker, Castleton, Vt. \$3; S. V. R. Albany; P. C. Goodale, Hartford, Con. \$1. O. Walker, Castleton, Vt. draft \$3.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.

Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.
New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs. Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with despatch. Orders for Foreign Books are sent on the 1st and 15th of every month.

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N. B. Book sellers and Associations supplied with the choicest and rarest works, on liberal terms.

A great variety of SMALL BOOKS, suitable for Sabbath Schools, constantly on hand.
Boston, May, 1832.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

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KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Inquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabia.

Do. Letter to Beecher.

Series of Letters in defence of Divine Revelation.

Life of Murray.

New Hymn Book compiled by S. and R. Streeter.

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.

The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Theo. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. E. Grosh.

Intemperance Reproved, by I. D. Williamson.

Christmas Sermon, by do.

Priestcraft Exposed, by Z. Fuller.

The above Catalogue of Books, Pamphlets and

Sermons, will be sold, wholesale and retail, at the

publisher's prices, at No. 3, Washington Square,

three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

THE GOSPEL ANCHOR.

Is published every Saturday, at No. 84 (up stairs,) State-street, Troy, N. Y.

BY KEMBLE & HOOPER.

EBR. P. MOON, PRINTER.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, FEBRUARY 2, 1833.

NO. 32.

DR. COOPER'S CASE.

In drawing up a brief account of this interesting trial, we have aided our own notes and recollections, by consulting others who were present, as well as Dr. Cooper himself.

After a series of incessant attacks on Dr. C.'s presumed infidelity during the whole of the year 1831, this case was brought before the Board of Trustees, in Dec. 1831. To insure a full attendance of the Board, it was deferred to the 16th of May, 1832. It was then put off until the regular meeting of the Board, in December, 1832. At the meeting of 16th May, Dr. Cooper moved that his trial and the proceedings relating to the charges against him, should be held in public. This was agreed to by the board.

On the 3d of Dec. 1832, the Trustees met, but not in full board: the trial was again put off to the evening of the 5th, and adjourned to the Hall of the House of Representatives; on which and on the succeeding evening, Dr. Cooper made and closed his defence. The proceedings occupied altogether about four hours, including both evenings.

The charges in number three, brought against this gentleman, were in substance that the various publications, such as his Political Economy, his Letter to any Member of Congress, and his translations of Broussais of Insanity, he had unnecessarily advanced opinions respecting religion: offensive to the parents of students committed to his care, and to large classes of citizens, and injurious to the interests of the college, and that he had at lectures and on other occasions, interfered unnecessarily with the religious opinions of the students, and inculcated upon them doctrines contrary to those in which he knew they had been educated; and offensive to their parents and guardians.

In support of these charges, the books above mentioned, were at a former meeting, produced and passages read; and a letter also was read from one of the students, containing averments of the last part of the charge. This letter was not on oath, nor any examination had of the writer; and it was furnished by Dr. C. himself, on the evening of the 5th.

The evidence of students summoned by the Trustees in support of the charges, and by Dr. Cooper in his defence, having been taken on oath before Judge Martin, and Col. Preston, and being sealed up when

taken, was read on the evening of the 5th Dec. 1832.

When the reading of the testimony was finished, Dr. Cooper was called on to make his defence. He began by stating that this was a new scene in Republican America—and would furnish a new page in the history of South Carolina—he stood there an accused person, before a court of ecclesiastical inquisition, sitting under legislative authority, to inquire into all false doctrines, heresies, and scisms, of which the President of the college might have been *vehemently suspected*: (the usual expression of the Courts of Inquisition—prototypes of the present.) This inquiry took place in the middle of the 19th century in South Carolina: a state at this moment trembling alive to the usurpations and infractions of our national compact by Congress, and the substitution of discretionary jurisdiction, in lieu of the express authority of the constitution, and in defiance of its wholesome limitations. The Trustees, said Dr. C., are called on by my accusers, to commit the very same usurpations, that they complain of in Congress.

This was not the case 150 years ago: when John Locke of England, in 1669, was appointed to draw up a constitution for the colony of South Carolina, containing 'a clause that no one should be molested on account of his religious tenets; or prohibited on that account, from any office under the civil government of the colony.' This constitution was deliberately confirmed after 20 years experience, in 1689, and declared to be the constitutional law of the colony forever. He stated that the Test act of England had passed in 1678, and the revocation of the edict of Nantes in 1683. The liberal constitution of South Carolina, attracted hither those who revolted at religious persecution in England, as well as very many of the oppressed Huguenots of France;—greatly to the advantage and prosperity of the colony. In 1690, John Archdale a Quaker was chosen governor of the colony, and served with exemplary fidelity and reputation.

Dr. Cooper hoped, that no descendant of the Huguenots, who ranked among our most respectable citizens, was among his persecutors on the present occasion.

Far different however was the case now—the march of mind has been retrograde; and he now appeared before a court of

ecclesiastical inquiry, to defend himself for holding opinions which the evidence that accompanied them had forced upon his conviction, and which the constitution of the U. States and this State, had guaranteed a right to profess and avow. He then enumerated briefly, the substance of the arguments on which he proposed to rely; but which, not having time during the evening to dwell upon so fully as his case required, he craved time till the succeeding evening for the purpose, which was acceded to.

On the succeeding evening, in the hall of the house of representatives, which was crowded with members, and townsmen, and citizens from the country, Dr. Cooper about a quarter past 6 began his defence in chief. The arguments he dwelt upon were as follows viz:

That the charges brought against him must be proved as laid: that accusation was of itself no proof: that, if convicted, he must be convicted on the testimony produced: that the two facts, that his opinions being offensive to large classes of people, and to the parents of the young men; and that these, his opinions, had been injurious to the college, were facts not to be assumed but to be proved. He appealed to every trustee who had heard the testimony read, whether there was one syllable of evidence, that had the least bearing on either of those two facts: or any attempt to show that the publications referred to, had been circulated in this state. The only substantial point of inquiry for the trustees, was, had Dr. Cooper's opinions lessened the number of students? He stated as a fact officially known to every trustee on the board, that during the year 1831, when the presses teemed with pamphlets against him, and the papers throughout the state, with weekly invective, a greater number of students had applied for admission into college than had ever been known before, except on one occasion. He called upon every man who had heard the testimony read, to say, Whether it was not, in every part of it, and from every student examined, without exception, one continued and ample panegyric on his caution, his impartiality, his faithful discharge of duty, and his total abstinence from all interference with the religious opinions of the young men under his care: every one of whom, when examined, declared upon oath, that Dr. Cooper was accustomed, on

all occasions, to direct the students that it was their duty, while at college to abide by the religion of their parents; and that he never did interfere, in any manner, with their religion, nor had they ever heard that he had done so. He concluded this head by calling on any trustee, to point out one sentence in the whole of the evidence thus taken, that could be adduced in support of the accusations, or any of them. He denied that any court of law would send such evidence to jury; and he demanded of the trustees, as his matter of right, a judgment, as in case of nonsuit.

2dly. He denied the jurisdiction of the board over publications not made in S. Carolina. He contended that, whether these publications were issued at London; or Constantinople, or Pekin, or N. York, or Washington, was immaterial. The board had no jurisdiction beyond the state. And he proved from evidence formerly given before the board, coupled with the declarations of Gen. Blair, and a member of the board, that the 'Letter of a Layman,' and 'Broussais,' had never in point of fact, been published by Dr. C. in South Carolina. That as to his passages referred to in his Political Economy, they related not to religion, but to the ministers and dispensers of religion; not to doctrine, but preachers; and the question was a statistical one, connected with the subject of political economy, and related to pecuniary obedience alone.—At any rate, every Quaker throughout the union, had held, during 150 years, and did now hold the same opinion with Dr. C. on this express point.

He went on to give a history of the numerous attacks on him without the least provocation, and without reply, from the very time when he first came to S. Carolina, to the present day. He showed, also, that the present accusations had already been made before the legislature some years ago, on presentment of a grand jury; referred to a committee, considered and dismissed without foundation. That the accusations, therefore, now prepared, had already passed in *rem judicatum* and was entitled to be free from them; unless it was intended to harass him with annual applications to the legislature on charges already decided.

He appealed to every trustee, whether it was not notorious to the public, that all the opinions now complained of, were held and avowed by Dr. C. at the time when he was elected president. His previous publications, his connexion with Dr. Priestly, and with Priestly's opinions were known to every trustee when he came here. His defence of materialism was published as early as the year 1789.

He contended that every opinion complained of, as held by the president of the college, had long been held by large classes of the most respectable citizens of the U. States, and were not novelties introduced by himself. [His opinions as to a *salaries Clergy*, and public prayer, were held by Wm. Penn, and the whole body of Quakers; by your own John Archdale,

the subject of Dr. Ramsay's panegyric in the history of S. Carolina.

His opinion as to Materialism, was held by the primitive christian church, for some centuries after Christ; by all the Priestleyans and Unitarians in England and in this country, some of the most eminent modern divines in the Episcopal church, by Law, Bishop of Carlisle; by Watson, Bishop of Llandaff, and this doctrine is, at Present, a subject of controversy between Mr. Balfour of Charleston, Mass. and Professor Stewart of Andover. That it is the opinion of those eminent physiologists. Cabanis and Broussais of Paris: Lawrence of London, and M'Cartney of Dublin. That it was the opinion avowed also by Th: Jefferson. It is known to have been held by Dr. Rush; and must have become the prevailing opinion of every physiologist. That the Sabbath is not a day of religious observation under the christian dispensation, is well known to be the opinion of almost every Divine of eminence in England and in this country; and is so held by Dr. Paley, whose works are text books in this college, under the direction of the trustees.

That as to the Pentateuch, of which the discussion was rendered unavoidable by Professor Silliman, no man who has duly attended to the scriptural arguments, on both sides of this question can possibly believe that the Pentateuch, *as we now possess it*, was the writing of Moses. Dr. C. went so far as to declare, that, he would scruple to give credence to the oath of any man, who would, after a full examination, deliberately say it was so.

6. Dr. Cooper then proceeded to say, that all those obnoxious opinions were in fact, propagated by the legislature of S. Carolina, as well as by Dr. Cooper: in as much as they are all to be found in the Rev. Dr. Channing's panegyric view of the theological tenets of the poet and republican, Jno. Milton; to be found, (as it ought to be) in the legislative library.

He then read from that review, the opinions of Milton;

Denying the creation out of nothing.

Denying the immateriality and separate existence of the soul.

Denying the propriety of a separate order of men like the clergy.

Denying the propriety of pecuniary pay given to the clergy.

Denying the obligation of public prayer—and of the modern Sabbath.

Insisting on the right of free discussion.

Dr. Cooper referred also to the very strong arguments of Dr. Channing against the calvinistic principles of the class usually styled *orthodox*, and the elaborate defences of Unitarianism in that book. He stated that Dr. Channing was, by common acknowledgment, one of the most eloquent, able, and learned divines in the United States. He asked then, whether these were not accusations against Wm. Penn, John Archdale, John Milton, Benjamin Franklin, Th: Jefferson, Doctor Rush, Doct. Priestly, and Doct. Channing as much as against Doct. Cooper? and

whether it was a crime in the president to hold opinions in common with such men? He declared that he did not pretend to advance his own opinions as true but as the opinions which, whether true or false, had been forced upon him, by the evidence to which he had been subjected; he had no doubt his adversaries were equally honest and justifiable in holding their own opinions, which must of course be the result of the evidence to which they had access. They had as much right to their opinions as he had to his own; but neither of them had any right to be offended with the other, for opinions which did not depend upon the will, but were forced on our conviction, by the evidences which accompanied them. I proportion as that evidence was complete, the decision and the opinions would approximate to truth. If imperfect in material points, the result would be error. But every person was irresistibly compelled to decide according to the balance of evidence actually presented to their understandings. Error of opinion therefore, could be no crime; for it was involuntary, and for the same reason, no cause of offence to others. If a man differs in sentiment from his neighbor his neighbor differs from him; and it is a subject of mutual amnesty, not of mutual complaint, or anger or hostility.

Dr. Cooper, then took occasion to dissent on the charge, that his opinions were offensive to large classes of the community; and on Judge Huger's assertion in the legislature, that unpopularity was of itself a sufficient cause of removal from office.

He asked, who could point out any Reformer, against whom the same objection might not be made? Aristides was banished, Socrates was put to death, because their opinions were offensive and unpopular with the populace and clergy of the day. Jesus Christ was crucified at the instigation of the clergy, on the charge of blasphemy; the apostles were accused of having turned the world upside down:—Wickliffe and the continental reformers were persecuted, because their opinions were unpopular. Biddle was imprisoned and Servetus was burnt; Gallileo immured in a dungeon, his disciple, the Baron de Luck, was condemned to death at Turin, Lock was driven into exile, Buffon and Lawrence were interdicted; all, because their opinions were, not untrue, but unpopular. They were heretical and heterodox.

Christaindom was once Pagan; it is now what writers are pleased to call Christian. In the Popish part of it, Protestantism is unpopular; and a crime; in the Protestant part of it, the Roman Catholics are equally obnoxious.—England was once Pagan and Papist, then Protestant, then Papist, then Protestant again. Each party, when uppermost, committed acts of murderous cruelty on their opponents, because their opinions were offensive and unpopular. England was once Independent, Presbyterian and Calvinistic; in a year or two, it became Episco-

pallian and Arminian; it is now in a great part Unitarian. Massachusetts was once Puritan, Calvinistic, and Orthodox; it is now Unitarian and Heterodox. Who can tell what sectarian variety will be predominant and popular in South Carolina five years hence.

Popularity at one time believed in Ghosts, in Witchcraft, in Miracles, in Apparitions, and the Second sight. Such was the popular belief with lord Hale, sir W. Blackstone, and Dr. Johnson; Who believes them now? The geology of the Plutonians, now universally adopted in Europe, was extremely unpopular a few years ago, at Edinburgh, as it is now at Yale. The Manchester rail road had to contend with unpopularity for some years.—Navigation by steam, was in its time denounced before the American Philosophical Society as chimerical, so was the modern doctrine of combustion in England.

When I wrote and published *Consolidation*, (said Dr. C.,) I became so unpopular on that account, that two public proposals were made to remove me from the presidency. When in my speech at the anti-tariff meeting in Columbia, in June, 1827, I asserted that, if the system so popular at the north, of making the south a tributary, was persisted in, we should by and by, be driven to calculate the value of the Union to our section of the country. You know the torrent of abuse thrown on me, for that prophetic expression from one end of the United States to the other.

Look at your own proceedings. Is nullification even yet a popular measure? Is not the abuse thrown on you, unmeasured and unqualified? But will South Carolina be deterred from what is right through dread of its being unpopular or offensive with the ignorant and the interested? No, her march is onward; and the abuse heaped upon her by the men who vociferate *unpopularity*, will be unheeded and forgiven; for those who abuse her, like the populace at Jerusalem, know not what they do.

I am not ignorant that cautious and experienced men of the world, who look exclusively at their own successful standing with the public, regard as imprudent dangerous and unwise, all those persons who brave public prejudice, and render themselves by so doing, unpopular. It is a serious misfortune to run half a century ahead of the knowledge of the day; and if a man is bent on doing this, he should make up his mind to meet the consequences and count the cost. Men of moderate intellect disapprove, the timid are alarmed, foes are excited, and friends stand aloof. A man, so determined to abide by truth, through evil report and good report, must be content to brave the pity of some, the sneers of others, and the rancorous hatred of all who live and prosper by existing error. I am not blind to all this; but the prospect of becoming the instrument of good to mankind, and the cheering of a man's own conscience, are of no small value when honestly earn-

ed. The pamphlet entitled *Consolidation*, was an act of imprudence; a charge bro't against every proceeding of the State Rights Party, by their more cautious opponents. This therefore is a dart, that my political fellow laborers are not entitled to cast at me.

That no one ought to oppose existing error, but those who are able to afford the risk, is an established maxim of worldly prudence; most sedulously inculcated by every one who profits by existing error, because it draws from opposition nineteen-twentieth of their opponents. Is it a maxim for the people to adopt?

Let me now suppose a case; that you have a president of the college, of known talents and extensive acquirement; possessing the difficult art of communicating knowledge to others; whose literary reputation is established, whose manners are conciliatory; whose morals are unexceptionable, and his long tried course of conduct, unimpeachable—would you reject those qualifications, because some of his speculative opinions were unpopular to a portion, and that, not a large one of his fellow citizens? If he has a right to claim popularity for qualifications useful and substantial, will you reject him on account of *the color of his mule, or the cut of his cravat?* I should hope the gentlemen appointed to preside over the highest literary institution in the state; whose duty it is, not to follow public prejudice, but to counteract the tendencies of ignorance, and to lead public opinion to enlarged and liberal views of the prospect before us—would hardly condescend to make such a sacrifice, on the altar of popularity. Offensive! Who has a right to be offended at the speculative opinions of Dr. Cooper? Dr. Cooper asks such a man, 'what right have you sir, to be of different opinion from me? By the same right, I differ from you.'—Offensive! Are the constitutions of the United States and of our own State, to be sacrificed to the ignorant prejudices of men who have never taken the trouble to read them? Of men who know not what spirit they are of?—Dr. Cooper takes no offence at their differing from him; he would feel himself degraded if he did? Why would they be offended because he does not see sectarian questions in the same light that they do? Is not the press open on both sides, and is not the tribunal of the public, the proper court to try these questions? Those only resort to obloquy and abuse, and call in the aid of the civil power, who feel themselves in the wrong—who are angry because their cause is weak; and being unable to conquer by argument, call loud upon the civil authority for pain and penalties on their opponents. But the public have learnt at last, that their own interest requires discussion, wherever there is doubt; that persecution makes no converts; and that a cause which trembles at the slightest breath of inquiry, may be safely permitted to stand or fall as unworthy of support, if it cannot support itself.

If I am, says Dr. C., to avoid unpopular and offensive opinions, which change

their character and costume almost every year; give me, if you please, under the authority of the board, an index expurgatorious for the year; furnish me with a chart of my annual voyage, so that I may avoid the rocks and shoals and brakers, of what is called heterodoxy. Orthodoxy means always the opinions of those who hold their opinions to be true.

8. Dr. C. then proceeded to state, that it is the universal law of every civilized community, that all contracts deliberately settled and agreed upon, should be punctually performed; that no party had a right to add clauses, conditions and provisions, of which no notice was given when the contract was entered into. No party can at his own good will and pleasure, make a new contract, in despite of the other; or add, alter, or interpolate any clause or proviso, to serve his own temporary purpose, and force it on the other.

Does the contract of Dr. Cooper with the trustees contain any prohibition as to uttering or publishing, or avowing, defending, or professing any speculative opinion whatever? Would the trustees have had any right, under the constitution, to have insisted on such a condition, or to have made any discrimination or preference? (Most certainly, if any such clause or condition had been proposed, Dr. C. would have rejected it at once.—He would not, in such case, have been here now. The very proposal by the board, or any member of it, would have been a crime.

Concluded in our next.

Conversion in the Ministry.—We published below the renunciation of Rev. Joseph Sylvester. We are unacquainted with the man, and know nothing of him but what we learn, from his letter, which is dated Stockbridge, Dec. 28 1832. We shall probably hear more respecting him soon.—*Watchman.*

To the editor of the Watchman.

It is well known to many in this section that for several years, I have been an advocate for the doctrine of endless misery, as the portion of the finally impenitent.—This sentiment I have endeavored faithfully to preach, while laboring under the direction of the Methodist Episcopal Church. I was in early life taught it was a sin to hear a man preach, who did not deal out large portions of hell fire to each sinner, as his part of the benefit of the atonement; if he did not confess his belief in the articles embraced in the creed of this church. So powerful was the effect of this early taught theory upon my mind that I never allowed myself an opportunity of becoming acquainted with any other kind of preaching. I have at times had serious doubts in regard to the truth of the doctrine I preached, but I was early taught in the church by preachers and people, that it was nothing more or less than the temptation of the devil, to doubt the truth of the doctrine contained in their discipline. I shall omit to mention many

important facts at this time, in relation to myself, expecting soon it will be expedient to publish them. Suffice it to say, the above mentioned doctrine I view as unscriptural and feel it my duty to renounce it. One reason is, I consider the doctrine founded upon heathen tradition, and not upon the scriptures. Another reason is, I have discovered that in the revelation God has made to man is this, that he 'worketh all things after the council of his own will,' and that it is his will that all should 'be saved and come to the knowledge of the truth.' I therefore cheerfully acknowledge my full belief in the final 'restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began.'

JOSEPH SYLVESTER.

[From the Magazine and Advocate.

MISSIONARY ABOMINATIONS.

The following letter is forwarded to us for publication by Mr. H. H. Munson, a respected patron in Monroe county, with liberty to use his name and the name of the gentleman to whom the letter was addressed, as vouchers for the truth of its statements. The name of the writer is also in our possession, to be used if absolutely necessary. Thus vouched for, we cannot hesitate to credit it, incredible as it at first appeared to our sight, and to publish it that a deceived public may hereafter guard against missionary impositions.

The origin of the letter was as follows: Mr. Chamberlain of Henrietta, Monroe county, visited Michigan territory, and on his return stated that he was informed at Cary, the missionary station, that the missionaries were practising all kinds of iniquity under the garb of christianity. Although a man of strict veracity, some of his neighbors could not credit so weighty a charge, on individual testimony, and against men whom they were in the habit of reverencing so greatly. Mr. C. therefore wrote to Mr. S., a gentleman of the highest respectability, and received the following letter. Several of our patrons having read it, urged its publication in our columns, as a measure of duty to the public. We give it as such.

We would comment upon its details, but that language adequate to the task cannot be found—we must leave the subject to the reflections of our readers. The missionary agents who have so long been scouring the country, robbing the widow of her pite—the orphan of its portion—little children of their pocket money—poor people of their hard earnings, and females of their gold beads, ear and finger-rings, may now conceal their gold watch-chains, keys and seals, and grin their rage at us, for their "craft is in danger." from such exposure.—G.

Newberryport, M. T., July 17, 1832.

Dear Sir—I received your letter per mail, 15th inst. and am very glad to learn that you are pleased with this country. In relation to the conduct of the missionaries

at Cary, I am perfectly willing to state before the public what I know from actual observation during the time I have resided on this river, (St. Joseph's), which is upwards of six years, and some part of the time very near the missionary station, Mr. McCoy, the Principal, was for the most part of the time travelling through some part of the United States, soliciting charity for the poor Indians, (as he termed it), and vessels arrived at this place in many instances, principally laden with articles of clothing, brandy, wine, tea, coffee, dried fruit, &c.; also medicines of all kinds; and by land were sent cattle, hogs, sheep, &c., all of which, for more or less, were disposed of to emigrants, neighbors, &c., for cash only, at a very handsome profit. Congress, as I was told by Mr. McCoy, appropriated \$1200 yearly, in the following manner, (to wit): \$400 to Mr. McCoy, as superintendent and preacher; \$400 to the schoolmaster, and \$400 to the blacksmith, of which the two latter were hired at \$16 per month by the superintendent. Iron and steel were furnished the Indians by the United States for the purpose of making axes, traps, knives, repairing of guns, &c., but a great part of it was made use of by the whites, which caused the Indians to murmur in many instances, but to no effect. Cattle, hogs, grain, &c. were sold to the whites at a very high price, and for cash only.—The Indians granted to this station one section of land, for the benefit of their children's education, of which they had about 100 acres under fence, and the greater part in a good state of cultivation.—Corn they sold at \$1 per bushel, potatoes at 75 cents, wheat at \$1 50, &c. The quantity raised could not, in my opinion, be less yearly than 2000 bushels. They had some men hired by the month, at \$10 per month, but the greater part of the labor was done by those young Indians belonging to the missionary establishment. As soon as the whites began to settle around the station, and began to discover the impositions practised, Mr. McCoy made application to the board of missionaries to remove to the Missouri country, and prayed Congress to pay him for the improvements which he had made at this place; consequently Congress appointed appraisors to value the improvements made by the missionaries; who reported they were worth \$5000, for which government paid them, as I have been informed, this last winter. The improvements might have been worth five hundred possibly, but not more. Mr. McCoy thought he ought to have \$8000. Mr. McCoy left this country for the west between two and three years since: some remnants of them remained until this year. The Indians, both male and female, have returned again to the woods, practising every vice that comes in their way—they are ten times worse than those that never saw a missionary establishment in their lives. The above statements can be substantially proven by men of respectability now residing in this section of Michigan territory. One sheet of paper

will scarcely begin to give a fair development of the history of the manifold enormities that have been committed at this station, under a cloak of religion. I intend during this summer, to fit for the press, in printed form, a concise detail of the whole affair, as far as my knowledge of the facts extends.

The reason for McCoy's leaving this station were, in the first place, because the whites, as well as most of the enlightened Indians, discovered their malpractices; and in the second, he was ordered off the Indian lands by the chiefs. I think it will not be worth my while to give any thing in this relation to whoredoms, &c. &c. that were practiced at this station, and no doubt, more or less by those pretended Christians.

Yours, very respectfully,

T. S. S.

L. C. Chamberlain, Esq.

PREDESTINATION.

We find the following in an English periodical: having twice crossed the mighty ocean it must be good:

A negro in the United States, on being inquired of, on his return from a place of worship, how he liked the preacher, replied—'Why me hardly know what me tink of him. Him tell us first of all, dat when Goramighty make de first man of woman, him put by for himself a certain number of men and women dat was for to come, and de rest was all for de debil; dat de debil try wid all his might to get some of Goramighty's for himself, but nebber a one can be get, and de preacher try all him could to get some back from de debil, but nebber a one can be get.—Me know not what to tink—which is de biggest fool of de two, de devil or de preacher!

There are many who say more than the truth on some occasions, and balance the account with their consciences, by saying less than the truth on others. But the fact is, that they are, in both instances as fraudulent, as he would be, that exacted more than his due from his debtors, and paid less than their due to his creditor.

DILIGENCE OF A PREACHER.

Br. E. B. Mann, of Indiana, writes as follows, 10th of January.—This month finishes the year 1832; and if I fulfil all my appointments, I shall have travelled in the year, over 4300 miles and preached 347 sermons. Three years ago I commenced my labors in this field. I then knew personally and by report, but 22 persons in our faith. Now there are 6000, upwards of 16 years of age, who embrace the doctrine. Thus you see how even the labors of one man, in the wilderness, may be abundantly blessed by the great Head of the church, the upbuilding of Zion's cause. The faith is still progressing with rapidity.—Magazine and Advocate.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, FEB. 2, 1833

THINGS AT HOME.

We endeavor to keep our readers apprized of the progress of the good cause abroad and as faithful chroniclers of passing events, it is equally our duty to inform our friends how things go at home.—He is happy in being able to say, that prosperity attends the cause both in Troy and Albany.—At Troy the society have engaged their present pastor to labor with them, in word and in doctrine, and we think we may safely say the prospects of the society were never better. This is a society of permanent standing, embracing as its members a large number of the most respectable and influential men in the city. They are the owners of a neat and commodious house of worship, and their devotions are enlivened with the performance of, perhaps, the best choir of singers in the city. The services are attended by a large and rapidly increasing congregation, and we trust the time is not far distant when the members of this society shall not be exceeded by any in the city.

In Albany things wear a different aspect, and yet we have much cause of rejoicing, not having been formed full 3 years. They are now the owners of a small but neat house of worship in Herkimer, st. toward the south part of the city. The junior editor is permanently engaged as pastor, to which office he was ordained in Sept. 1831, having then preached to the society eighteen months.

Although the society is few in numbers, yet the progress is onward. Our services are well attended, frequently to overflowing; five hundred people being the most that can be accommodated in the church.

For some time past we have deeply felt the need of a more commodious house of worship, and in a more central part of the city. We are persuaded that the erection of a good church, in some more conspicuous place would double our numbers in a short time. It is now the intention of the society to erect during the next summer, if possible, a new and elegant church. For this purpose a site has been purchased adjoining the corner of Hamilton and Green streets, at the expense of three thousand dollars; and the church, if erected, will be built of brick, about seventy five by forty eight feet, surmounted by a steeple and furnished with a bell.—Twelve thousand dollars is thought sufficient to build and finish the house, and of this sum about five thousand are already at command, and sanguine hopes are entertained that the work will be commenced early in the spring. There is not perhaps in the United States a city where there are more obstacles to the spread of truth than in this same Albany, and yet the reader will perceive that even here, the power of truth is manifest, and it is slowly but steadily going forward. Bigotry may frown and persecution rage, but the work must go on, and truth must conquer at last.

We have only to add what we omitted to say in the proper place, that the expense of building the church is divided into shares of stock fifty dollars each, and that persons desirous of lending a helping hand, by becoming stockholders, can find

subscription book for that purpose, together with a plan of the house, at the store of Stephen Van Schaack, 392 South market street, where subscriptions for stock or donations, from our friends will be gladly received. W.

CHANGE OF HEART.

We have placed this caption at the head of this article to designate what is usually supposed to mean, viz: the radical change of the whole moral nature of man, brought about by the agency of the Holy Ghost, and amounting to a new creation. Whether men do actually get changed in this manner, or not, we shall not attempt to inquire. We only observe that in our intercourse with the world we have seen many who professed to have experienced such a change, but we were never able to discover it in their lives, or conversation. However the matter may stand in our day, one thing is very evident, that is, in Solomon's time no such marvelous changes occurred. Solomon with all his wisdom had never seen such wonders as are told by modern christians. Hear him, 'I know that whatsoever God doeth it shall be forever, nothing can be added to it, nor any thing taken from it.' Now we presume it will be admitted that the creation of man in the first instance was the work of God. Well, was it done forever? No, says common doctrine: he must meet with a total change. Well, can you add any thing to this work of God? Yes, we can add a new heart.—Can you take any thing away? Yes, we can take away the old one. Such notions poorly harmonize with the wisdom of Solomon. He would teach us that God does things right, in the first place, so that there is no need of adding to or diminishing. But modern D. D's would have us understand that a man in the 'state of nature,' (that is, as God made him) needs remodeling from centre to circumference, and must have a change with large additions and subtractions before he will be right.

The truth is, God made man subject to vanity in the beginning, and the history of the world abundantly proves that it was done forever, nothing has been added and nothing subtracted. He is a vain frail creature yet, and likely to continue so, changes of heart to the contrary notwithstanding. W.

TEMPERANCE.

We have it upon good authority that the temperance society pays one thousand dollars at least, per month for printing done in this city. Now it is known all the world over, for the temperance agents have said so, that this is no monied institution. Reader, where do you suppose they get the \$1000 per month? W.

QUESTION.

Limitarians are frequently saying as a very grave charge against Universalism, that it is very pleasing to the sinner. Now we suppose there are in this city (Albany) at least twenty thousand whom they would call sinners. Why then is it, that those twenty thousand sinners do not flock to hear Universalism preached? That is the question. W.

It is reported, says the Boston Trumpet, that E. K. Avery, has been arrested in N. Hampshire.

RELIGIOUS NOTICE.

Subject for next Sabbath evenings discourse in the Universalist chapel—the Scripture use of the word HELL, Text, Psalm ix: 17, The wicked shall be turned into Hell, and all the nations that forget God.' W.

EXCOMMUNICATION.

We present our readers with a communication from a much esteemed friend and patron, Mr. W. Lieter, who has been the subject of much persecution, since the time he avowed his belief in God's impartial grace. We think his letter to the Rev. E. Ballard very appropriate—just what it ought to be, while the arguments are unanswerable, (which no doubt Mr. Ballard felt) the spirit in which it is written is truly christian. We have not the pleasure of an acquaintance with Mr. Ballard, but we think in this affair he has acted, to use the mildest term, *very inconsiderately*. The clergy of the Episcopal church, generally, exhibit a more liberal and christian spirit. Though a preacher of universal salvation, I have been invited by my former brethren in the faith to partake of the communion at the Lord's table, and this invitation has been given me by the highest authorities in that denomination. Mr. B. must be aware (and if he is not, he ought to inform himself) that the doctrine of the 'restitution of all things, spoken of by all God's holy prophets since the world began,' has been firmly maintained by some of the most eminent divines of Episcopacy—and if he is aware of this, we think he would have manifested a better spirit, if he had not expelled a worthy man from his table (for he cannot from the Lord's) because he wished to enjoy liberty of conscience. There is one circumstance connected with this transaction, which shows that however ignorant he may be of the spirit of christianity, he is not of his own interest, and that is, the refusal to make this excommunication public. This would have led to some public discussion on the merits of the case, and public discussion is very dangerous to the well being of orthodoxy.

Without further comment we present the correspondence to our readers. L.

To the Editors of the Anchor.

DEAR SIRS—Since I saw you last, the Rev. Mr. Edward Ballard has requested me to stay away from the communion of his church, (of which I am a member) 'as long as I retain and believe heretical doctrines.' And what will be your astonishment when I inform you that the doctrine he alludes to is, believing in the fulfilment of the divine mission of Christ, who 'came to seek and to save that which was lost.' I asked him what authority he had to exclude me from communion with them: The authority under which he pretended to act, is from the apostle Paul in his epistle to Titus, chapter iii, verses 10 and 11—'a man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.' I requested him to excommunicate me publicly in the church, and let my brethren know the true reason for rejecting me as an heretic. This he refused to do. I then told him I would go home and examine his authority for such proceedings;

which I did do with candor, and the day after I sent him a letter, nearly as follows, and as he thought it beneath his dignity to make a reply, I have thought proper to lay it before the public.

To the Rev. Mr. BALLARD, Pastor of the Episcopal church of Pittsfield, Mass.

DEAR SIR—Since you have felt it your duty to exclude me from the communion, for the sole reason that I have recently become fully convinced of the doctrine of the final restoration of men to holiness and felicity, and in order to maintain 'godliness and honesty,' to reject the unscriptural and unmerciful doctrine of endless punishment; and since you probably supposed that you have faithfully performed 'this incumbent duty,' and have been pleased to state what you consider your authority for so doing, I trust you will require no other apology for this communication than a statement of the simple fact, that I consider it my duty thus to address you. You have referred me to what you say is 'your authority' to exclude me, viz. Titus, ii: 10, 11. You have rejected me as 'an heretic.' But sir, what is an 'heretic.' You must be aware of the fact that ancient writers used the words *heresies* and *sects* as ignorant terms. And the word heretic may signify one who entertains an opinion which he deems correct. This is certainly compatible with the utmost integrity of heart. When it is considered how variously the word heretic is used, it will cease to terrify any man of common understanding; at least it will cease to terrify me. The Pope called the reformers heretics, and immolated vast numbers of innocent victims at the shrine of superstition. Sabellius, Luther, Calvin, Beza and others considered those who differed from them in opinion as heretics.—In one age of the world the same doctrines were considered heretical, which at other times were considered orthodox, and it is worthy of special notice, that St. Paul uses the following language, 'But this I confess unto thee, after the way which they call heresy, so worship I the God of my Fathers, believing all things that is written in the law and the prophets.' It is true, that the word heresy is sometimes applied by the apostle to bad characters. But in no instance have they applied this word to any because of a difference of opinion. To the Corinthians, to the Gallatians and to Titus, the apostle Paul applies the words heresy and heretic to immoral practices, and those who did things which they knew to be wrong, and are conscious of committing sin. But he does not apply the term heretic to an honest man because he may be in an error while in the sincerity of his heart he desires the truth and labors to discover it.

The heretic Paul would have rejected, one who is subverted, and sinneth, being condemned of himself. Do you think sir, I am condemned of myself, for my opinions. No sir, you will not pretend before the world that I am any more guilty on

account of my faith, than you are for yours. The scripture therefore, gives you no authority for excluding me from the communion of the church.

But you say that I am convicted of heresy in denying the doctrine of endless punishment. But, sir, the phrase, endless punishment, does not occur in the Scriptures—nor is that inconsistent, merciless dogma even stated in any language in the Bible. By what authority then do you make heresy of an opinion that is not mentioned in the volume of inspiration. If you think that I am mistaken in this matter, please to avail yourself of the opportunity of refuting my opinions. As I have not called in question your honesty, and as I can assure you that I feel no personal enmity, but wish you the possession of every blessing, I trust that you will receive this as the faithful admonition of a sincere brother.

Your affectionate brother,
WM. LISTER.

SHORT SERMON.

It has been the labor of the clergy for many centuries to degrade the most noble creature of this lower creation, man, and sink him, if possible, even below the brutes. Yea, to make him think of himself and of his fellow men, as being by nature, even worse than the brutes: a kind of devil incarnate!—And what is all this for? They must pardon me, when I state, what appears most likely to be the truth, but what, at the same time, I could wish to see proved false; viz. It has been with a view of raising themselves, and a few of their peculiar friends, in the estimation of the world, many of whom are their degraded followers, as a kind of demi-gods; or, at least, a superior order of beings to the remainder of the human race! And what gives them this superior excellence? It is not because they are so much better members of society than others; possessing more moral virtue, &c. (for, as far as this is the case, we are happy to give them credit) but because they vainly imagine that they have been miraculously or supernaturally wrought upon by the spirit of God, which has changed them from an original state of sin and pollution (into which they and the whole human race had fallen, by reason of Adam's transgression) to a state of holiness! Of this original sin and corruption we shall consider presently. That the above is nothing more than the leaven of the Pharisees, which is hypocrisy, will more fully appear as we proceed.

Under this article it will be proper to take notice and consider the present condition of mankind, as standing in relation to their father Adam. This will bring us to consider more fully what is called original sin; i. e. the sin which human nature is supposed to lay under in consequence of Adam's transgression.

What befell Adam, by reason of his sin or transgression, so far as we have been able to discover, was nothing more than what now befalls every son or daughter of

Adam in passing from a state of innocence (in which state we shall consider all men until they are proved otherwise) to a state of sin and disobedience. The question now is, whether this sin could, by imputation, or in any other proper sense, descend to his posterity, so as to render them, in any sense chargeable with it? As far as any thing is incumbent on us, by way of argument, we do not hesitate to say, No! and shall rest on this ground until the positive of the question be proved. However, although it seems very unreasonable to call upon any one to prove a negative, yet, having the evidence immediately at command, in this case, we do not hesitate much to attempt to show that the contrary is true. "What mean ye, that ye use this proverb saying,—the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.—Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die.—The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him." This is proof in point, and as direct as words can possibly express. Now if the son does not, and shall not, bear the iniquity of the father, how can, or how could, the iniquity of Adam descend to his posterity?—The idea is as unreasonable as it is unscriptural. If we are in any sense guilty or accountable for Adam's transgressions, why not, in like manner, accountable for the sin of all our ancestors, from Adam down to our parents? and so we come into the world loaded with sin and guilt, of which, however, we are totally ignorant and unconscious? O what work orthodoxy has made of common sense!

But, supposing all mankind are corrupted, contaminated, or polluted by Adam's sin, and they are now born into the world in this degraded or degenerated state, this must be considered our misfortune, and not our fault. For if Adam could not be blamed for his original state, we can no more be blamed for our original state than he; and the first state of which we have any knowledge is as much our original state, as the first state of which Adam had any knowledge was his original state.—Whatever we may suppose the state of man either is, or was before he had any consciousness of it, or of which he has now no recollection, it is nothing to him; neither is he in any sense accountable for it. If he is born into the world ever so rich, it is no thanks to him; if he be ever so poor, it is not his fault. If he is well made and endowed with good sense, he is indebted to the Giver of every good gift for the favor; if he be ever so ugly or deformed, and deprived of almost every sense, he cannot help it. And so it is with every gift or every privation of nature.—Every human being can say, with equal propriety, by the grace of God I am what I am; and this is as true in nature, i. e. originally or constitutionally, as it is in

grace, i. e. by any special gifts bestowed on man after his having come to the years of understanding. "Who maketh us to differ? and what have we that we have not received? and if we have received it, why should we boast as though we had not received it?"

From these considerations, I conclude that man is born into the world totally destitute of a moral or religious character, as pure, in every moral or religious sense, as a clean piece of white paper; without a single impression, but capable of receiving many; and also susceptible of blots and stains.—*L. I. Inquirer.*

[From Buck's Theological Dictionary.]

DUNKERS.

Dunkers, a denomination which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Euphrates in allusion to the Hebrews, who used to sing psalms on the borders of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they performed baptism, which is by putting the person while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the trine immersion, with laying on the hands and prayer, even when the person baptised is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap, or hood, hanging from the shoulders like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotion. They live chiefly upon roots and other vegetables, the rulers of their society not allowing them flesh, except on particular occasions, when holding what they call a love feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage. The principle tenets of the Dunkers appear to be these: that future happiness is only to be attained by penance and outward mortification in this life: and that, as Jesus Christ by his

meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant words may therefore be applied to the salvation of others. This denomination deny the eternity of future punishments, and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods, after the general judgment; in which the souls of them who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity. They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self defence, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are licensed to use their gifts steadily.

AWAKE THOU THAT SLEEPEST.

We find an article in the last Christian Secretary on the subject of sleeping in church. The writer lays all the blame on the minister; and thinks where ministers find their hearers disposed to take naps during the sermon that they had better ask for a dismission. This is good advice enough, but we think the fault is not so much in the preachers as in the doctrine they preach. It is a fact that the sentiment of endless misery will scarcely keep an audience awake. It is singular to see how much inconsistency there is in the religious world. You will find on the Sabbath the rich and the gay riding in their splendid coaches to public worship, you will see the most costly edifices reared; and adorned with every thing beautiful and pleasing to the eye. You will see them sit and listen (when they do not sleep) to what? The doctrine of the endless exclusion of a part of the human race from heaven. Let the cry be heard, and you will see every one awake and active! But the everlasting burnings of a part of the children of men is mere nothing! Astonishing! We

have heard it remarked that people never sleep where the doctrine of a world's salvation is proclaimed. This is generally true. We have seen an audience so attentive that it seemed as though every thing else was forgotten in the all absorbing subject, while we have seen the most zealous advocates of endless misery sleep on unconcerned while the preacher has been setting forth the horrors of the damned!

Instead, therefore of advising ministers to quit their parishes, when they find their hearers sleepy, we would advise them to quit their gloomy and soul-chilling doctrines.—*Religious Enq.*

MOTHER'S LOVE.

If the love of a mother surpasses all other love, you, who are a son, ought with the full measure of gratitude to return her affection. You are bound to her by the strongest ties: treat her with never failing tenderness. She will love you, whatever may be your character; but let her have cause to glory in her child. Dissappoint not her hope; do not by your vices plunge a sword into her bosom: do not break her heart: do not compel her to wish that God would hide her in the grave. Look unto Jesus, the pattern of every excellence. Love your mother as he loved his mother: obey, honor, cherish, and protect her, as he obeyed his earthly parent. Finally, imprint on your mind the words of the wise man:—He that is obedient unto the Lord, will be a comfort to his mother. Remember, that thou wast born of her, and how canst thou recompense her the things she hath done for thee? Forget not then the sorrows of thy mother.

THE CATHOLIC CHURCH.

We find in the *Reveu Encycopedique* a circular letter from his Holiness, Gregory 16th of very considerable length, addressed to all the Bishops, in which he declares the present state of the Catholic Church, the want of piety, the neglect of religion, and above all what he considers the absurd and horrible doctrine of *liberty of conscience*, asserted by many. The picture drawn by the Pope, is a very gloomy and terrific one. He calls upon Princes to second by their co-operation and authority the prayers of the clergy for reformation; and upon the latter invoke the Virgin and Saints Peter and Paul to preserve the church. The circular is extremely well written, in the highly figurative scriptural language generally employed by the Vatican.—*N. Y. Com. Adv.*

ADVICE TO WIVES.

Always wear your wedding ring, for therein lies more virtue than is usually imagined. If you are ruffled unawares, assailed with improper thoughts or tempted in any kind against your duty, cast your eyes upon it, and call to mind who gave it to you, where it was received, and what passed at the solemn time.

POETRY.

From the London Anulet.
THE CHILD OF DEATH.
BY HON. MRS. NORTON.

Fainter her slow steps fall from day to day,
Death's hand is heavy on her darkening brow;
Yet doth she fondly cling to earth, and say,
"I am content to die—but oh! not now!"
Not while the blossoms of the joyous spring
Make the warm air such luxury to breathe—
Not while the birds such lays of gladness sing—
Not while the bright flowers round my footsteps
wreath.

Spare me, great God! lift up my drooping brow—
I am content to die—but oh! not now!"

The spring hath ripened into summer time;
The season's viewless boundary is past;
The glorious sun hath reached his burning prime;
Oh! must this glimpses of beauty be the last?
"Let me not perish, while o'er land and sea,
With silent steps, the Lord of light moves on—
Not while the murmur of the mountain bee,
Greets my dull ear with music in its tone;
Pale sickness dims my eye and clouds my brow—
I am content to die—but oh! not now!"

Summer is gone; and autumn's soberer hues
Tint the ripe fruits, and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn.
"Spare me awhile, to wander forth and gaze—
On the broad meadows and the quiet stream—
To watch in silence while the evening eys
Slant through the fading trees with ruddy gleam!
Cooler the breezes play around my brow—
I am content to die—but oh! not now!"

The bleak wind whistles; snow showers far and near
Drift without echo to the whitening ground;
Autumn hath passed away, and cold and drear
Winter stalks on with frozen mantle bound;
Yet still that prayer ascends. "Oh! laughingly
My little brothers round the warm hearth crowd,
Our home-fire blazes broad, and bright, and high,
And the roof rings with voices light and loud;
Spare me awhile! raise up my drooping brow!
I am content to die—but oh! not now!"

The spring is come again—the joyful spring!
Again the banks with clustered flowers are spread;
The wild bird dips upon its wanton wing;
The child of earth is numbered with the dead!
Then, never more the sunshine shall awake,
Beaming all ruddy through the lattice-pane;
The steps of friends thy slumbers may not break,
Nor fond familiar voice arouse again!
Death's silent shadow veils thy darkened brow—
Why did'st thou linger?—thou art happier now!

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers.) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR,
AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

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It will consist chiefly of—
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Expositions, both argumentative and historical, of religious truth, in general;

Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

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Smith on Divine Government.

April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, FEBRUARY 9. 1833.

NO. 33.

DR. COOPER'S CASE.

Concluded.

9. To make that an offence now, which was no offence when Dr. Cooper accepted of his present situation, amounts to the enactment of an *ex post facto* law; do the trustees claim a right of constituting new offences, at their own good will and pleasure, and of punishing them as they see fit?

10th. Dr. Cooper then proceeded to deny the right of the board to make discriminations and differences, as to his religious opinions which the faculty of the college had a right to profess and avow. If any section or description is peculiarly fostered or sanctioned, every other is prostrated and proscribed. Where can the trustees find their authority to institute in college an established religion, or to make any discriminations? If they had, as they have not the right, it would be highly inexpedient to use it. We have in college, sons of Calvinists and Universalists, Trinitarians and Unitarians, Arminians, and Anti-nomians, sons of Jews and of persons of no particular religion. What is the rule of justice and expedience in such a case? Interference with none of them: leave every opinion to fall or rise by its own value. Dr. C.'s advice has been constant, reiterated, and uniform to the students, as every witness examined has testified, 'follow while at college the religion of your parents.'

It savors of unfair dealing with the students of the college, to conceal from them differences of opinion which they are sure to meet, when they leave it; and prohibit all insight into views and arguments, which are necessary to be known and considered, before any man can honestly determine where truth can be found.—This system of management, the offering of sectarian timidity, is not to be approved.

Dr. C. has intended to suggest, that this was, in fact, a political attack of the party who now form the minority of the state. But the voice of the people has spoken; those who formerly doubted will be inclined to obey. For this reason we would urge no irritating remarks, or unnecessarily wound the feelings of those whom we hope to see again united with the people of this state, lending their aid to a common cause, and joining to resist a common oppression. His inclination was if possible, to convert foes into friends.

12th. Dr. Cooper took occasion to examine the act of 1802 which gave origin to this institution. In that act the only cause of removal permitted to the trustees is, misconduct in office. *Expressio unius est exclusio alterius*. Conduct is one thing opinion is another thing. The usual meaning of language must be changed, unfounded and rejected, in the construction of an enacting clause. Who ever pretended before that opinions meant conduct or, conduct opinion? Or how can the profession of opinion be misconduct, if the right to profess it be guaranteed, as it is, by the paramount law of the land? To convert opinion into misconduct, you must show your right to control opinion;—Whence do you derive it? That the opinions objected to as used by Doct. C. in his lectures, were intimately connected with the subjects treated, and the doctrines necessarily advanced, or were unavoidably elicited by the occasion, has been fully shown by the testimony. They were not extraneous to his duty, or uncalculated for by the subject and the occasion. They cannot therefore amount to misconduct, in any possible sense of the word.

13th. Dr. C. alluded very briefly to the opinions advanced, and the objections taken, at a former meeting. But as the gentlemen from whom they proceeded, were not present, he forebore to consider them.

14th He then proceeded with his argument drawn from the constitution of the United States and of this state, to establish his right to entertain, profess and avow; and, in public or private, to defend any opinion whatever on the subject of religion.

He said, the liberties of the American people depend on the principles that will govern the present case. If the Trustees may construe the Constitution, so as to serve a present convenience—if they may substitute their own discretionary construction, and indirectly contravene the plain meaning of constitutional expressions—if they are at liberty to supply, at their own will and pleasure, any supposed *casus omisus*, among the constitutional provisions—if they are at liberty to mould the national compact into any form that may suit the present notions of the present board—and make the constitutional rights of the citizen to bow down before the decisions of a temporary tribunal—if they may do all this, on the present occasion, why is Congress to be prohibited

from doing the same? The same legal principles may apply to a case, where a dollar is at issue as where a million is at stake.

Let us examine, then, first the Constitution of the United States, and next, the Constitution of our own State. But before I enter into detail (the Dr. said) I would willingly make some preliminary remarks.

All sound politics, and all sound morality, like all sound science of every kind, must be built, not on a *priori*, innate, or intuitive knowledge; but on the results of actual experience. Many an experiment must be made and fail; many a fanciful and deceitful theory must be brought to the test of fact and trial, before we can be convinced that it is worthless. Such is the case particularly with the science of government. Truth is a slow traveller. It has taken mankind three thousand years to get a glimpse of one political conclusion which long and dear-bought experience has pointed out, viz: that all governments ought to be instituted and constructed for the good of the many who are governed, and not of the few who govern.—Theoretical writers of modern times seem, for the most part, to adopt this conclusion; but it is a truth *practically* rejected throughout Europe, and it cannot be said to be put in practice even here.

In all the revolutions that the abuse of power have driven the people to engage in, they have changed their tyrants, but they have not changed the tyranny. Despots have been sacrificed to popular vengeance; but the despotism remained.—Rays of light gleaming through the darkness of past ages, gave birth to the Cortes of Spain, the Parliament of France, the Magna Charta of the English Barons, the Bill of Rights under Charles the 1st, and the Revolution of 1688. But so great and leading principles, in favor of the many, were deliberately penned as the documentary charter of the *people's* rights. In England, the force of a Constitution, much talked of, no where to be found, has been reduced to one principle, the OMNIPOTENCE OF PARLIAMENT; a principle anxiously enforced, and strenuously urged, by the present abandoned majority in the Congress of the United States. This principle was distinctly laid down, as constitutional law, in Mr. Cooke's late speech; and listened to, with great complacency, by the House.

The first effectual attempt to give origin

to political power, by express delegation, and to limit the extent and define the bounds of entrusted authority, by a written constitution, was among ourselves.— This was the result of reflection on past experience; and a measure it was, full of wisdom and happy omen. Unluckily, as no human effort is ever perfect, at the first trial, the imperfection of language has rendered our experiment defective. The ingenuity of verbal quibble has contrived to throw doubts on a part of our Constitution, where common sense and plain popular feeling would see no difficulty.— Moreover, instead of making all implied powers indispensable to the powers expressly delegated, we have most injudiciously admitted the words *useful and proper*; affording a latitude of interpretation to perversity of construction, not foreseen by the men who penned our national compact. Hence the door has been thrown open for discretionary interpretation; and Congress now considers a written constitution as a nose of wax—a theory to be treated civilly, but disregarded practically. Your government is now at the discretion of a majority, exercised under the omnipotence of Congress; and the rights of the States, as well as the citizen, are now held by that tenure and by that alone. Discretionary construction adopted to suit temporary expedience, has converted this federal union of independent States into one despotic, consolidated government; and limitation of power and jurisdiction deduced from the Constitution; are openly laughed to scorn.

I ask of you, gentlemen, is it so? I ask of you, whether, at this moment, this be not the sum and substance of the complaints of South Carolina? and whether congressional discretion, usurped and enforced to promote the purposes of sectional plunder, has not prostrated the Constitution through the very men who have taken a solemn oath to preserve it inviolate? And again I appeal to you, as republicans and South Carolinians, and I ask, whether my accusers have not called upon you deliberately to commit the same grave offence, on the present occasion, which you have so long complained of, and so steadily opposed, when committed, by Congress, against yourselves? You are asked, by people who pretend to take umbrage against all those who do not adopt their sectarian theology, to set aside the Constitution of the United States and your own State; to substitute your discretion, in lieu of the Constitution; and forfeit your characters for the sake of their religious prejudices. But I know you better than my accusers do: and I have no fears while I have wise and honorable men to appeal to as my judges.

Let us take up the Constitution of the United States: if not as authority strictly technical and legal, yet as demonstrative evidence of public opinion.

By act VI, sect. 2, this is made the supreme law of the land.

By amendment 1, Congress shall make no law respecting an establishment of religion, or

prohibiting the free exercise thereof: or abridging the freedom of speech, or of the press.

Let us analyse these clauses and these expressions.

Respecting: That is, about or concerning, or relating to religious preference.

An establishment of Religion: That is, giving one set of opinions, respecting religion, a preference, by law, over another. No such law shall be passed.

Well then, if you may not enact such a law directly, can you bring about such a result by indirect legislation, by management or implication? For instance: no tax shall be paid on any article of export; but, says the majority in Congress, we will lay such a tax on the imported article, which pays for the export, that one half of the value of the export shall be forced into the public treasury, or into the pocket of the home monopolist.

In imitation of this manoeuvre, we will not establish by law any form of religious worship; but we will expel from office all men who express religious opinions not conformable to our own. For all such are offensive and unpopular. This may be a clerical mode of superceding the limits imposed by the Constitution; is it an honest one?

Or, *abridging the freedom of speech, or of the press*: That is, nothing shall be punishable by law, which the plain meaning of the Constitution permits. It does not permit slander or libel. Punish them: it does permit every freedom concerning religion; you cannot punish that. In my own case, whom have I libelled? the clergy? Is not the press open to them and to me? Have I libelled religion? Whose? Not my own: there is no true religion but mine. Every man says so of his religion; I have the same right to say so of mine.

The constitutions of our sister States recently adopted, may be considered as popular constitutional comments on that of the United States. [Here Dr. Cooper read, and referred to the Constitutions of Maine, 1819, Indiana, 1816, Mississippi, 1817, Illinois, 1818, Alabama, 1819, Missouri, 1820; in all of which it is substantially declared, that no man whatever shall be hurt or molested, or in any manner damaged on account of his tenets respecting religion, and presenting altogether a body of testimony against all kind of legislation respecting or concerning religion. This general, this anxious, sedulous exclusion of religion from legislation, furnished a fair comment, on the part of the people of the United States, on the Constitution of 1787, and a reasonable rule for construing it.] whether this prohibition to Congress is of itself a prohibition also to each particular state within its boundary, may admit of a doubt, but it is important to show the perfect coincidence of opinions and feeling throughout the continent, on these subjects.

From these premises, Dr. Cooper deduced the conclusion that every kind of restraint on the profession, avowal or discussion of religious tenets, was in manifest hostility, not only to the letter and spirit of the Constitution of the United

States, but of the people in general, in every State. They had furnished a commentary on that Constitution, and a canon of construction for the amendment above quoted, by which its real meaning might be reasonably and fairly settled. If so, by what authority could the trustees, as agents of the legislature, legislate on the subject of religious opinion, at this board, and frame a constitution for the government of the College, in direct hostility with public sentiment?

Proceed we now to the Constitution of our own State, 1790. It says that "*The free exercise and enjoyment of religious profession and worship, without discrimination or preference; shall forever hereafter be allowed within this State to all mankind.*" Const. S. C., Art. 8.

Free exercise and enjoyment. That is, unfettered, untrammelled, unchecked, uncontrolled, unlimited, unforbidden. If otherwise, is it free? Can a man be said to have the free exercise and enjoyment of his religion, if he is liable to be turned out of office for professing it? Can a man have the free enjoyment of that, which he is forbidden to enjoy under pain of punishment? Have the ignorant people who have instigated these accusations against me, ever read the Constitution of their own State; or are they aware that every legislator takes a solemn oath to protect, support, and preserve that Constitution? If a choice is to be made between the College and the Constitution, far better is it to prostrate the first than the last. The religionists have rights; but they have no right to ask that the Constitution shall be surrendered to be mangled at their sectarian discretion.

Religious profession and worship. That is, open, public avowal, at all times, and every where. What is profession but public avowal; or worship but public worship?

Without discrimination or preference. So you may be a Presbyterian, Episcopalian, or Baptist, but not a Quaker, Unitarian, Jew, or Deist. You may profess with John Calvin, or John Knox, or John Wesley, but not with John Milton, John Archdale, or John Adams. You may hold with Archbishop Laud, or Bishop Horsley, but not with Benjamin Franklin, or Joseph Priestly, or Thomas Jefferson.— You may believe and profess that three unite added together make one; but if you should miscalculate and call them three, you are a dangerous man; begone! And this is called making no discrimination, giving no preference! And your President must conform in submissive silence to this grave mockery of the Constitution, or is "turned out to grass!"

To all mankind. Does all mankind include Dr. Cooper? I have heard a classification in England, of the human race, into the men, the women, and the Herveys; is it here, the men, the women and Dr. Cooper? Is Dr. Cooper excluded from the expression "of all mankind?" but

In South Carolina. So I may profess whatever I please in South Carolina, but not in the South Carolina College! Where

is it laid down, that the boundaries of South Carolina, do not include the College? Or is it like the district of Columbia, an extra-parochial locality? The climate, in this insulated district, being essentially and exclusively orthodox!

Remember the great leading truth of republican policy. All assumption of undelegated, unauthorized authority, is usurpation—to enforce it, is tyranny; to assume it and force it in plain and manifest violation of a solemn oath, is what? Not a drop in the ocean, not the small dust in the balance; it is something more weighty and more serious.

Remember, this is not a country of legislative omnipotence, or uncontrolled discretion; but of defined and limited jurisdiction. You are not permitted to act on dubious implication, or discretionary latitude of construction. The authority you assume is unjustifiable, if it be not plainly delegated, in words not to be understood and void of all ambiguity. Where there is reasonable doubt—room for hesitation, you are bound not to act, *Quod nbitai, ne faceris*. Is there any thing like doubt, or any latent or any patent ambiguity in these liberal expressions of constitutional right? Can any honest man put two meanings upon them? If not, you are consciously bound, by the plain words of our national compact to their fullest extent.

When the people of this State, by their constitutional representatives, met to form a political community, and to make with each a mutual compact, on terms of liberal equality, they met, not as Calvinists or Arminians, as Trinitarians or Unitarians, as Christians, whether Papist or Protestant, as Jews or Deists—but as men. They met not to form a religious, but a political community. They met not to regulate their expectations in another world, but their interests, as men and as citizens, in this. They purposely excluded, all religious distinctions and considerations, and agreed to permit full licence to each other to agree or disagree on the contentious questions of theology. All this is manifest from the expressions of the constitution. The mutual compact thus entered into, is binding upon us; but if any legislature or board of trustees can set it aside, because it may be convenient to do so, a national compact of citizen with citizen, is a farce; and constitutional rights are words without meaning. If the ignorance of the people, will not permit you to support your college, without annulling the constitution, there is no hesitation which should be sacrificed. But, in fact, your college is quite as flourishing as the difficulties of the times and the surrounding competition, will permit it to be. You have no reason for complaint, in this respect; and I take for granted you will furnish no reason for complaint in any other.

Such is the defence on which I, for my own part, choose to rest this case. I take this ground, because I am not fighting my own battle. Every citizen of the State is as much concerned in this defence as I am. The questions are, whether the free exercise and enjoyment of religious pro-

fession and worship, without discrimination or preference, shall forever hereafter in South Carolina be allowed to all mankind, or shall it not? Are our religious rights in whole or in part, within the power and jurisdiction of the legislature, or any agent appointed by the legislature? Are we bound by the constitution or are we not? I contend that the constitution—that contract made on terms of perfect equality, by every citizen with every other, has withdrawn from the legislature all consideration of religious questions. Is it so or not?

Compared to these great questions, my office and its emoluments, are the mere dust of the balance. I desire it to be distinctly understood, that, having fully and faithfully performed my duty, I have no favor to ask of the legislature or of this board. I am contending for objects of higher moment than my own—for the rights of every inhabitant of South Carolina; nor will I, from any risk of what may happen, yield one iota of the great trust which an all-judging coalition of politicians and religionists have thought fit to throw upon me.

I go further: if the constitution by which you are bound, had not included one syllable touching the religious rights of the people, they would have been as sacred and as binding, as they are now for they were so, before a constitution was thought of. Can any man whatever, possess the right of sacrificing to another, for any consideration under Heaven, his obligations to his Creator, his rights of conscience, his duty to promulgate whatever he believes to be useful to his fellow men and true in itself? Can any man voluntarily contract, with his fellow men, for any consideration under Heaven, that he will live on, a time-serving hypocrite, and a deceiver of those who put confidence in his declarations? His religious obligations are anterior to and independent of all social compact; and profligate and immoral must that contract be that would annihilate them. The declarations of the constitution, therefore, are not enactive, but declaratory: and every honest and wise man, must feel the honesty and wisdom that dictated them.

I have now, in this great question, done my duty, faithfully and fearlessly, to my fellow citizens and myself. I leave you, gentlemen, to do yours.

During the course of Dr. Cooper's speech, the plaudits of the multitude who attended as auditors and spectators, threatened to interrupt the business of the evening; but they were checked and silenced by a remonstrance from the President of the Board.

On the evening of Saturday the 8th, the Board of Trustees met in the College Library, and

Resolved, That no charge against Dr. Cooper, showing that his continuance in office defeats the ends and aims of the Institution, or authorizing his removal, has been substantiated by proof, and that the charges against him be therefore dismissed.

Original.

TO THE REV. DAVID WRIGHT,

Pastor of the Baptist Church in
Cummington, Mass.

LETTER III.

Sir—We have said it was evident that we should all be changed and raised to immortality and glory. But you may ask; is the impenitent sinner going to heaven, who dies perhaps in the very commission of the most flagrant crime? I would answer by inquiring, does the best christian go to heaven with all the sins and imperfections that cling so closely to him in this life? for we presume you will admit that he is 'renewed only in part and sanctified in part,' as the apostle tells us. How and when does he get rid of this unrenewed, unsanctified part, this state of sin? It is evident this must take place at death, or at some period prior to his admission into heaven. I will again bring in the sentiment of the apostle which will afford a correct answer—'The dead shall be raised incorruptible and we shall be changed.' Yes, we believe we shall all be changed in the sense of the apostle. But saint and sinner will need, verily need, this change from a state of sin and corruption to a state of sinless perfection, which is incorruptible, before they can enter the mansions of eternal rest. Yes, the best of saints, you as well as the vilest sinner, must be changed—you must leave your sins and imperfections behind, or you will be no more fit for a state of sinless perfection and heavenly blessedness, than the vilest sinner.

Now you will observe we are not left in ignorance in regard to the nature of this change, for we are told it consists in this: 'That this corruptible must put on incorruption and this mortal must put on immortality, and this is all we shall need to fit us for heaven; then we are told that 'death shall be swallowed up in victory,'—'that the last enemy, death; shall be destroyed, and him that hath the power of death, which is the devil,'—'that there shall be no more death neither sorrow nor crying, nor any more pain—that God shall wipe away all tears from our eyes.' Where then will be your eternal death—your death that never dies, which you are pleased so frequently to hold up to our views? It has vanished before the truth like a baseless fabric of a vision and has left 'not a wrack behind.' But you may again inquire, what advantage then results from repentance and faith? I answer, 'much every way.' I will say with the Psalmist again, 'In keeping his commandments there is great reward.'

Now we believe with the apostle that there are two kinds or degrees of salvation, for he tells us that, 'Christ is the Saviour of all men, but especially of those that believe.' By repentance and faith, keeping the commandments, and walking in the statutes of the Lord, we work out our own salvation—we secure to ourselves that reward which is promised to them that work righteousness, and this by the way, is, we believe all the salva-

tion that can be 'worked out' by mortal man. This is that salvation which Paul enjoined when he said, 'I am filled with comfort, I am exceeding joyful in all my tribulation.'—'I take pleasure in infirmities, in reproaches, in distresses, &c.—Here then we see a special salvation to them that believe and work righteousness and this is offered as a reward for our faith and good works. Will you then say that no advantage is gained by repentance and faith? I trust not. In this faint view of the subject we see that the reward is great. It is often expressed by the pious and devout christian, that if he were to be annihilated at death—if all beyond were blank oblivion, he would notwithstanding get religion, because in it, he had a present and a large reward. But all this does not take hold on *futurity*.—The apostle says, 'The gift and the calling of God are without repentance,'—that is, 'the gift of God, which is eternal life,' depends in no degree, on repentance, faith or any act of the creature—but wholly and entirely on the atonement.—This we believe comes freely to all, and we believe too, that all will receive it, for how can Christ be the Saviour of all men, unless all men are saved?

We have extended this communication very much beyond the original design, but as you have manifested great anxiety and no inconsiderable degree of ignorance respecting the doctrine we have attempted to advocate; I have thought proper to give you a very concise exposition of some points of our doctrine—and also a small portion of the mass of scripture evidence on which we found our belief.

Much that you have said, ostensibly designed to refute the doctrine, has been altogether foreign to the subject, because the position in which the opposite party was placed, was not real but presumptive. In this way you not only misrepresent the doctrine, but render your remarks utterly useless, because they cannot be applicable to the case. If a man contends without knowing *who, where, or what* his antagonist is, does he not 'beat the air' and 'spend his strength for nought'?

To conclude; I have often thought, while listening to your remarks, that you could find nothing to say against the doctrine, while it remained drest in its pure and native garb—but after clothing it in all the 'rag tag' that ignorance, prejudice* and orthodoxy can invent, thereby making it a most deformed and anomalous creature of the imagination,—then you attack it 'with foot and fist,' and deal out many a round of kicks and cuffs, and then leave it with only the consummate pleasure of indulging the fallacious hope that it will, forthwith, become a lifeless corpse.

'Thinks I to myself,' fallacious hope indeed!
CAREFUL INQUIRER.

[For the Anchor.]

MESSRS. EDITORS.—If you think the following dialogue worthy of a place in your valuable columns, you will confer a favor on a subscriber by giving it a publication.

A few evenings since, when the Venerable L. Dow preached in the Universalist church in this city, I happened in company with a very jealous professor of modern orthodoxy. When the following dialogue took place, and in nearly the following words.

Universalist. Are you going to hear Mr. Dow this evening?

Orthodox, No Sir, I think not—I should think he would give you Universalists a trimming this evening.

U. Why; because we have been more liberal in admitting him to preach in our church than the orthodox societies have been?

O. No; because you are not christians.

U. Indeed, how do you know that universalists are not christians; is there any this manifested in their daily transactions between man and man, and society in general, that will bear you out in that statement?

O. Yes, I think there is—do you pray in your family every day?

U. Yes, sir, I do—and I think all do the same who are truly universalists.

O. How do you pray; I should like to know.

U. According to scripture. "When thou prayest enter into thy closet and shut too the door and pray in secret and thy father who seeth in secret shall reward thee openly." Furthermore every day shows the prayer of my heart by my physical and mental exertions to make myself and family comfortable and happy as possible.

O. That is not the way to pray in your family, you should read the bible every morning and evening, and down on your knees and pray in such a manner that your family can hear you. Do you pray in that manner?

U. Oh! know sir—The Pharisees always do so. They always prayed in public places to be heard of men.

O. (In anger) I'm not talking about Pharissus.

U. I know you did not mention their names, but you wished me to take similar steps with them.

O. If universalism is true what is the use of having preachers or meeting houses? Just answer me that question.

U. For the very reason that it is true—we in all conscience know that there is falsehood and iniquity enough in the world already, and truth, though coming from Universalists, ought to be acceptable, at least to a civilized community.

O. (Turning away with a sneer) 'Tis like casting pearl before swine to talk to Universalist and I'll not spend my breath any longer with you."

U. Very well, sir, you commenced and have thus far protracted the discussion, yet as you think your talk to me is like casting pearl before swine, I do not wish to have have you demean yourself so much as to associate with a swine, but I must confess I've seen no pearls of very great price, neither have they shone with very great lustre or brilliancy.

XENOPHON.

REMINISCENCES.—AN EXTRACT.

This world is often beautiful. In the soft shadowy season of autumn, in the rich glow of summer, in the brilliant variety of spring, and even in the desolation of winter, the lover of nature finds innumerable charms, unheeded by the worldling, and despised by the misanthropist.—And yet there are times when the heart is insensible to them all—when the breathing stillness like a reproach for its own gloomy wastes, and the gentle harmony of earth, air, and sky, in discordance with its own tempestuous feelings, heightens their darkness by the contrast. Where lies the secret of happiness? It has always been a favorite topic for discussion, but none ever felt the question satisfactorily answered. And yet there is happiness even in this world; but it is the happiness of moments only; and they are given, nor to be enjoyed merely in the short period of their existence, but to be cherished for memory to dwell on in lonely hours, and for hope to fix upon, as the most convincing proof that, in another and brighter sphere, we shall enjoy the pleasure sought here in vain. I can remember well when such moments came not seldom; when many things which now oft pass unnoticed, would steal upon my heart with gentle influence, and wakes its every spring to joy. I thought not then the cause was in myself. The fresh breeze of morning—the perfume of flowers—the melody of birds—the soft voice and gentle smile of welcome from a friend—each and all of these were sources of pleasure, and I exulted in the thought that I had placed my happiness upon things that could not fade. Not many years have passed away: spring still brings its flowers and breezes, but the "young free heart" that once bounded to meet and welcome them, sickness at the thought, that loved ones, who were wont to share with its joys and sorrows, now moulder in the grave; or, worse still, live for the world, but are dead to me.

SLEEPING IN CHURCH.

It is a matter of record that about one hundred years ago, an Indian was conducted by a discreet burgess to witness the services of the sanctuary on the Lord's day. When these services were ended, the citizens on their way homewards, in order to impress upon his tawny friend the superiority of Christianity over heathenism, entered into a detail of the money appropriated by the congregation of which he was a member, for the support of public worship, the erection of the house, the salary of the minister, &c. To all this the son of the forest who had observed the drowsy disposition which pervaded the assembly, replied, 'Umph, Indian sleep just as sound under a tree, and no pay any thing!'

Two meeting houses are building in Danvers, Mass. for the use of Universalists. Such is the progress of the denomination.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, FEB. 9, 1833.

DR. COOPER'S CASE.

Which we omitted to notice in our last number, we now invite the attention of our readers to, in this. This gentleman is an eminent professor, and the principal of a college in South Carolina. In his investigations, he ran against certain theological opinions, and preferring truth to the wild speculations of ignorant divines, he laid bare their nakedness. For this heretical conduct, he was called to account by the board of trustees and a formal trial instituted. His defence forms the article found in this and the preceding number, and a very able one it is. With his *political* sentiments we have nothing to do, but we were unwilling to mar the production by any omissions. The doctrine of Materialism, which in common with all eminent physiologists, he advocates, would unquestionably render him obnoxious to the priesthood and their satellites, who have made such a profitable traffic in "saving souls." This strikes at the root of all their impositions and razes to the ground those various monied schemes, by which 'the craft' is supported. We hope this instance of independence in Dr. Cooper may be followed by other professors, and that the inquiry in all our institutions of learning will be, "what is truth," and not whether opinions which bear the impress of truth should be smothered, because they clash with the religious sentiments of the day. It is really cheering amidst the darkness of error, superstition and ignorance, to see a man of Dr. Cooper's ability and standing, rise superior to all selfish and interested motives, and boldly, openly and fearlessly proclaim what he considers the truth. Such men are rare, and when we find them we cannot withhold the expression of our admiration of their characters. L.

MOURNING APPAREL.

We have often thought of writing an article on this subject. Fashion is a hard mistress, but she never appears so cruel as when she breaks in upon the solemnities of the death-bed and calls a weeping, heart-broken family to worship at her shrine. We wish, at least in this instance, that the world would rise up against her and declare their independence from her sway. It is not a 'little matter' that we are treating of—it is a serious thing and we wish public feeling could be enlisted on the subject, and the useless, expensive practice of wearing mourning apparel be forever abolished. We see no more reason why we should change our dress, when God thinks fit to remove one of our kindred, than we should, when he adds a member to our family. The sorrow of the mourner must lie in his heart and not in his garments, but if the purpose is to appear outwardly sorrowful, it is but a Pharisaic custom at best. We wish our Universalist Brethren, who are editors, would lend a helping hand in abolishing this custom. It might with great propriety emanate from those who believe that "whether we live, or whether we die, we are the Lords," and that neither "life, nor death, nor any other creature" can separate us from the love

of God which is in Christ Jesus, our Lord. Brethren, let this subject claim a share of your attention.

We have read with much satisfaction an article on this custom, which we have transferred to our columns. To us, the arguments used are convincing and we hope it will not only be read, but by many be acted upon. L.

RELIGIOUS NOTICES.

Subject for next Sabbath evening's discourse, in the Universalist chapel. Objection against the licentiousness of universalism answered, Text, Rom. xiii. 10. "Love is the fulfilling of the law."

The Senior Editor will preach at Milltown, in Brunswick, on Wednesday evening the 13th inst. and the following evening at McChesney's school house.

SENTINEL & STAR IN THE WEST.

The Sentinel which was published at Cincinnati, Ohio, has been removed to Philomath, Indiana.—In this latter place there is a Seminary erecting to be called the "Western Union Seminary," which is to be conducted on truly liberal principles. The expenses of the building are to be defrayed by subscriptions and donations, and more than *eleven thousand dollars* has already been obtained. Connected with the buildings for literary purposes, are work-shops and gardens, thus uniting manual and physical labor with mental application. It is expected that the product of the labor of the pupils will nearly discharge the expense of their education and maintenance. In religious matters the young mind is to be left unfettered. No sectarian creed or catechism is to be taught, but each pupil will be left to think freely on the subject of religion and adopt whatever system he pleases. And here we cannot forbear expressing the satisfaction we experience in seeing the erection of institutions of this liberal character, rising up in various parts of the country. In the western part of this state, at Clinton, there is a liberal institute, already in successful operation. In Pennsylvania, Girard, the immortal Girard, has laid the foundation of a College, from which we expect will emanate young men who will shed a new lustre on the path of science. Untrammelled by the ignorance and superstition of the dark ages, they will be permitted to investigate every subject, whether physics or metaphysics, without the restrictions of a creed which says, "thus far shalt thou go and no farther." The erection of the "Western Union Seminary" seems to have caused some trouble in the orthodox camp. A great effort has been made of late, by the establishment of Sunday schools, Infant schools, Bible classes &c. to gain the rising generation and bind them to the cause of orthodoxy. Experience has taught them that "old birds are not to be caught with chaff," and, therefore, they are trying to entrap the young ones. But these liberal institutions are a thorn in their side, and should they continue to increase, they will be more than a match for all that can be effected by their Sunday schools and orthodox plans. We wish success to the Western Union Seminary, may it meet with every encouragement, and be a blessing to the country in which it is situated by promoting those liberal and generous sentiments, which alone can emancipate the mind from spiritual bondage. We subjoin a short article from the last number of the Sentinel. L.

"The sinners in Zion are afraid, and fearfulness hath surprised the hypocrites"

We understand that some of our religious friends are much alarmed at the prospect of our Seminary in this place: A few evenings past, as we are informed, the following dialogue took place between two of our orthodox brethren:

Mr. O. Brother D. what will be done about that there universalist town? Is there no law to put a stop to that dreadful business going on there, in our neighborhood?

D. I expect not brother O; we had better let them go on and get that big fine brick house built, and then we will go and hold meetings in it, and make them all get religion; and then we will have a fine town of it, brother O; yes we will have a fine town of it.

We wonder brother D. does not come and hold meetings in our town now, that we may all get religion before that fine brick house is built—does he not care if we all go to the devil, provided we die before that time?

We should like to know, as there are many kinds of religion, what sort we are to get under brother D's. preaching, when that the fine brick house is built?—we hope it is not the kind brother O. got some years ago, when he got on a bench in the meeting house, clapped his hands, and cried out "glory to God—I am happy, I could rejoice to see my father in hell."

Mr. Nicholas Wilson has been appointed Agent for the Anchor, for Coopers-town, Otsego. co. and vicinity; and Rectus Murch, for Battenville, Washington co.

THE GRAVE.—There is a sacredness of feeling, an awe attached to the grave, in whatever situation it is to be found—whether in the crowded city, the busy village, the field or the forest. But this feeling is stronger at the lonely grave, than in the crowded cemetery. It is a feeling of nature and cannot be expelled by any process of reasoning, or any influence of cold philosophy. It does not depend on any peculiarity of religion—on this or that mode of belief or unbelief, but adheres alike to the Pagan and the Jew, the Mahometan and the saint.

IMPORTANT DECISION.

An important decision has recently been given in the Supreme Court of the Western district of Pennsylvania. The most of the Methodist meeting houses in the United States, are secured to the clerical authorities of the Methodist Church, by trust-deeds, so that the clergy claim the right of choosing a minister for the people, without consulting the proprietors, and even in despite of their wishes. The court ruled that the owners of the pews, who had paid the money, were the rightful proprietors of the House, and entitled to the control of it, notwithstanding the trust-deeds to the Bishops,

From the Religious Inquirer.

BR. SPEAR—Allow me through the medium of your paper to make a few remarks, by way of reply to a sermon preached against Universalism in this city, by the Rev- Mr. Cole, Lutheran minister of West Camp, Green County.

Hudson, Dec. 20th, 1832.

To the Rev, Mr. Cole :

SIR—I now sit down to the disagreeable, but necessary task of replying to your Paradoxical Sermon, and of pointing out a few of those glaring inconsistencies which pervaded every part of it. At the commencement of your exordium, you presumptuously promised to advance nothing, save what the Holy Ghost should put into your mouth. Such language I did not expect to hear from a rational man, much less from one who is a teacher of others. Knowing that the age of miracles was gone by I, of course, supposed that you would, like other men, have to depend upon your own resources. But Sir, if all you uttered in that discourse was communicated to you by immediate inspiration, then I shall feel myself abundantly justified in saying, that the God whom you worship, must be the author of confusion. In the next place, you observed that the present translation of the Bible was more correct than the original, and the reason you gave was this, that the persons employed by king James were holy men. Now, sir, I wish by no means to dispute with you relative to the quantum of piety, which each of them possessed, yet I contend, that if the profession of piety, constitutes a man infallible, I would as soon believe in the infallibility of his Holiness the Pope, as any of the 70 translators. Hoping ere this, that you have seen the fallacy of such reasoning, I will dismiss this point, and pass on to notice in the next place the uncharitable and sweeping declaration which you made with regard to the doctrine of Universalism. You asserted that it justified crimes of every description. I must confess, I was not a little disappointed, at hearing this stale and worn out argument (if it may be complimented with the name of argument, (brought forward to disprove the doctrine of impartial grace. I cannot help remarking here, what truth there is in that old saying, a drowning man will catch at a straw. I am sorry, Br. Cole, that I cannot in this instance award to you the palm of originality, but would advise you to try again, and endeavor to penetrate into the hidden recesses of your cranium, in search for something, that will more effectually answer your purpose. If Universalism leads to licentiousness and every species of crime, will you have the goodness to inform me, how it happened that its professors made as good citizens—as good husbands and wives—and as respectable members of society as the advocates of endless misery? How comes it to pass, that our lunatic asylums—our county houses—our jails and state prisons are not

thronged with Universalists? If the legitimate effect of Universalism, is crime, I call upon you as an honest man, and as a christian, to point out the demoralizing influence of such doctrine on the lives of those who have embraced it. But sir, on the supposition that you have witnessed the bad effects of it in the conduct of some, who have embraced it, is that a sufficient reason why you should pass a general and indiscriminating censure upon the whole body? With the same propriety might you reject the whole system of christianity, merely because some of its professors have not lived up to its high and glorious privileges. Your next object was to divide Universalists into three separate and distinct classes, viz; those who believe in limited, disciplinary punishment after death—2d, those who disbelieve in future punishment altogether—and 3d, those who believe in annihilation. When a man sets himself forward as a teacher of the world, it is expected of him, that he has a competent knowledge of those several branches upon which he treats. This is indispensably necessary if he would avoid the imputation of dishonesty, and of making pretences to acquirements which he never possessed. It is a proverbial expression that a person who uses deception ought to have a very retentive memory, else he will entangle himself in the mazes of his own duplicity. Now sir, you must either have told what you knew to be false, or else have been unpardonably ignorant of the denomination whose doctrines you so evidently misrepresented. What! a Universalist believe in annihilation?—Who ever heard of such a prodigy? Verily, Br. Cole, this is one of the absurdities of that heterogenous compound of inconsistencies which you so oratically laid before us. In your exposition of the word Hell, Psalm ix. 11. you founded the argument for eternal torments, on the flimsy supposition, that the Psalmist might have a double object in view, and therefore, you took the liberty of putting a double construction upon the meaning of the passage. Necessity is indeed the mother of invention. You must have been hard run or else you would not have resorted to the 'baseless fabric of a vision,' in order to support your sinking cause.—Dr. Whitby, Campbell, Macknight, and others, all orthodox commentators of high repute, agree in saying that it means the state or place of the dead, without reference to their goodness or badness. If sir you had consulted those authors, it might have prevented you from making such a ridiculous display of your ignorance.—You say it will admit of a figurative interpretation, but sir, a mere say so, will not answer my purpose. You must give me proofs, for nothing else will satisfy me on this point. If you have authority for spiritualising a plain unvarnished scriptural truth, why not another? and so on, until you have expunged the true meaning from the Bible, and left it a mere lifeless and unmeaning vocabulary of words. Such a course of procedure must be deprecia-

ted by every wise and honest man, and as it was excogitated by the whimsical conjectures of your own visionary brain, I leave it to tumble in the ruins of its own imbecility. In the next place, you charged me unjustly, with handling the word of God deceitfully, by saying, that I interpreted the word Hell, so as to make it mean only the grave, and in the next breath you told your audience, that I acknowledged it referred also to the horrors of a guilty conscience. I leave you to reconcile those different statements, hoping it will caution you in future against making such rash and unqualified assertions, after expatiating at considerable length on the dangerous tendency of Universalism, (which by the by you was totally unacquainted with) you concluded your harangue by impudently asking if Universalists believed in Lord Jesus Christ. Allow me to tell you sir, that it was not your province, to ask any such question on that occasion. The capacity in which you stood before the congregation, led them to suppose, that you had made yourself fully acquainted with all the peculiarities of Universalism, ere you attempted a public refutation of them. But sir, in pity to your ignorance, I will so far indulge your curiosity, as to answer your impertinent question by informing you, that Universalists do firmly believe in the Lord Jesus Christ. They believe him to be the Son of God, who came into the world to lead a life of suffering and of sorrow, and finally to die, for the whole human family, in order to save them from their sins, and open to them the blissful prospect of life and immortality. Having noticed what I considered the principle features in your sermon, I shall take my leave of you at present, by assuring you that it was purity of motive, as well as goodness of object, that induced me to make these remarks. You must excuse the manner in which I have animadverted on your discourse, I have endeavored so follow the advice of the apostle when he says, 'seeing then, we have such hope, we use great plainness of speech.' I must, however, before I conclude, tender my thanks to you, for your expressions of sympathy on our behalf—You considered that Universalists were pursuing a wrong course, and intended to set us right, but we think the error rests with yourself. I should deem that Minister of the Gospel ill deserving the name, who would see me in danger and not give me timely warning; who would see me in error and not endeavor to correct me. You have done, and I am obliged to you for your intentions. I hope you will not grow weary in well doing—knowing that you shall reap if you faint not. I would kindly solicit a further continuance of your instructions, if you think me a proper object of charity, and be assured I shall ever hold myself in readiness to manifest my improvement, with promptitude and decision.

I am, Reverend Sir,

Yours, Truly,

WM. WHITTAKER.

MISSIONARY INFLUENCE.

We have often adverted to the undue influence exercised by these pests of society. A Mr. Jackson, as we are credibly informed, was engaged in a school in Brownsville, Union county, Indiana, and was thrown out of business by the undue influence of the Rev. Mr. Maynard, the missionary appointed by the board of missions to spy out the liberties of the people in that vicinity, and beg their money to assist in rivetting the chains of superstition more securely on the necks of the ignorant part of the community.

Mr. Jackson is said to be a fine young man, and an excellent teacher, but the Rev. Mr. Maynard concluded that he was tainted with Universalism, visited his employers, and advised them not to send their children to a man of such dangerous principles! This lazy drone in society went so far in his fiendish intrigues against the rights of freemen as to invite himself to dine with one of Mr. Jackson's friends, to effect his wickedness and shameful policy. 'I am coming to dine with you, Mr. M. next Thursday,' said the sly, insinuating, priest. What could a gentleman do, but invite him to come. But behold! after dinner the Rev. gentleman asked Mr. M. to take a walk, when the following dialogue took place.

Priest. 'Mr. M. do you intend to support Mr. Jackson as a teacher?'

Mr. M. 'I intend to send two of my sons to his school.'

P. 'Oh, for the Lord's sake, Mr. M., do not set such a bad example in the neighborhood. Mr. Jackson is not fit to teach children—he is a universalist, and will teach them bad principles!'

Mr. M. 'I know Mr. Jackson to be a good teacher, and I do not send my children to school to learn catechisms and creeds, but the science of letters, Mr. Jackson is very capable of doing this, therefore he shall have my support while he is willing to teach.'

But every man was not as independent as Mr. M., the wily insinuations of the artful priest so alarmed his ignorant admirers, that they began to view Mr. J. as a dangerous man, although they knew him to be a good teacher; consequently Mr. J. could not get a school any longer in Brownsville, because the Rev. Mr. M. believed him to be a universalist.

Now we ask, how much better are such men than highway robbers? They not only throw, innocent, unoffending men out of employment, by which they get a support, but stab their reputations.

We think it astonishing, that in this enlightened country and land of freedom, there should be found a man, who would be so far doped and priest ridden, as to give his money, or countenance, to support such indolent drones, who have the unparalleled impudence to insinuate themselves into gentlemen's houses for the base purpose of ruining a young man's character as the teacher, and throw him out of his business, when his moral character was good, and his qualifications such as

recommend him to every liberal and enlightened man! These men are well described by St. Paul—see Titus, chap. ii. 13, 14, and Tim. v. 12. 'For there are many unruly deceivers, especially they of the circumcision. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.' 'And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.' 'For of this sort are they which creep into houses and lead captive silly women.'

MOURNING APPAREL.

But now he is dead, wherefore should I fast? Can I bring him back again?

These remarks against mourning apparel are admitted with the sincerest kindness towards the afflicted. These trappings of grief seem indifferent and childish where there is real grief; and where there is not, they are a mockery. The principal objections against the custom of wearing mourning apparel are, that it is useless, inconvenient and expensive.

For what use does it serve? To remind me that I am in affliction! I don't wish to be so pointed out. Shall the sable garb be adopted then, because it is grateful to my feelings—because it is a kind of solace to me? I can gain no consolation from it.

But if the custom is useless, its inconvenience forms a still greater objection.—It is inconvenient, because it throws the care of purchasing and making clothes, upon a family, at the very moment when, on every account, it most needs seclusion and quietness—when worn out with care, and watching, and sorrow, it needs retirement and relief. There is a shocking unseemliness, I had almost said a sacrilege, in turning the house of death into a shop for the dress maker! Who that has ever witnessed what is passing on one of these occasions—who that has seen the broken-hearted victim of affliction brought forth to be dressed up as pageants, and harassed with inquiries about mourning gowns and bonnets, or heard, intermingled with their sighs and tears, paltry and vain discussions about the adjustment of mourning caps and ribbons—who, I say, has not felt that all this is inconvenient, ill timed and unbecoming, beyond what any force of language can express?

But the greatest objection, after all to the use of mourning apparel, is the expense. That the expense presses heavily upon the poor, is a matter very well known, and, I believe, very generally regretted. But this is not all; it presses heavily upon the community. None but the opulent, in fact, can afford it. There are few families in the country with whom the expense of mourning apparel does not form a burdensome addition to the bills of the merchant. Besides, this is the most expensive kind of apparel; and there is always, on these occasions, from haste and the natural improvidence of an afflicted mind about worldly things a great deal

of extravagance and waste. And more than all, this expense comes at a time when, of all times, it can be least easily borne. It comes in addition to all the expenses of sickness, the paying of attendants, and the charges of the physician. It comes, perhaps, at the very moment when the main support and reliance of a family is taken away. When the husband, the father, the provider, is cut off—when he has parted with the world, with no feeling of distress so deep, as that he was to leave destitute those who were dearer to him than life—then it is that the desolate and deprived, under a false notion of showing respect to him, are obliged by the custom of society to abridge the already narrow means on which they have to rely. How many are the cases in which a considerable portion, and even the whole of what remains for the widow and the fatherless, is expended, not in providing for their wants, but in merely arraying them for their desolate condition.—Brooks' D. Mon.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR, AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA BALLOU, 2d.,
THOS. WHITTEMORE,
WAIT & DOW,
GEORGE W. BAZIN,

Proprietors.

CONDITIONS.

I. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

POETRY.

Original.

JESUS AT THE TOMB OF LAZARUS.

In solemn silence o'er the grave,
The pensive sisters bend,
While falling tears the marble lave
Where lies their brother—friend.

No more shall he, with tender care,
Their varied wants supply,
In pity wipe the starting tear,
And check the rising sigh.

For death has laid his victim low,
The fatal dart has sped;
No "smiles of joy nor tears of woe,"
Can reach the slumbering dead.

But who is He whose language mild
In gentle accents flows?
Beneath whose glance each passion wild,
Subsides in calm repose?

'Tis He—the Savior of mankind,
The Christ—the Prince of peace—
He comes, the broken heart to bind,
And bid its tumult cease.

Behold He weeps! can conquering death,
Withstand his power divine?
Can He not bid the parted breath
Resume its earthly shrine?

Oh what can cause His tears to flow?
Oh why in spirit-groan?
"The man of sorrows" weeps for woe
Of others;—not his own.

But hark a voice! death 'tis thy doom,
The Lord thy power defies,
"Come forth," thou tenant of the tomb!
"Thou sleeping dust arise!"

My resurrection and my life!
Oh! may thy peaceful voice,
Allay each passion's carnal strife,
And bid my soul rejoice.

C. F. L. F.

LETTERS & REMITTANCES

Received at this Office.

D. Z. Sharon, \$1.50; G. P. Shutesbury, Mass. \$1.50; J. R. Schojack, \$3.25; J. B. Stillwater, \$1.50; J. C. Stephentown, \$1.50; S. G. Hancock, Mass. \$1.50; J. D. Rome, \$3.

MARREID.

In Sandlake, on the 31st inst., by the Rev. John D. Lawyer, Mr. Joseph Shaver, to Miss Katharine, daughter of Henry Mayner, all of that place.

In this city, on Friday last, Mr. Henry Dowers to Miss Olive Carroll, all of this city.

A. I. COFFIN.

BOTANIC PHYSICIAN, at the Walnut Grove Infirmary, head of Grand Division-street, keeps constantly on hand the various Botanic Medicines, Wine Bitters, &c. &c. where also the sick will find an asylum.
Troy, Feb. 9, 1833.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by
Sept 15. S. VAN SCHACK.

TO UNIVERSALISTS.

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N. B. Book sellers and Associations supplied with the choicest and rarest works, on liberal terms.

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Boston, May, 1832.

BOOKS.

STEPHEN VAN SCHACK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Ballou's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by
Bennington, Vt. Sept. 27 A. BOND.

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement: and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting house in Boston, by Hosea Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston. The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by KEMBLE & HILL.

NEW BOOKS.

SMITH on Divine Government, Whittemore on the Parables, Balfour's 1st Enquiry, new edition, price 1 dollar Streeter's Hymns, new edition, Life of Murray, No. 1. Universalist Library, Ballou's Notes on the Parables, No. 2 do. A fresh supply of the above works just received at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

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KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian; as soon as published: and intend their store as a *General Depository for Universalist Publications* from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Enquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabin.

Do. Letter to Beecher.

Series of Letters in defence of Divine Revelation

Life of Murray.

New Hymn Book compiled by S. and R. Streeter

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.

The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Theo. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. R. Grosh.

Intemperance Reproved, by I. D. Williamson.

Christmas Sermon, by do.

Priestcraft Exposed, by Z. Fuller.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.
St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, FEBRUARY 16, 1833.

NO. 34.

Original.

CANDID TALK.

No. VIII.

There is, at the present time, a simultaneous and universal effort making by the friends of intolerance and religious oppression, in order to secure the foundation of their reign, and effectually check all future opposition. If they succeed now, they will never be beaten. If they crush the young lion that is rousing himself, and sending his tocsin cries through the land, he will never rise again. But they will not succeed—they cannot crush him.—They have exerted all their force—they have bound him with all their chains: but as he gradually becomes conscious of his own strength, one by one his fetters snap asunder, and ere long he will stand forth in his might, free and unshackled as the wind that shall bear his voice to the ears of all nations. Like a thunder-cloud that has long obscured the heavens about to flee away before the clear, fresh wind, they have concentrated all their blackness and gloomy terrors—have sent forth their mutterings and their growlings on every breeze—and are now about to be scattered where none may find them, and leave the glorious face of heaven cloudless and unobscured. Fear has been the most powerful engine of the church; and the dread of failing in their object has induced many genuine and sincere reformers of this age from boldly taking a stand against priest craft, and fearlessly proclaiming his sentiments. But the trial has been made. It has been discovered that thousands who have long secretly cursed the chain that galled their spirits, will unhesitatingly follow him who dares to lead, and assist the most inalienable rights of his nature—liberty of conscience, and freedom of the press. Hitherto these immunities, so sacred in the eyes of all men, have been merely nominal. None, however, have been, *professedly*, more strenuous advocates of them than churchmen and religionists. Even now, when their veils have been blown aside by the stormy breeze of public indignation, and the deformity of their system exposed to view, a few still have the persevering effrontery to cry out to the world, "we are willing you should believe as you please; we don't want you to believe as we do unless you are convinced." These professions of their liberality are violated in every in-

stance where their violation can be of the least use to them or the sect, or harm to their opponents. I remember an instance which occurred in this city a short time since. The proprietor of an extensive establishment; which employs a great number of females, and who is also a member of the orthodox church, came to the unworthy conclusion that he owed some exertions to the promotion of the interests of his faith, and that the most christian and least expensive manner of doing it was to *extort* it from his hired laborers. Accordingly he issued orders, that all who were in his employment should pay him, out of their salaries, two dollars a year, for the support of the church! All, either from imbecility of mind or urgency of circumstances, complied with the diabolical exaction, except two females, who, refusing to comply, were immediately discharged, in the midst of winter, without a prospect of obtaining another situation during the season.

Now this man is a *leading* character in the most aspiring orthodox church in this city. He will go about to private prayer meetings and monthly concerts, and all the trysting-trees of his pious gang, and putting on a sanctified air, will tell curious spectators how disinterested he is, and how lightly they should value their temporal goods.

"Answer a fool according to his folly, lest he be wise in his own conceit."

The question is often asked me, why do Universalists have a meeting, and why do they worship and praise God? for you believe that all the human family will eventually be saved; let them do as they may in this world. Our limitarian brethren are getting to be exceedingly wise in their own conceit at the present day, or they would not ask such foolish questions; therefore permit me through the medium of your useful paper, to state a few reasons why we ought to worship and praise God; and then show the inconsistency of their worshipping such a being as their doctrine makes God to be.

1st. We have reason to praise God for providing a way of salvation for all mankind; for sending his son to die for ours; and not for ours only; but for the sins of the whole world.

2d. We have reason to rejoice and praise him for his manifestation of goodness in sending his only son into the world to set an example for all mankind; by fol-

lowing which they will be happy in this and the world to come.

3d. We have reason to praise God for giving us knowledge to understand his divine revelation, which delivers us from the dark errors of superstition and bigotry which so much infest the world at the present day; and even in our own enlightened land of liberty.

As I have shown a very few reasons why we ought to worship the being who created us, I will now endeavor to show the inconsistency of believing the doctrine which our limitarian brethren at the present day profess to believe and practice, and the idleness of their preaching and praying to convert sinners.

They believe in the fore knowledge of God—they tell you that they believe that God knows from the creation of man whether he will go to heaven or hell. And likewise they tell you that whatever God knows, or has designed, will actually come to pass. Now admitting that to be the case, that God knows from man's first existence whether he will be saved or be damned, I ask is there any consistency or any use in their preaching and praying? But, says one, unless you try to be saved you can't be. But suppose you do try to be saved and God knows you will be damned; if you should succeed in saving yourself, which they say you must or else God will not, then you destroy foreknowledge and make him a finite and changeable being, which the scriptures say he is not. Reader, after giving this a candid consideration, you can judge which have the best reasons for worshipping God.

A UNIVERSALIST.

"Train up a child in the way he should go, and when he is old he will not depart from it."

There are several things of valuable importance embraced in the above text of scripture; and which will be of benefit to us to reflect upon: May God bless what may be said by way of exposition, and by his grace lead us to carry it into practice, and thus shall we ever reap the advantages accruing from it. The first thing which seems of prominent value is, the obligation laid upon parents to "train up their children." That the word 'train' may not be misapprehended by any, it may be noticed that to 'train up' any one or any thing, is to prepare it for usefulness either to itself or its possessor. Now, the meaning in the above text evidently shows that usefulness will redound

to both parent and child. A right culture given to the mental powers of the child, may fit him to become an useful member of society, dispensing laws to his country—filling high and important stations calculated to raise him far from the sordid things of lower life. How many parents are there, who suffer their children to range the broad fields of idleness, and this they do, while possessed of ample means to give them a finished education. How contrary to the word of God which says "a wise son maketh a glad father, but a foolish son is the heaviness of his mother." The next thing to be noticed is the manner in which a parent should train up a child which is "in the way he should go." We all know that to do right, is the great principle in man's being. As far as we are interested in the welfare of others, so far should we consider ourselves responsible in our instructions to those committed to our charge, and in those instructions we should weigh the matter in the balance of our judgment, ere we committed them to our ward or child for its pursuit. Here we are directed to study the greatest good of a child, at the same time inferring that obedience to those instructions will receive the approbation of the child, and 'when he is old he will not depart from it.' Solomon says in another place, 'where no council is the people fall, but in the multitude of counsellors there is safety.' In the last part of this text we learn the stability of right instruction, hence the opposite will produce an opposite effect.

In proof that the parent of a well-trained child reaps a reward commensurate with his exertions to infuse 'sound doctrine' into the mind of his child—the wise man desires his son to 'apply his heart to instruction and thine ears to the words of knowledge' and in addition he says 'my son, if thy heart be wise, my heart shall rejoice, even mine'—'the father of the righteous shall greatly rejoice and he that begetteth a wise child shall have joy in him'—'thy father and mother shall be glad and she that bare thee shall rejoice.'

Pittsfield, Mass.

N. C. B.

WHAT IS THE DIFFERENCE?—Arminians say much against Calvinism: declare it unworthy the God of heaven; and they say it makes him the author of infinite misery. They are right: it says, God, from all eternity, has immutably decreed the endless misery of a certain number of mankind, and that nothing can change their fate. But wherein, as it respects the goodness of Deity, does Arminianism differ from this? It says God has given man an agency which at the time he gave it, he knew would be the means of his endless and indescribable ruin! In either case then it is the result of an act of Deity—it is the same, but brought about by different means.—*Gospel Visitor*.

That religion which men put on only for a cloak, will wear out and drop into rags, if it be not presently thrown by, as a useless garment out of fashion.

CAPITAL PUNISHMENT.

Mr. Stillwell, of New-York, reported last winter in the legislature, in favor of the total abolition of capital punishment. His reasons are divided into several heads each of which he sustained by a course of argument. He is opposed to the punishment of death.

First. Because it militates against a republican government.

Second. Because it is against the law of nature.

Third. Because it is unnecessary.

Fourth. Because it is useless as an example.

Fifth. Because its severity makes it infiction uncertain.

Sixth. Because it is not authorized by the laws of God.

Seventh. Because it resembles the lex talionis—or law of revenge—and

Eight. Because it is irremediable.

That capital punishment is unnecessary is not only proved by sound reasoning, but sustained by facts. In the vast dominions of Russia the punishment of death was abolished by two empresses, Elizabeth and Catharine II. And yet it does not appear that murders, robberies, and thefts were more numerous, in consequence of this humane system. Rome, during the glorious period of her republic, for 250 years, abstained from the punishment of death. The Grecian emperors, Maurice, Anastatius, and Angelus, did the same. Tuscany, for more than twenty years, followed their example. Yet, during all these periods, history assures us that crimes decreased, and the supremacy of the laws was sustained. During those twenty years in Tuscany, we have it on the authority of the sovereign, that crimes had become very rare; and Franklin assures us that in all that time only five murders were committed; while at Rome, death is inflicted with great pomp and parade, sixty murders were committed in the short space of three months, in the city and vicinity—being as one to nine hundred and sixty. The manners and principles, and religion, in both are the same.

That capital punishment is useless as an example, is sufficiently proved in England, where so many crimes are made punishable with death. While one man is undergoing execution for picking pockets, others will be perpetrating the same crime in the crowd under the gallows.—But the very severity of the law renders it worse than useless: the humanity of judges and juries will not allow them to carry it into effect: and the consequence is, that many criminals escape with impunity, who under a milder code of laws would be certain of punishment.

Of the utter inefficacy of sanguinary laws to prevent murder, we have several lamentable instances in our own country, where an execution for one murder was the immediate cause of another. In 1822, John Lechler was executed for murder at Lancaster, Pa. The consequence was, that on the succeeding evening, twenty-

eight persons were committed to jail for divers offences, such as murder, picking pockets, assault and battery, &c. The case of the man in one of the interior counties of this state, who after attending the execution of Strang, went home and murdered his neighbor is well known.

Punishment, as a mere matter of revenge, we suppose no legislator of the present day will pretend to advocate.—And yet they still adhere to the old principle—'an eye for an eye and a tooth for a tooth.' They particularly cling to the following passage of the Old Testament—'Whoever sheddeth man's blood, by man shall his blood be shed.' Franklin, speaking of the influence of this passage upon the minds of persons otherwise enlightened on the subject of punishment, says—'I am disposed to believe with a late commentator on this passage of scripture, that it is rather a prediction than a law. The language of it is simply, that such is the folly and depravity of man that murder in every age shall beget murder.' This interpretation is supported by other similar passages, as—'He that leadeth into captivity'—'He that taketh up the sword shall fall by the sword' &c. but the advocates of blood for blood, act inconsistently, when they adhere to a single one of the Levitical laws and renounce all the rest.

But the irremediable nature of capital punishment is sufficient alone to condemn it; especially when we consider the fallibility of human tribunals. Numerous have been the instances of innocent persons having been condemned and executed for murder, the injustice of whose sentence has afterwards come out. How shocking—how sickening, to all just and humane feelings! Had these innocent persons been condemned to imprisonment instead of death, then the injury might have been repaired, on proof of their innocence.

The prejudice in favor of capital punishment, though still strong, we believe is daily giving ground, and must finally yield to the increase of a more enlightened and humane policy. Mr. Stillwell deserves great credit for his exertions against this last remnant of a sanguinary code; and we hope his efforts for the abolition of capital punishment, may be crowned with the same success as were those in favor of non-imprisonment for debt.—*New-York paper*.

LACONIC INVITATION.—Upon one occasion the Ettrick Shepherd, with the true waywardness of a poet, took umbrage at Sir Walter Scott, for some imaginary slight or neglect, and refused for a long time to speak to him. The worthy baronet knew his man, and said nothing till Hogg's better feelings re-awakened, and induced him to write a long explanatory and apologetic letter. Sir Walter's answer was highly characteristic—Dear Jamie—Now that you have come to your senses, come over to dinner. Yours, WALTER SCOTT.

COVETOUSNESS.

We find in the sacred scriptures frequent denunciations against the covetous, and frequent cautions against covetousness. It is said, 'the wicked blesseth the covetous, whom the Lord abhorreth,' 'the covetous shall not inherit the kingdom of God;' and 'that a bishop be not covetous.' It is also said, 'wo to him that coveteth an evil covetousness; take heed and beware of covetousness, let not covetousness be named among you, and let your conversation be without covetousness.'

From these denunciations and cautions it must be evident that covetousness has a great tendency to corrupt the heart, and dry up the fountain of pious and generous feelings. And a few remarks on its distinguishing traits will show this to be the case.

1. Covetousness blinds the mind as to the real value of things. To the covetous man every temporal blessing is stamped with the highest value. He pursues riches as the supreme good, as of more value than all learning, human and divine. He seems to forget that riches may take to themselves wings and fly away, or that death will separate him from his possessions, that this night his soul may be required, and he compelled to give up all his heart holds dear and valuable.

Learning, which unlocks the hidden springs of motion, and all the pleasures and advantages of science and literature; religion, which reveals the great author of all existence! infinitely wise, benevolent and perfect doctrines, and the highest, purest and surest hopes; friendship, which remains the same in sickness and health, in adversity and prosperity, and remains to soothe and aid and comfort when 'affliction's cold hand in pressure hath bound us,' have no charm or engaging power to him. Money is the idol which he worships with an eastern devotion; money is the all engrossing subject of his attention; money is his meditation by day and his dreams by night; money is the object of all his plans and pursuits. How greatly then does covetousness blind the mind; it not only blinds it in relation to the value of riches, but also as to the value of learning, religion, friendship and many other inestimable blessings.

2. Covetousness will never allow a man to be satisfied. Who ever saw a miser that had gold enough? His love of riches increases just in proportion to his wealth. When he has filled his barns, he is not content, he must pull down and build larger. Solomon has a wise remark on this subject. His language is, 'he that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding them with their eyes?' The sleep of a laboring man is sweet whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

Such are Solomon's remarks on the unsatisfying nature of riches. All history

shows them true. An ambition, which is not satisfied with conquering the whole world, but which will sigh for more worlds to conquer, is as much calculated to give satisfaction as a love for riches, for should it obtain the whole world it would sigh for others. It is like the drunkard's appetite, the more it is fed the more it desires. How foolish then to cherish such a spirit.

But with the man who prizes the things of this world according to their value; who remembers that they will soon pass away, and who is governed by the great and noble principles of religion, it is different. The objects of his love are suited to the high aspirations of man, worthy the soul's best powers, and he says of his joys, they are enough, and of his pleasures, they are satisfactory. To the winds and flames sporting with his possessions he can say, you may rob me of my last earthly blessing, but I have a treasure above, a house not made with hands, where the winds of adversity can never blow, where affliction's hand can never come. He has a source of felicity independent of all outward things. If he hungers and thirsts he is filled; if he runs for a prize he is sure to win; and if he aspires after honor and glory he is sure to succeed. O holy religion! What a treasure thou art! How satisfying are thy blessings.

3. Covetousness makes a man dishonest. It leads him to adopt any measure, however mean or wicked, to obtain the object of his love. It will perform deeds at which humanity revolts. It converts the father into a tyrant, the brother into an unprincipled calculator, and the husband into an unfeeling and avaricious misanthrope. How often have we seen the covetous rob the widow and the orphan of their last farthing and leave them destitute and in a strange land. Indeed there are no principles too wicked for them to adopt. Truly then may we say wo, wo, to the covetous man. He is not only destitute of the principles of happiness, but he has within him the seeds of death.

And what must be his feelings on the dying bed? In procuring his great possessions, he has neglected God, defrauded his neighbor, and robbed the widow and orphan. What a life is this to review! He has heard the cries of the poor, the needy, and the famishing, but they have never touched his heart. He has lived for riches, and dreamed of them continually. But now they only serve to point the arrows which pierce the seat of life and happiness. His only reflection can be that he is an execrable monster; and his only cry Lord pardon, forgive thy guilty son.

FORMATION OF THE IDEA OF GOD.

If we examine our own minds, we feel that our first notions of a God are low and earthly. We can conceive of Him as of an earthly parent, watching over our sleep with bodily eyes, furnishing our food with a bodily hand, and following us, from place to place with a material presence. As infancy passes away, our conceptions become less gross. We think of Him as

omnipresent and invisible; but deriving our notions from experience, we conceive of him as subject to emotions and passions. We believe in the real existence, —if not of his smiles and frowns—of his joy, sorrow, and anger, pleasure, and pain. We can then imagine his knowing and remembering all that has ever taken place, but can scarcely conceive of His unlimited prescience. Our childish obedience is then yielded to our parents, —partly through fear, partly through a desire of approbation, and partly with the hope of giving pleasure. All the qualities or attributes which we ascribe to God; have their origin and counterparts in our parents or those who supply their place to us; and in no other way can the conception of Deity be originated. No man can arrive at the recognition of a general principle, but through an observation of its particular applications; nor can a conception be formed, otherwise than by the gradual reception of its elements, or enlarged, but by adding to their number.—

From the watchfulness of its parent in satisfying its wants, and defending it from injury, the child forms its first notion of Providence; and from the visitings of parental approbation and displeasure, of a moral governor. When the presence of Deity is thus recognized, some more abstract qualities are by degrees attributed to him. Instances of the strength, foresight, and knowledge of the parent are daily witnessed; and these, somewhat magnified, and transferred to Deity,—and the moral attributes have the same origin. Steadiness in awarding recompense, tenderness in inflicting punishment, or readiness in remitting it on repentance, gradually communicate the abstract ideas of justice, compassion, and mercy. Our first low notions of holiness are formed by putting together all the best qualities we have observed in the persons around us, and supposing them to be unimpaired by the faults we are conscious of in ourselves. All these attributes are ascribed to one Being; and the conception, already more exalted than any we have formed of any other individual being, is further improved by the richer elements of a more extended experience. The imagination becoming stronger as the materials supplied to its activity become more abundant, the conception of Deity perpetually grows in grandeur and beauty, till it absorbs the intellect of a Newton, and engrosses the affections of a Fenelon. Still, this notion of a Being, whom we know and feel to be infinite, is formed from the results of our finite experience; and the conception, however improved in degree, is unchanged in kind. Let it be managed to the utmost extent, it is still only magnified, not metamorphosed. As there is a strict analogy between the moral attributes of God and of men, there is also a strict analogy between their natural modes of being. Justice in God is the same quality as justice in men, however perfected and enlarged; and Unity in God is the same as individuality in men, though ascribed to an Almighty and omnipresent Being.

From the Magazine and Advocate.

THREE MORE CONVERSIONS IN THE MINISTRY.

It is with joy and gratitude that we record the following most interesting intelligence of the conversion of three more preachers from as many different denominations. Verily, the work progresses bravely. May the time soon arrive when all the preachers of the Gospel shall understand the Gospel, know the truth, be made free thereby themselves, and preach deliverance to a captive world.

Extract of a letter from a respectable gentleman, living in Norwalk, Huron County, Ohio, dated January 14th, 1833.

"I will inform you of some new accessions in the ministry of reconciliation. I went last Sabbath to Peru, five miles from this, to hear one Mr. Davis preach, who has lately come out from among the sect calling themselves Christians. He is quite a young man, but I can assure you that he advocates the doctrine of universal salvation in a very smooth and able manner. His whole heart appears to be alive to the cause. There is also one Martin Tracy, of Bronson, a town adjoining this, who has lately left the Presbyterians, and now preaches the doctrine of the final restitution of all things. His parents at first gave him up for lost, but by his arguments they are now brought to worship under the same vine and fig tree. A Mr. Clark, too, of this place, who has preached the methodist doctrine for six years, has left them, and has preached three discourses on the doctrine of the final salvation of all men, to the utter astonishment of his Methodist brethren.—He now thinks he will abandon preaching altogether. [We hope not, for why should he abandon preaching when he has just found out the most important of all truths to preach.]

Yours, &c. J. F. O."

AND ANOTHER—INCOG.

A Correspondent in London, Upper Canada, under date of January 9, writes as follows:

"Our books in favor of Universalism, are circulating extensively, and likewise your paper; they seem to be doing much good, by arousing the spirit of inquiry.—There has also lately appeared among us a preacher of the Episcopal order, who seems to preach strange doctrine to some, you may judge of its effects when I tell you it is precisely the same you are laboring to uphold. The people are not so afraid to hear him, because he does not come out an avowed Universalist.

Yours, &c. A. L."

ADRIAN, M. T., Dec. 31, 1832.

"Messrs, Editors—I hereby transmit to you the names of eighteen persons, as new subscribers for the Magazine and Advocate; by which you may learn that those who 'turn the world upside down' [not in imagination only, but in reality.] have come hither also.

"Four years ago, there was no religious society recognized in this place—then it was that we could meet together as friends

as neighbors and as brethren, and enjoy all that harmony and good will which is so characteristic of families forming the first settlements in new countries; but now; instead of these, we have the groans and agonies of infuriated Methodist fanatics, the frowns and scorn of stiff and bigoted Baptists, and lastly the pliant fascinations of sly and aspiring Presbyterians; and in connexion with these what is friendship? or what is brotherly love but names? [falling too far short of variety, to satisfy the passions of man] and consequently weighed in the scale of Orthodoxy and sound wanting. Now we have Methodist, Baptist, and Presbyterian societies, and what makes business very lively is, that each of these societies have preachers of their own order. But poor Universalists are scattered abroad as sheep without a shepherd, and nothing to feed upon but the promises of Abram's God! Alas, and what wretches we are! And in addition to these calamities we are on the road to hell as some of our neighbors tell us.

"If brother Knapp should come into this territory, next season, will he call and see us? We hope he will, and that without fail. There are many Universalists in this and the adjoining town, Blissfield. A society is about to be formed and we think of building a meeting house soon.

Yours, &c. I. S. C."

ANECDOTE.

A Correspondent in Mexico, Oswego County, writes—

"I must give you a specimen of the preaching we have here. Elder B., in speaking of the canon of the Scriptures said, 'The canon of Scripture is loaded full, and it belongs to the ministers of the gospel to fire it off!' You will perceive how edifying it must be to sit under the sanctuary and receive their droppings about the GREAT GUNS of Scripture!—May God send us preachers who know the difference between the Mosaic and the military law. E."

REMOVAL.

Br. J. H. Whelpley writes as follows:

"I shall in future reside in the town of Wilna, Jefferson county, to which place I desire my friends to address all letters and communications designed for me."

From the Impartialist.

UNIVERSALISM IN NEW HAMPSHIRE.

The doctrine of universal salvation prevails very generally through this state.—With few exceptions there is not a town where there is not a respectable number of believers in that sentiment. There are, so far as we are capable of judging, (and we have taken no small pains to inform ourselves,) not far from fifty regular societies, most of which support preaching a portion of the time. There are fourteen preachers who labor principally in the state, besides those who live in Massachusetts, and preach occasionally in the southern and eastern parts.

A State Convention has been formed, independent of every other body, yet in fellowship

with kindred bodies existing in other states. This convention claims the right to grant letters of fellowship, confer ordination, and recommend measures compatible with the prosperity of the order generally. It forms a concentrating point, from whence a correct knowledge of the state of our religious opinions throughout the state can be obtained, and from which may go forth that counsel and encouragement which the united wisdom of those collected from different parts are qualified to give, and which will tend to strengthen the weak and confirm the wavering in the faith and practice of the Gospel.

Under this convention three associations exist, which are so districted, or rather situated as to convene the different societies within their limits. These associations form the bond of union between the societies, in which their wants can be made known, and so far as possible, supplied, and their standing and prosperity faithfully represented by their delegates. Hence it will be seen that a regular order of government has been established. Brethren unite together in fellowship, and transact the concerns requisite to their prosperity. They unite and send delegates, and form Associations, and these again unite, and by delegation are represented in the convention.—Each body and individual are free and independent, and yet bound together by the three-fold cord of doctrine, fellowship and love. One has not the right to nullify, or interfere with the rights of the others. But all are to act in unison, having for the primary object the happiness of all.

We hope there will ever continue to prevail as strong a feeling of attachment, as now exists among the brethren in all parts of the state; that the preachers will labor to cultivate the principles of brotherly love and christian fellowship, for, so long as they can agree there is little danger but that the people will, (religious quarrels and disunion generally originating with the clergy) and that all will become acquainted with the condition of our most holy faith and be controlled by its powerful and sanctifying influences. Then shall our "light rise in obscurity, and our darkness be as the noon-day." May that wisdom that cometh down from above direct us in the right way, and make us zealous in the performance of our duty.

Bishop Tillotson thus characterises one Thomas Gouge, a Nonconformist. "He was of a disposition ready to embrace and oblige all men; allowing others to differ from him, even in opinions that were dear to him, and provided men did but fear God, and work righteousness, he loved them heartily, however distant from him in judgment about things less necessary: in all which he is very worthy to be a pattern to men of all persuasions whatever."

The goodness of God is indisputably equal to his wisdom or power. Wisdom without goodness is cunning; power without goodness is despotism. God is almighty and allwise; and therefore infinitely good.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, FEB. 16, 1833

THE COMING OF CHRIST.

"And as he sat upon the mount of olives, the disciples came unto him privately saying, tell us when shall these things be and what shall be the sign of thy coming, and of the end of the world?"—Matt. XXIV, 3.

Our readers are undoubtedly aware that much diversity obtains among professing christians, upon the subject of the coming of Christ, mentioned in the twenty-fourth and twenty-fifth chapters of Matthew. Some maintain that it is yet far in the bosom of futurity, and will not take place till the final consummation of all things; and others that it passed nearly eighteen hundred years ago. The question is certainly one of considerable importance, and we propose in this and perhaps in a few subsequent articles to give it a passing notice for the benefit of those of our readers who are desirous of knowing the truth. It will be proper to observe in the commencement that the Saviour, in the close of the twenty third and beginning of the twenty fourth chapters, had informed his disciples of the startling fact, that Jerusalem should be made desolate, and the temple which had stood for ages, the wonder and admiration of the world, should be razed to the earth, inasmuch that there should not be one stone upon another which should not be thrown down.

It would seem that this explicit prophecy excited the curiosity of the disciples, and that they embraced the first favorable opportunity of learning from him in private, the time when this prediction should be fulfilled.

Hence the question at the head of this article was proposed, and the whole of the twenty third and twenty fourth chapters following, is one unbroken discourse, which was given in answer to the question. We are aware that common opinion professes to see a division between the two chapters, making one part relate to the destruction of Jerusalem and the other to a day of judgment yet to come; but we have never yet found a man who could sit down with the bible before him and point to the verse where Jesus ceased to speak of Jerusalem and commenced his discourse of a day of judgment yet to come.

Before proceeding further, let the reader take his bible and read the thirty sixth verse of the twenty fourth chapter. "But of that day and that hour knoweth no man, no, not the angels of heaven, but my father only." From this it would appear that Jesus himself did not know the precise time when that eventful day should arrive, concerning which his disciples had inquired. "We are not to infer from this, however, that he knew nothing about it, and could give no answer to their question, for in the thirty fourth verse he had told them that THAT generation should not pass away till all these things should be fulfilled. From these passages the fact seems to stand thus. Christ could not answer the disciples question so definitely as to tell them the precise day and hour of its coming. This was known only to God. But he could answer the question so far as to say it should be in that generation,

and he could give them certain infallible signs by which they should know when it was coming. These signs he minutely pointed out and particularly described, enjoining it upon them at the same time to WATCH, and assured them that when they saw the signs, they might know it was nigh, even at the door.

The reader will now observe that the judgment described in the twenty fifth chapter, was to take place at the coming of Christ, and the same coming to which reference is had in the question of his disciples which heads this article. The precise time of this coming, the Saviour could not tell. All he knew about it was, that it should be during THAT generation, and that it should be preceded by certain infallible signs, by which its near approach should be known with certainty.

Now the question comes, whether the disciples did see the signs pointed out by the Saviour? It is the design of this article, and of what may follow, to show from authentic history that all the signs pointed out by the Saviour, as the immediate precursors of his coming to judgment, were in fact exhibited to that generation. If this can be clearly shown, then it will follow, as a matter of course, that the coming of Christ and the judgment, connected with it, have long since past, otherwise the signs so minutely described by him are nothing but false alarms. With these prefatory remarks we come to the work before us. "What shall be the sign of Thy coming and of the end of the world?" (age) The answer is as found in the Saviour's reply,

1. The appearance of false Christs or Messiahs.

"Many shall come in my name, saying, I am Christ, and shall deceive many, and the time draweth near." Chap. XXIV, 4.

The reader will bear in mind that this was a sign of his coming to the judgment, a description of which follows.

The question is, whether this sign did appear within that generation?

Any man who has read Josephus, can but give the answer in the affirmative. Soon after the death of our Lord these false prophets began to appear, and as the national calamities of the Jews increased, their numbers continued to multiply, and their exertions were finally the means of blinding the eyes of the people, till they readily rushed into scenes of carnage and death which they might have avoided.

Josephus, in the 2d book of his Jewish war, 13th chapter, has some ample testimony to the appearance of this sign. We quote as follows:

"The land also was overrun with magicians, seducers, and impostors, who drew the people after them in multitudes into solitudes and deserts, to see the signs and miracles which they promised to show by the power of God." This was in the reign of Claudius. Again: "There was also a body of men gotten together which laid waste the happy state of the city."

These were such men as deceived and deluded the people under pretence of divine inspiration, and these prevailed with the government to act like madmen, and went before them into the wilderness, pretending that there God would show them signals of Liberty. "But there was an Egyptian false prophet, which did them more mischief than the former, for he was a cheat and pretended to be a prophet also, and got together thirty thousand men

that were deluded by him; These he led round by the mount called Olives, and was ready to break into Jerusalem at that place."

Among the other impostors that rose about these days we may name, Desirtheus, the Samaritan who pretended that he was the Christ foretold by Moses; Simon Magus, who said that he appeared to the Jews as the Son of God, and Theudas, who, pretending to be a prophet, persuaded many of the people to take their goods and follow him to the river Jordan, declaring that he was divinely commissioned, and that at his command the waters would divide and give them a safe passage to the other side.

Many other instances might be noted, but these are deemed sufficient to show that this first sign of the coming of Christ was exhibited, as he said it should be, before THAT generation had passed away. It is worthy of remark, that although Josephus does not call these impostors false prophets, yet he does say that they pretended that God would show them signs of liberty, (from the Roman yoke) which was exactly what the Jews expected of the Messiah. Thus he describes those who appeared during the siege of Jerusalem.—"The tyrannical zealots who ruled the city, suborned false prophets to declare to the people that aid would be given them from heaven. In this manner impostors, abusing the sacred name of God, deluded the unhappy multitude, who, like infatuated men who have neither eyes to see nor reason to judge, regarded neither the infallible denunciations pronounced by the ancient prophets, nor the clear prodigies that indicated approaching desolation." This much must suffice on this point. We shall continue the subject in our next. We only observe, if false prophets and false Christs who should deceive many, were a sure sign of the coming of Christ to judgment, then that coming is past, for there is no truth better authenticated by history than this, that these signs were exhibited nearly eighteen hundred years ago. W.

SCRIPTURE ILLUSTRATION.

"Therefore take no thought for your life," &c., Matt. VI, 25.

There is an apparent discrepancy between this passage as it stands in the common version, and other portions of scripture where the duty of providing for our comfort in life is enjoined with emphasis. The following from Dr. Campbell, will reconcile all the difficulty there may be in the case.

"I do not think there is in the common a mere palpable deviation from this from the sense of the original. Paul says, (Eph. V, 18.) be not drunk with wine. Should we translate this precept, 'drink no wine,' the departure from the sense of the author, would, in my opinion, be neither greater nor more evident."

From this and the Dr's. subsequent remarks, it appears that he considers the declaration of our Saviour as designed to apply merely to the excess of anxiety about the things of this life which would be calculated to lead men into crime. To say, "be not over-solicitous about your life," is in effect to say that ye may be solicitous, if you do not carry your solicitude too far. That men should be so far solicitous about their life as to provide things honest in the sight of all men, is not only proper, but a duty sacredly obligatory upon all. But to distrust the goodness of God in providing for our wants,

and indulge in groundless fears of distress, or take unlawful measures to provide for the future, is departing widely from that spirit of contentment and cheerful confidence in God, which as Christians we are bound to cherish. W.

INFANCY.—AN EXTRACT.

What is more beautiful than an infant? Look at its spotless brow; at its soft and ruddy lips, which have never uttered an unholy word; and its blue laughing eye, as it lays on the breast of its fond mother. Look, it has stretched out its white hand, and is playfully twisting her hair around its tiny fingers. Aye, let me look at an infant! It is innocence endued with life; the very counterpart of holiness. It requires nothing but the pleasant look of its mother, and her warm kiss upon its lily cheek, to make it happy. You may talk to it of sorrow, of misery, of death, but your words are unmeaning. It has never felt the chills of disappointment; it has never writhed beneath the pang of affliction, and its guiltless heart knows nothing of the emptiness, the hollow professions, and cold heartedness of the world; and would to God, that the cup may be broken ere it be lifted to its lips.

A cold-blooded systematic villain cannot easily gaze upon an infant's countenance; he shrinks before its mild blue eye like a criminal before a judge's. But why does he start and turn away, as if he looked upon a dungeon's visage? Because it is the mirror of innocence; because it is so free from pollution, so pure, so perfect, that it mirrors the guilt and hideous blackness of his soul, as clearly as the limpid waters give back the figure that is bending over them.

Our blessings on infancy! yes, we never gaze upon its meekness and beauty, without having disagreeable thoughts mingled with our pleasant ones; 'Days to come' press upon us, when its puny limbs have put on the firmness of manhood, and the simplicity of its countenance is supplanted with soberness and thoughtfulness. It may be that he will then go amidst the people, to utter the unalterable decrees of Jehovah; it may be that he will stand amid the carnage of battle, where the 'conflict's smoke' rises like a pillar to the sky, and the valiant are falling like leaves before the winds of autumn; or, it may be that he will become linked with scenes of revelry; visit the haunts of vice, of sordidness and prostitution, and at last go to an ignominious grave.

A common argument with our opposers against the doctrine of Universalism is, that if they believed it, they would abandon themselves to every species of debauchery, rioting, drunkenness, murder, &c. Now, our Saviour says, "whosoever looketh on these things to lust after them, hath committed them already in his heart." The use of this argument by our opposers, always reminds me of Hudibras' muskets, which,

"When aimed at duck or plover,
Bear wide and kick their owner over."

From the Christian Pilot.

TWO PRINCIPAL INQUIRIES.

After all that has been said, or can be said upon the subject of religion, two things only are really important,—two inquiries principally concern us,—namely, what is to be our destiny in a future state? and what is best calculated to promote the happiness of mankind in this world?—We lay it down as a truth which has its foundation alike in reason and scripture, that all intelligent beings must ultimately arrive at the state for which they were originally designed: because the Creator must have had a design in their creation, and because he cannot in any instance be disappointed. That he originally designed the happiness, and not the misery of his whole intelligent creation, whatever different opinion has, by some, been formerly adopted, is at present generally admitted; and of this admission, Universal Salvation and happiness is the necessary consequence. This is the legitimate deduction of reason upon the subject, and is fully confirmed by the unequivocal declarations of scripture,—nay by the counsel and oath of the Almighty.

Religion, it is agreed, is indispensably necessary to the happiness of mankind in the present life. The second important inquiry therefore is, what system of religion has the best influence upon men, both in an individual and social capacity? Is it one whose governing principles consist of fear and dread, or of love and gratitude? The latter, most certainly; and such is, emphatically, the religion of the gospel, which exhibits the infinite love of God to mankind, and thence infers the obligation to mutual kindness and good will towards one another, in imitation of that sovereign and impartial goodness, which is kind to the unthankful and the evil.—This is the radical and governing principle of the christian religion, and destined, in its progress, to subdue all enmity, put down all opposition, and reconcile all things to God—whose nature and name is "LOVE."

From the N. Y. Christian Intelligencer.

HAPPINESS DEPENDS UPON THE GOVERNMENT OF THE PASSIONS.

What is there in the bosom which leads us wrong, directly in opposition to the suggestions of our reason? We see the right and approve it; we wish secretly to pursue, but are misguided and stray. We are early apprised of the wrong, condemn and resolve to avoid it; but the first temptation seduces us away, as a traveller is deluded by a deceitful ignis fatuus, which draws him over bogs and briars to some dangerous pitfall, or to the edge of a terrible and destructive precipice. The delusive meteor which sports with man in the journey of life, is his vicious affections. He wanders through wilds wherever they lead, and though bleeding every moment afresh, from the wounds of the thorny way, still goes on as if impelled by irresistible necessity. And, however far we may have strayed from the right path, it

is never wholly out of our power to regain it. Painful, indeed, will be the effort it will cost us to return; much resolution, much courage will it require to re-ascend; but we have always this to stimulate us in the attempt, that of the two ways the right one certainly is the best and most pleasant. But even when re-established in virtue we are still in danger, and still must be active and vigilant. We are in life as the waterman rowing against the stream, and we surely go down if we rest upon our oars. Never can we be secure from even immediate harm, until we have acquired over ourselves a perfect command. On the one hand we shall be tempted by appetites, desires, and the dazzling phantoms of a wild imagination; on the other, we shall be driven from our way by the goadings of discontent, or hurried into error by the violence of passion. Never can we hope for security until we have so completely subdued the propensities of the heart, that we can silence every commotion of the bosom by the first attempt, and guide the mind to any subject at the first call of prudence. When, by a single whisper of reason, we can in a moment quell the refractory passions, then, and not till then, shall we be able to judge of every thing in life with the accuracy of right. Our bosom will be tranquil, whatever may befall us. Neither unlooked for good will raise it in the tumult of joy, nor unexpected evil disturb it with violent sorrow. Like beings of a more exalted, a purer nature, we can look on the one with a generous indifference, and smile on the other with an undisturbed serenity of mind.

THOUGHTS ON MAN.

"An heir of glory, frail child of dust."

Nothing is more evident than the fact that mankind did not create themselves, but are indebted to some superior power for their existence and faculties. It is equally true that they had no control over the circumstances in which they should be placed, or the temptations to which they should be exposed. If they are made subject to vanity or corruption, this also is the work of that superior power to whom they owe their being and faculties.

Now unless we attribute to that superior power either folly or malice, we cannot justly conclude that our subjection to vanity and corruption, and our liability to temptation and sin, was intended to work out our everlasting ruin. If that superior power be guided by consummate wisdom, and actuated by supreme benevolence, we must infer that this, as well as other arrangements in nature and providence, was designed for good; and that it will neither fail of the good intended, nor terminate in any evil which was not intended.

Doubtless the power of God is equal to the creation of intelligent beings in a state of angelic purity, without liability to temptation, or subjection to vanity. Why then should human infirmities be supposed capable of infinite wrath and vengeance?

CHRISTIAN KINDNESS.

What a fascinating character is the man of distinguished kindness! He is invested with indescribable loveliness; he may not have the glory in which the hero, the patriot, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody to chase away the evil thoughts from the bosom of melancholy and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart which he has turned to joy. When he comes unexpectedly into a company of his friends every countenance puts on an appearance of complacency; and it seems as if a good genius had come among them to bless the party. As he looks around on the circle with a smile of beneficence that has found an abiding place upon his brow, he presents the brightest resemblance to be found in our selfish world of the entrance of our Saviour among his disciples, when he said 'peace be unto you!' and breathed upon them the Holy Ghost. Although he never seeks nor wishes an equivalent, in return for his many acts of benevolence, his gentle spirit receives back, in a full tide, the streams of consolation which had ebbed from his own heart to fill the empty channels of his neighbor's happiness.—Who can be unkind to him who is so kind to all? What heart is so hard, what mind is so cruel, what spirit is so diabolical as to wound him, who never appears among his race but as a ministering angel?—There is a magic in his tears, to melt to sympathy the stubborn soul of cruelty itself, which has a tear for no one else: and no less a magic in his smiles, so far as to relax and soften the hard features of envy, as to reflect for a moment the sunshine of his joy. While he lives, every man is his admirer; and when he dies, every man is his mourner; while he is on earth, his name has a home in every heart; and when he is gone, he has a monument in every memory; and this is the description of his character—the record of his praise;—**LOVE IS KIND.**

QUESTION AND ANSWER.

Will God inflict punishment endless in duration upon any of his creatures?

Ans. "I will not contend [or punish] forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. 50: 16.

Dr. Ely says, 'the Lord's war horse whose mane is clothed with thunder, is not perfectly sure footed.' We expect the Dr. by mistake, has mounted some other steed.

AN ALARM.

The recent election of Rev. Constantine Pise, D. D. an eloquent and pious Roman Catholic clergyman, as Chaplain of the Senate of the U. S. seems greatly to have alarmed and provoked the orthodox clergy of this country; and their editors, we perceive, are beginning to publish divers articles of warning to the good people of the United States, caricaturing the Catholic Faith, and setting forth the imminent danger there is lest the Pope should succeed in uniting 'Church and State' in our republic. We should think more seriously of the horrors of these new alarmists, if it were not a fact that they have themselves long been aspiring to a similar union of the ecclesiastical and secular powers in this country. They are opposed to an union of Church and State—are they? So was the fox opposed to 'sour grapes.' For ourselves we regarded the election of Dr. Pise with favor; not because we are more in favor of his doctrines than we are of the orthodox—the latter has as perfect a similitude of the former, as a child has of its mother—but because we saw that in his election the evidence of a republican and liberal spirit in the Senate which would treat all sects with equal courtesy and exclude none on account of its peculiar religious sentiments. It is in this spirit of liberality only that our institutions can be preserved.

Witchcraft.—From 1620, to 1661, 3,192 persons were burnt in England alone for witchcraft, for the judges made favor with King James the First, by burning witches in order to prove the truth of his theory on Demonology. Sir Matthew Hale, in his charge to the jury, when he burnt two poor creatures for witchcraft, concluded by wishing 'that the great God of Heaven would direct their hearts in this weighty matter.' Such was this pious judge, and such the wisdom of our ancestors. In Spain, from 1481 to 1808, 33,332 were burnt alive for heresy, 16,690 burnt in effigy, and 291,450 imprisoned for life and deprived of their estates. Such is superstition.

MIDNIGHT.

The clock is striking twelve. How finely the full tones sweep past through the air, as if they would take up your thought and carry it miles away to the very friend you are thinking of at the moment. The sentinel at the fort heard the clock, and the 'first scholar' looked up from his fluxions at Cambridge, and walked to the window to cool his strained eyes as the vibration reached him, and the sleepless maniac at Charleston turned his insane gaze alike and listened to the twelve solemn strokes with habitual attention. How many haunts of wretchedness, hidden from human eye, in the depths of human hearts, have these cold vibrations reached while they are dying so carelessly on our ears? What tales might they tell of secret misery, sickness unwatched, and preying sorrow, and fear, and care, and

the thousand bitter cankers that lie and feed at the very heartstrings, beyond all reach of medicine, perhaps of sympathy. Many a wife sits watching with a broken heart for her husband's step—many a mother for her child's; many a venturesome merchant lies haunted by fears of shipwreck and fire—many an undetected defaulter fancies voices at the door—many a young girl just finding out that love is only a heaviness and a tear, muses bitterly over the caprice of a moment or an unmeant trifle. And these are the only watchers—for the happy are asleep—save perhaps the bride on her daintily wrought pillow murmuring in a low tone to the ear that will soon tire of its monotony—or the fervent poet building up his dream into the sky, with his eye strained into the darkness, and his pulse mounting with the leaping freedom of an angel's, forgetful that the world will trample out his fiery spirit, and laugh to scorn the fine work of his towering fancy.

RELIGION.

I envy no quality of the mind of intellect in others: not genius, power, wit, or fancy; but if I could choose what would be most delightful, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay, calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise, and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, annihilation and despair.

Female loveliness cannot be clothed in a more pleasing garb than that of knowledge. A female thus arrayed, is one of the most interesting objects of creation. Every eye rests upon her with pleasure, the learned and the wise of the opposite sex delight in her society, and affix to her character respect and veneration.

FAITH, HOPE, CHARITY.

Are not these three the great cardinal virtues of the religion of Jesus Christ?—Most certainly. Are they not co-equal? Surely they are, and ought to be so received. Well then: we are required to be *charitable* to all, to hope and desire the good of all; should we not, then, also, have *faith* in the salvation of all? The answer is plain enough to our mind. We must love all, desire their salvation, and our belief must correspond with the former virtues. But this makes Universalists, at once.

Righteousness exalteth a nation: but sin is a reproach to any people

POETRY.

A NIGHT THOUGHT.

BY G. MELLER.

The day was passing to its rest—
Earth's shadow had departed,
And light came forth the hold and blast,
And low the broken hearted,
The trees were still to the very leaf,
And stood in silent sadness;
While on the evening, sounds of grief,
Stole up with notes of gladness.

I thought upon the early dead,
The beautiful and lowly,
Who in the dew of youth had fled
To find a home more holy;
Who from this green and scented earth,
In glorious bloom was taken,
Leaving the spots of former mirth
Like blasted flowers forsaken.

Some beautiful—some hallowed one,
The light of long past days,
Whose lovely lustre shone upon
Our lone and weary ways;
The creature of our hopes and tears,
With whom we wept and prayed—
Enchanting all our warmer years,
As thro' life's flowers we strayed.

Oh, when such sainted ones are gone,
The world is but a grave,
And we the mourners, wild and wan,
That round its ashes rave.
Man and his pomp—what bubbles now!
The wealth of globes how vain!
When we in low heart sickness bow
Where such poor dust is lain.

How kind their memory comes down,
When all on earth are sleeping;
And stricken youth, whose hope is down,
Sits in the pale light weeping!
I thought, as still the night grew deep,
How much of human sorrow,
Did every heart such vigils keep,
Would lose its pang to-morrow.

Silence and stars! and silver clouds
Veiling the solemn moon!
And then how teeming memory crowds
On midnight's sullen noon!
It is the sacred hour of thought—
The melancholy hour,
When to the bowed hushed heart is brought
God's splendor and his power.

Then go, when night is on the world,
And bend thy pride in prayer—
Look on its canopy unfurled,
And read thy lesson there!
And there are grasping things beyond
Earth's saddest mysteries,
Known only when the spirit's bound
Is wider than the skies.

Then ask ye for the early dead,
The beautiful and young,
Whose step bore music in its tread,
Whose voices round us rung—
Ask ye for light of other days
That beamed from other eyes,
And lips that moved with ours in praise—
The soul's last sacrifice.

Go, seek the pathway of the clouds—
Go, ask the weltering sea
To render from their coral shoals,
Its fair and brave to thee!
Vain, as to hope from heaving waves,
Obedience to thy will,
The hope to here unveil the grave—
Then worship and be still.

A. I. COFFIN,

BOTANIC PHYSICIAN, at the Walnut Grove Infirmary, head of Grand Division-street, keeps constantly on hand the various Botanic Medicines, Wine Bitters, &c. &c. where also the sick will find an asylum.
Troy, Feb. 9, 1833.

THE GOSPEL ANCHOR.

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TO UNIVERSALISTS.

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Boston, May, 1832.

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ANCIENT History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The Valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

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SERMONS.

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Bennington, Vt. Sept. 27 A. BOND.

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting house in Boston, by Hosea Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston, The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by KEMBLE & HILL.

NEW BOOKS.

SMITH on Divine Government, Whittemore on the Parables, Balfour's 1st Enquiry, new edition, price 1 dollar Streeter's Hymns, new edition, Life of Murray, No. 1. Universalist Library, Ballou's Notes on the Parables, No. 2 do. A fresh supply of the above works just received at No. 3. Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

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UNIVERSALIST BOOKS,

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Inquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabin.

Do. Letter to Beecher.

Series of Letters in defence of Divine Revelation Life of Murray.

New Hymn Book compiled by S. and R. Streeter

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.

The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. B. Grosh.

Intemperance Reproved, by I. D. Williamson.

Christmas Sermon, by do.

Priestcraft Exposed, by Z. Fuller.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

THE following works just received, may be had of STEPHEN VAN SCHACK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.

Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.

Parable of the Rich Man and Lazarus.

Smith on Divine Government.

April 28, 1832.

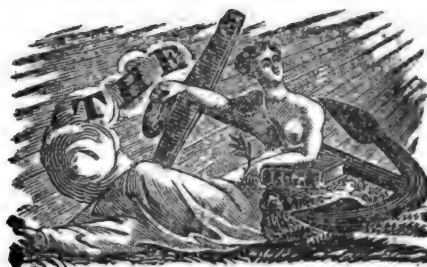
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BY KEMBLE & HOOPER.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, FEBRUARY 23, 1833.

NO. 35.

From the Trumpet and Magazine.

EXCOMMUNICATION.

MR. EDITOR:—I have obtained copies of the following letters from Mrs. Bachelder, with the liberty to publish them in the Trumpet, should you think proper.

Soon after Mrs. Bachelder had announced to the Rev. Mr. Savage, pastor of the Presbyterian church in this town, that she had renounced the doctrine of endless misery, he waited upon her, attended by one of the deacons, for the purpose of reclaiming her from her apostacy. But from the account of those present on the occasion, the interview closed not in the least favorable to the doctrine which he undertook to defend. He then proposed to her to read a work written by Bishop Butler, attempting to establish the doctrine of endless misery by analogy. Her second letter contains her views of the work.

Finding that neither the exertions of the clergyman, nor of the deacons, nor the analagous reasoning of Butler, could move her from her position, they sent her a citation to appear before the church session, to answer to the charge of renouncing a doctrine once delivered to the saints. This called forth the third letter. She proposed to meet them provided she could be allowed the privilege of counsel of her own choice. They would not grant her request, and consequently she did not attend at the time and place appointed. They then sent her a second citation, and she again replied that she would appear before them if she could be allowed the privilege of counsel, and stated the impropriety of a single female, unaccompanied by any friend, appearing before a council of twelve men; to answer to a charge of heresy, or in other words, to contend "against principalities and powers." But they still refused to grant this most reasonable request, and within a few days she has received a letter of excommunication.

The only charge brought against her is that of renouncing a 'doctrine once delivered to the saints'—which they declare to be the doctrine of endless misery. But neither the clergyman nor his deacons were able to produce the least evidence that any such doctrine was ever delivered to the saints; and they were unwilling to grant her this privilege of appearing before them attended by some friend to put

them to the test of proving their charge; they therefore excommunicated her without a hearing.

It is reported that a considerable number of the members of the church are dissatisfied with their unjust and illiberal proceedings; and it is hoped, that this dissatisfaction may become so general, that a reformation may be effected in their proceedings, in like case, in future.

By publishing the following letters, you will much gratify your readers in this place, and add another proof that Universalists arrive at their faith by reflection and thorough investigation.

A NEIGHBOR.

"Bedford, May 22, 1832."

"Rev. Mr. SAVAGE:—I deem it an indispensable duty, to make known to yourself and the church, the change, that has recently taken place in my sentiments.

"Educated as I have been, in the belief of rewards and punishments after death, and having given testimony to the same, by uniting with christians of that class, no person, I think, who is acquainted with the honest simplicity of my character, can suppose that I would give up a point of so much magnitude, without a struggle.

"The truth, Sir, has been gradually forced upon my mind, not altogether by the commentaries of Universalists, or the bad conduct of many who teach the doctrine of endless misery, together with reading the scriptures. I believe, that a calm inquiry into the subject, by any candid persons, would be sufficient to convince them, that universal salvation is the doctrine that is taught in the inspired writings.

"I am aware, Sir, that this declaration will excite disgust in the minds of all those who have placed any confidence in me as a christian; I am also aware, that I subject myself to much persecution. But sir, all this does not intimidate me. I take up, my cross, in the face of popular public opinion, for truth's sake. Nevertheless, if any person can satisfactorily prove that the doctrine of endless misery is taught by divine inspiration, I shall be as ready to believe it as any other person. But, if it can be proved by the most learned commentators of different denominations, that the doctrine 'originated among the heathen, and came gradually into use,' I hope no person will feel disposed to pronounce me a heretic, for believing God, rather than man.

"I am not aware sir, in any one instance, of having forfeited my right to a seat at the communion table. But I am sensible that the members of this church cannot fellowship a Universalist: and as I have no desire to injure any one's feelings, I shall not present myself at the approaching communion.

"I desire, sir, that you will have the goodness to read this to the church, that they may all understand, that the change in my sentiments proceeds from principle, and not from caprice.

"Respectfully, your humble serv't,
"LUCRETIA BACHELDER.
Rev. Thomas Savage."

"Bedford, July 31, 1832."

"Rev. SIR:—I have endeavored to reap instruction from the book which you had the goodness to send me, and shall take the liberty to notice some of the passages, from which I gather such instruction.—Page 54.—'The fact of the case is, which we find by experience, that He (God) actually exercises dominion, or government over us at present, by rewarding and punishing us, for our actions, in as strict and proper a sense of these words, and even in the same sense as children, servants, subjects, are rewarded and punished by those who govern them.' Can any inference be drawn, sir, either from reason or revelation, that we shall receive the just reward of sin in this life, and then suffer through endless ages of duration, for the same sins? which inference must be drawn, from the above reasoning, if we admit the idea of endless misery; unless it can be shown, that the spirit of man sins after death, for which endless punishment must be inflicted. But the author's whole argument 'of the government of God, by punishments,' is in favor of my present idea of the subject; altho' I am far from supposing, that he intended to disseminate the idea, that man receives the just reward of sin in this life.

"Again; the author observes 'that many truths of the bible have not yet been discovered,' and on page 263, 'the whole scheme of scripture is not yet understood,' and farther, 'that it must be brought to light, by the continuance and progress, of learning [and liberty, and by particular persons attending to, comparing, and pursuing intimations, scattered up and down in it, which are overlooked, and disregarded, by the generality of the world.' I cannot, sir, in justice to my feelings, with-

hold the idea, that the particular persons here alluded to, may be Universalists; who have brought 'truths to light, by comparing and pursuing intimations scattered up and down in scripture, which are overlooked or disregarded by the generality of the world.' 'For,' he adds 'this is the way, in which all improvements are made.' If the author had possessed the gift of prophecy, he could scarcely have pointed out modern Universalist ministers in a more striking point of view.

"It was to be expected, sir, that from a book of so much reasoning on the subject, some proof would be brought forward, to support the doctrine of endless misery. But as he brings no such proof from scripture evidence, it confirms my apprehension that none can be produced. Although the Bishop bestows much labor to prove that a revelation ought to be received upon the supposition of its having been given in the first ages, and handed down from generation to generation, without ever having been committed to writing, yet, until some evidence can be produced, that will show to whom such a doctrine as endless misery was revealed, and by whom handed down, I cannot, conscientiously, receive it as the revealed will of God.

"I could not, in charity, have believed, sir, had not the evidence been furnished me, by one of their own advocates, that our reverend clergy, have, for a whole century, been propagating a doctrine, of which they were sensible they had no revelation in their bibles. And to inculcate such a doctrine, upon the supposition that it was revealed to the heathen, is still more absurd. As well may it be asserted that immolation of females, and the sacrifice of children, is the revealed will of God, and where would the absurdity end?

"But sir, since we have a revelation of the state of the dead, and none respecting their being miserable in that state, would it not be greater wisdom in us, to regulate our principles of belief by what is revealed, rather than adopt a heathenish tradition in opposition to such revelation?

"We discover a disposition in the author of the book, to suppress passages of scripture, which do not favor his scheme, and to lop off, or add to, certain passages, for the sake of defending his favorite doctrine. Otherwise, we should consider his argument 'of the particular evidence of christianity,' the most unexceptionable part of the work; for the very ostensible reason, that the arguments are drawn from scripture evidence. Such evidence when rightly applied, will bear more weight with me, than all the analogous reasoning that can be built upon heathenish rites and fables.

"To establish the infallibility of my judgment, sir, makes no part of my design. Yet it is as much impossible to resist the evidence of my senses, together with the enlargement of my views, and extension of the benevolent feelings, as it would be for any members of your church, to renounce their present belief, without

full and convincing evidence, that they are wrong. But if 'God hath chosen the weak things of the world to confound the mighty,' surely weak minds must be permitted to form an opinion of their own.—It is not in reality a change of religion; we believe in the same God, the same mediator, and the same resurrection. The only difference is that we have lopped off some heathenish traditions, and adopted scripture evidence in their stead.

"If, sir, you have a brief work upon the immortality of the soul, I should be gratified with the perusal of it, as I would like to examine both sides of the question; or perhaps, sir, you can give me a satisfactory reason why the ancients of the old testament, and primitive christians of the new, never expressed any concern about their immortal, or never dying souls.

"I hope, sir, you will not feel disposed to condemn Universalists, without knowing 'the reason of the hope that is in them.' The judge that would pass sentence, without hearing all the evidence on both sides, would excite the honest indignation of an enlightened community.—And may we not consider matters of religious opinion, a parallel case? And since you have expressed a wish, that both sides should be read, (a proposition to which I readily assent) I hope sir, that yourself and others, will conform to the same rule. Although I have less reason than formerly, to be anxious about the immortal soul; yet I have a great desire, that all should come to the knowledge of truth, and be saved from sin, and from ignorance of the true meaning of the scriptures.

Respectfully Yours,

"LUCRETIA BACHELDER.

Rev. Thomas Savage."

"Bedford, Sept. 4, 1832.

"GENTLEMEN:—I received your order of the 30th August, by the hand of Deacon John French, clerk of the session, and have duly considered it. My reason for renouncing the doctrine of endless misery, has repeatedly been given you, viz: because, upon a thorough investigation of the subject, I do not find it to be a doctrine which the bible teaches. If the doctrine of future punishment, or punishment after death, 'was once delivered to the saints,' you, gentlemen, can undoubtedly point to the place, where the doctrine was once delivered. And if you are able to show me where the doctrine of endless misery was first 'delivered to the saints,' surely you have given yourself much unnecessary trouble, by sending so many messengers to me without investing them with the power to accomplish the purpose for which they were sent. My bible teaches that 'life and immortality were brought to light through the gospel,' but I have never been able to find that the doctrine of endless misery was brought to light through the gospel; if such a passage occurs in holy writ, notwithstanding my diligent search, I have never been able to find it.

"I believe there is a principle in man, to be made immortal through death and the resurrection, but I do not believe that

principle to be designated by the word soul. If I were to admit the immortality of the soul, I must not only admit the immortality of this 'vile body,' but that beasts also are immortal. For the scripture use of the word soul is applicable to both man and beast. Lev. v. 2, we read, 'If a soul touch any unclean thing,' &c. Here we see the word soul represents the whole body or person. Lev. xxii. 11—'But if the priest buy any soul with money, he shall eat of it, and he that is born in his house, they shall eat of his meat.' Here the word soul is evidently applied to a beast. I will also quote a part of the 28th ver. of the 31st chap. of Numbers—'One soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.' Many other passages may be adduced, but the above are sufficient for my present purpose. To show that the new testament writers made a distinction betwixt the soul and spirit, I refer you to Heb. iv, 12, and 1 Thess. v, 24. Mr. Savage has already admitted, that the two words life and soul, were taken from the Greek word *psyche*; that the word spirit was taken from the Greek, *pneuma*; and if my information is correct, the word which signified gospel life was translated from the word *zoe*.

"I believe in the resurrection as it was taught by St. Paul, in the 15th chapter of 1 Cor. The whole energy of that apostle's mind appears to be directed to the establishment of this doctrine. A belief in salvation or emancipation from the sleep of death, he considered a sufficient inducement to turn them from idolatry, to the worship of the one living and true God.

"I know that many of the good people of this church have said, if they believed in universal salvation, they would lay no restraint upon their sinful desires. But if the love of virtue is not a sufficient inducement to practice it; gratitude to the Father, Son, and Holy Spirit, for their united efforts in raising poor sinful man, from the dark and silent tomb, to life and immortality, I say gratitude, for this great act of beneficence, may teach us to live soberly, and righteously, and piously, in the present evil world.

"It has been very confidently asserted by some members of this church, that a description of the resurrection of the literally dead, is given by our Saviour, in John v. 28, 29. But it appears far more evident to my mind, that our Saviour borrowed his language, or figure of speech, from the Old Testament, as it is admitted by eminent writers that he often does, without giving any intimation of it. Let us examine in what sense the word grave, is used in the old testament. Ezek. xxxii, 12—'Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.'—May not the moral and political death of the Israelites, be represented under the figure of the dry bones in this chapter, and may not the verse which I have quoted a-

bove, together with the 13th and 14th verses, predict their resurrection from that death, their return to their city, and the restoration of their rights and privileges as a nation? Let us now see how far our Saviour's language in John v. 28, 29, agrees with the prophecy in Daniel xii. 2—'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' If it is contended, that this also, refers to the end of time, I think the point may be settled, by reading the 6th and 7th verses. In the latter part of the 6th, the prophet inquires—'How long shall it be to the end of these wonders?'—The last clause of the 7th answers this question—'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.'

"Who are the holy people? Evidently those who in other places are called, the whole house of Israel. The children of God. The children of the kingdom, &c. Will any one contend that the power of the 'holy people' was not scattered, at the destruction of their city and temple?"

"Gentlemen, I submit the above remarks for your consideration, hoping your minds may be so far divested of prejudice, that you may examine the subject with that candor, which its importance demands. I have no objection, Gentlemen, to meet you at the time and place appointed in your citation, provided you will admit me a counsel of my own choice. Otherwise, I shall not consider myself bound to obey your summons."

"Respectfully your very humble serv't,

"LUCRETIA BACHELDER.

To the session of the church in Bedford."

Bedford, Sept. 21, 1832.

"GENTLEMEN:—I have just received your order of the 20th Sept. through the medium of Deacon Dole to Mr. Bachelder, through which medium, I am also informed, that I cannot be admitted counsel of my choice. But gentlemen, I will trace the annals of time scarce one year backward to point you to a precedent; where a Rev. clergyman was not only permitted to choose a counsel that was not a believer in his particular creed, but was also indulged with the privilege, of having his trial under his own roof. And where your Rev. Pastor did himself the honor—or rather honored the council with his presence."

"Wherefore then the propriety of charging a single female with heresy, and citing her to appear before twelve men, or to contend with principalities and powers, without the aid of counsel? Is the crime of believing with the apostle, that God will have all men to come to a knowledge of the truth and be saved, so much greater than lasciviousness in a reverend divine? so much greater than that of insulting female purity, and dignity? O tell it not in Gath! Publish it not in the streets of Askelon!"

"Gentlemen I neither ask, nor expect, any mitigation of the rigor of your laws

towards me; but the hidden heaven is at work;—free inquiry is on the march;—truth is gaining ground;—and to spare yourselves the pain of excluding more worthy persons from the communion table, it would be highly commendable to get up a convention, for the express purpose, of reforming your church government and altering your creed—to top off that offensive portion of your creed, which no person is willing to acknowledge he believes, to insert the more popular, and more rational belief, that the 'atonement was made for all.' And finally gentlemen would it not be rational to insert, that Christ arose for the same number for which he died?"

"Gentlemen, I am ready to obey your summons, upon the very reasonable condition, that you allow me to choose my counsel."

"With all deference and respect I remain, gentlemen, your very humble servant.

LUCRETIA BACHELDER.

To the session of the church in Bedford."

CONVERSION IN THE MINISTRY.

An aged Baptist preacher in Volney, Oswego co. has renounced the doctrine of endless misery, and embraced that of Universal salvation. We give the account in the words of a letter from Rev. O. Whiston, of Oswego, to the editors of the Magazine and Advocate, dated Jan. 8, 1833.

"It has been rumored in our county, for some weeks past, that a Baptist preacher, in the town of Volney, had thrown off the chains of partialism and was about to take an open stand in defence of the Gospel of Christ. On Saturday last I had an appointment for preaching in the town of Volney. The roads being uncommonly bad, I did not arrive in time to meet my engagement, by nearly an hour. When I arrived I found that Elder Jesse Babcock, the gentleman above referred to, had taken the desk and was performing the introductory services. When I entered the house I was introduced to him, and after some conversation I requested him to address the people, and I would preach in the afternoon—he did so, and I cannot describe to you the feelings with which I listened to "the gracious words which proceeded out of his mouth." To see a man bowed down by the weight of three score years, one who had passed more than one half of that time in the ranks of our enemies, now coming up 'to help the Lord against the mighty,' was calculated to excite feelings which cannot be described, nor yet forgotten. Mr. Babcock possesses an unblemished moral character, and is beloved by all who know him. He expressed a wish to become in fellowship with our denomination, and probably will make application at the next meeting of the 'Black River Association.' Fourteen months since there was not one preacher of Universalism in our county; we have now three, and yet there is room.

O. WHISTON."

A DROP.

'I am but a drop, what can I do?' And so that person, under this plea, did nothing, in a plain case of duty.

I saw the earth's verdure withered under a scorching sun. It seemed imploring of the heavens a refreshing shower. A drop replied 'I am but a drop, what can I accomplish toward watering the earth?' And every other drop, with equal reason, made the same reply; so the thirsty land received no shower.

The dew, each particle for itself, made the same plea, and refused its blessings on the morning vegetation.

A ray of light rebelled. 'I am but a ray; my service is not needed in illuminating the world.' Every other ray caught the same spirit. Each refused its office, and at mid-day there was darkness.

A rivulet, weary of paying tribute to a neighboring river, left its accustomed channel to sport among the pleasant meadows. 'I am but a drop,' was the vindication. Each sister rivulet followed this example, 'and all the rivers were dried up.'

So reasoned a Sabbath school teacher; others did the same; and that day that Sabbath school received its death wound.

By these ponderings, I was led to contemplate an important and most obvious fact, in respect to the government of God, viz. that the great events of the universe are brought about by the co-operation of minute agencies.

1. In the natural world. What is the gentle gale or the impetuous whirlwind? Combined particles of matter. Not one of them alone is capable of producing an observable result.

See that noble river. Navies ride upon its bosom. But it is composed of drops. It is their combination that imparts all its majesty, and beauty and usefulness, as it bears the wealth of a kingdom toward the ocean.

The sun, how splendid and glorious! But all its power, as it pours its beneficence through the universe, is found in the combination of minute particles.

2. In the moral world. What constitutes the strength, beauty and perfection of the christian character? Numerous individual graces mingled in harmonious proportion.

Within a century from the death of Christ, the gospel's glad tidings were spread through a large portion of the known world. 'Their sound went into all the earth.' Individual agency accomplished this. Within thirty years, divine truth has been brought to bear on the minds of many millions of people, who had been sitting in the region and shadow of death. All this has been done, not by any one man, but by the combination of many. Drops made the showers that have thus refreshed the earth. What if all the noble spirits who have been engaged in this great work had said, 'I am but a drop,' and so refused to act?

The very incense of heaven; the angels that please the ear of the Eternal,

are not raised by any single voice, but by the harmonious combination of many. 'And I heard as it were the voice of a great multitude, and as the voice of many waters, and of the voice of mighty thunder saying Alleluia; for the Lord God omnipotent reigneth.' Now they say 'I am but a drop.'

From the view now taken, several important suggestions arise.

1. No rational creature is an insignificant or unimportant being. The plea to this effect is utterly false. Each sustains relations of immense consequence. Each is taking some part in that great drama, the finishing scene of which will occur at the judgment seat of Christ.

2. We dishonor God by the plea of personal insignificance. Our sphere in life is his allotment. If I am assigned a hovel; if my lot is poverty; if I dwell in obscurity, known only within the circle of a secluded neighborhood, who am I that I should dishonor God by the murmur, 'Why is it so?' And, especially, how dare I plead my lot in providence as an excuse for not engaging in God's service? 'I am but a drop' has much in it of the spirit of rebellion.

3. By making and acting on such a plea, we frustrate a benevolent design of God. He would have all his creatures bear a part in accomplishing his great plans of love and mercy. The great work of promoting his glory is broken up, as it were, into fragments, and divided into parcels, so that innumerable millions may have the honor and happiness of being co-workers with God. The widow, who gave two mites, was such an one. Any effort, however small, if made with a sincere desire to promote God's glory and the salvation of men, gives the maker of it similar honor. And he that contemptuously exclaims, 'I am but a drop,' and refuses to act, frustrates divine mercy, and kindness towards himself; yea, he is a robber of his own soul.

4. This plea often indicates a bad state of the heart. It has the appearance of humility and modesty; but does not imply necessarily a particle of either. It is often the offspring of selfishness. Self-denying effort of some kind will be saved, if the plea is admitted. Covetousness would use just such language to retain its grasp on its gains. Pride might be the parent of just such a child. If the pleader might bring a rich offering, and bear some prominent and distinguished part, he would not refuse. But if he cannot lay a corner stone, he will not build. He cannot stoop to a lower office.

Reader, can you make such a pretence? Will you creep into such a crevice? Will you hide behind such a fig leaf, to evade the claims of duty? Will you reason thus and act upon so unworthy a principle? Then will you be a drop. So far as respects every thing noble and honorable to an immortal being, you shall have all the insignificance you claim. The church will not miss you, as you drop into your ignoble grave.

Original.

ON THE OMNIPRESENCE OF DEITY.

"If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall thy hand lead me, and thy right hand shall hold me."

In this passage we have three distinct places in which pious David believed the presence of God to be. In the first mentioned situation we have abundant evidence, besides the above, to prove that God is there; such as the following: 'But will God indeed dwell upon the earth?—Behold, the heaven, and heaven of heavens cannot contain thee.' For thus saith the high and lofty One, who inhabiteth eternity; 'I dwell in the high and lofty place,' &c.—'hear thou in heaven thy dwelling place, and when thou hearest, forgive.' We can imagine of no part of the universe of the great Creator where He is not present, 'beholding the evil and the good,' dispensing blessings even to the unthankful and the evil." How ought the reflection of this great and interesting truth, to make us humble before Him, who 'searcheth the heart and trieth the reins of the children of men,' being cognizable to the constituent qualities of man. Let us revert to the second part of our text or head of these remarks, which is, 'if I make my bed in hell, behold thou art there.' Concerning this, it may be remarked that the original word for hell is 'hades,' especially in this place, and thence it is certain that the doctrine of future eternal misery will be untenable. Reason will be far from supporting such an idea as must be had, in essaying to establish the cruel dogma from this passage, for who would admit that God dwells in the black domains of Pluto's kingdom, among the victim's of his almighty ire? Surely none but such as have dethroned this indispensable ornament of human nature. As long as men will have the boldness to exercise reason upon the subject of religion, so long will the unmerciful doctrine of endless misery be obliged to combat its result, in a manner not creditable to its popularity. We now come to the last part of the passage, which is merely a repetition in other words, of the two former divisions of it. From it, however, we draw some practical observations, which, if followed, may lead us to rejoice in the Lord. It teaches us to place the most implicit confidence in God as the Saviour of the world; as a Being who 'cannot lie,' who has said 'whosoever trusteth in the Lord mercy shall compass him about.' Every sincere believer in the Lord Jesus Christ verifies this remark, for all the troubles and disappointments which man experiences, are to the true believer subjects of deep reflection, and induce such to seek help from the Father of mercies who 'chastens those whom he loves,' that they may be partakers of his holiness. In the above passage we are informed that tho' we may be in any part of creation, still we are in the jurisdiction, (if I may so speak) of God's moral government. We are said to be led by his hand and to be

'supported by his right hand.' There are brilliant examples of this trust in the Lord, while suffering under his providence.—Look at Job; and should there be but this one proof, it would suffice any person desirous of being submissive to God's chastisement. Let us turn to the new testament and behold St. Paul: he who was the most zealous opposer of the religion of our Lord, who was so far accessory to the stoning of Stephen as to receive the martyr's clothes, and even consented to his death. Let us take our bibles and open to the 26th chapter, where by the perusal of it entire, we behold this same Saul or Paul convicted of his wickedness in thus sedulously opposing the dissemination of the gospel, and he exclaims 'who art thou Lord?' On learning, he immediately becomes acquainted with his business, which was to 'open the eyes of the Gentiles, and turn them from darkness to light and from the power of Satan (or the opposers of the gospel) unto God.' From this occupation he did not turn but on the other hand 'continued steadfast, immovable, always abounding in the work of the Lord.' This apostle suffered much but had great confidence in the Lord his master, and from the effect it had upon his own mind, he recommended it to others, as the means by which we may discover this truth, that 'the Lord chastens us for our profit, that we may be partakers of his holiness.'

In thee, great God, alone we trust,
In times of deep distress,
For thy chastisements all are just,
And lead to righteousness

The following from one of the secular journals, is another lamentable illustration of the power of orthodoxy to destroy human reason and happiness. We can make no comment—the case needs none. We pray God we may soon be saved the dreadful duty of recording these appalling consequences of a false and injurious theology.—*Trumpet.*

The Greensburg (Penn.) Argus, gives the following account of a suicide committed in that neighborhood. 'On Sunday last, the 20th inst. an inquest was held over the body of the wife of Mr. Jacob Corey, a resident of Unity township, who was found that morning suspended by the neck, with a hank of yarn. She had been laboring for a few days previous to her death, in an awful situation, under the influence of religious excitement, believing that there was no hope for her hereafter. On the evening before she committed the rash act, she had retired to her bed, with somewhat of a more relieved mind, which induced her husband to believe all would soon be well, but vain was his hope. He fell asleep, and on waking, he discovered that she had fled: he immediately went in search and found her about three o'clock in the morning, in the manner above described, without one spark of life remaining in her. Six children, one only four months old, are left to bewail the loss of a tender mother, and a husband that of an affectionate wife.'

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
J. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, FEB. 23, 1833

PERSECUTION & CRUELTY.

Persecution and cruelty for religious opinions have disgraced the annals of the church in all ages. What a bigotted and ignorant priesthood have not been able to effect by force of argument, they have endeavored to accomplish by persecution and cruelty. We present our readers with some of their *strong* arguments.

1. The **RACK**, so frequently used in the London Tower during the sway of Elizabeth and James, was a large open frame of oak, raised three feet from the ground. The prisoner was laid under it on his back, on the floor; his wrists and ancles were attached by cords to two rollers at the end of the frame; these were moved by levers in opposite directions, till the body rose to a level with the frame. Questions were then put, and if the answers did not prove satisfactory, the sufferer was stretched more and more, till the bones started from their sockets.

2. The **SCAVENOR'S** daughter, was a broad hoop of iron, consisting of two parts, fastened to each other by a hinge. The prisoner was made to kneel on the pavement and to contract himself into as small compass as he could. Then the executioner, kneeling on his shoulder, and having introduced the hoop under his legs, compressed the victim close together, till he was able to fasten the extremities over the small of the back. The time allotted to this kind of torture was an hour and a half, during which time it commonly happened from excess of pressure the blood started from the nostrils—sometimes, it was believed from extremities of the hands and feet.

3. **IRON GAUNTLETS**, likewise used by protestant christians in the tower, were machines that could be contracted by the aid of a screw. They served to compress the wrists and to suspend the prisoner in the air from two distant points of a beam. He was placed on three pieces of wood piled on each other, which, when his hands had been made fast, they were each successively withdrawn from under his feet. "I felt," says Father Gerard, one of the sufferers, "the chief pain in my breast, belly, arms, and hands: I thought that all the blood in my body had run into my arms and began to burst out at my finger's ends. This was a mistake; but the arms swelled till the gauntlets were buried in the flesh. After being thus suspended an hour, I fainted, and when I came to myself I found the executioners supporting me in their arms. They replaced the pieces of wood under my feet, but as soon as I was recovered removed them again. Thus I continued hanging for the space of five hours, during which I fainted eight or nine times."

4. A fourth kind of argument was called **LITTLE EASE**. It was of so small dimensions, and so constructed, that the prisoner could neither stand, walk, sit, nor lie at full length. He was compelled to draw himself up in a squatting position, and so remain during several days.

These were some of the barbarous arguments used by a barbarous people in a barbarous age to

convince people of the errors of their religious opinions. We can scarcely realize the possibility of men calmly contemplating the cruel sufferings of their fellows under the executioners hands. It appears the worse when we reflect that these tortures were not for moral delinquency, but were for an honest avowal of opinion, and an unwillingness to subscribe to what was considered error by these martyrs. It is not possible for any one to read these accounts without shuddering. We know of nothing more diabolically cruel, except it be the conduct which is attributed to the Orthodox God of the Christians. He is represented as infinitely more savage. In the first place the punishment which he is to inflict on his erring creatures is not only more cruel in its character, but it is eternal in its nature. He consigns them to a lake of fire and brimstone, to roll forever in the burning lava.—This is worse than the Rack or Little Ease. Secondly, the causes for the display of this infernal malice are precisely the same as in days of yore.—the punishment is for error in doctrine. The sufferer is the *unbeliever*, that is, he did not believe what he could not, and so he is tormented forever. If he would only believe with the church, or only profess to believe with it, then he would not be threatened with the anger of this furious deity, but as that is not possible for an honest man, to hell he must go. But the character of Deity is rendered still more hateful from the consideration that all this suffering might be obviated by enlightening the mind of the individual. It is in the power of Deity to convince the mind, correct the heart and illumine the understanding and so prevent this exhibition of cruelty, and this is the God whom we are told to love and reverence. We cannot do it. It would be a great sin. This is not a God but a demon, and we are expressly forbidden "to sacrifice unto devils." When we can be convinced that the inquisitorial office is holy, just and good, then we will worship the Orthodox God of the Christians—but not before.

BOOK OF COMMON PRAYER.

The doctrine contained in the book of common prayer is most decidedly in favor of universal salvation. The remarks which we are about to make, apply to the prayers themselves. In the Collect or prayer for all conditions of men, we find these words—"O God, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving grace unto all nations." This prayer most certainly both in word and spirit embraces the whole family of mankind as objects of God's salvation. God is addressed as the Creator and Preserver of mankind, and all mankind, whatever may be their character and condition, are presented to the throne of grace as objects to whom the petitioners pray that God would make his ways known, and manifest his saving health. This is indeed a catholic or universal prayer. In the Litany the same enlarged views are expressed. It asks deliverance for all men from sin, and implores God to "have mercy upon all men." As far then as the *prayers* of the church are concerned, they are of an universal character. Indeed, all denominations when they pray express the very same sentiments which Universalists preach. It is often said that while Unitarians pray for the salvation of all, they do not

believe the request will be granted, and consequently they do not pray in faith. If this observation applies to the congregation of the Episcopal church, it does not apply to the form of prayer by which their services are directed. The concluding prayer in both morning and evening service, unequivocally expresses the sentiment that God will grant those petitions which have been offered at the throne of grace, and consequently they not only pray for universal salvation, but profess to believe that that prayer will be granted. The prayer to which we have reference is as follows:—"Almighty God, who has given us grace at this time, with one accord to make our common supplications unto thee: and dost promise that when two or three are gathered together in thy name thou wilt grant their requests; fulfil, now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world knowledge of thy truth and in the world to come life everlasting."

Let the sentiments contained in the two supplications be candidly examined; first that God "will make his way known to all conditions of men, and exhibit his saving health unto all nations," and secondly, that he has promised to grant the requests which those who meet in his name offer unto him; and if the two prayers do not teach that the members of that church not only *pray* and hope for the salvation of all, but also *believe* that their prayers will be answered, then there is no meaning in language.

L.

HARVEST OF SIN.

In the material world, when a man sows he has a right to expect that he shall reap a harvest, and no reason occurs to show why the same should not be true in the moral world. The apostle Paul seems to be clearly of the opinion, that the analogy is complete in this matter. "Whatsoever a man sows that shall he also reap," is a principle which he lays down as indisputable. He there applies it to men's actions, and reasons precisely as if it were known to be true in the moral as physical world.

"He that soweth to the flesh shall reap corruption, and he that soweth to the spirit shall of the spirit reap life everlasting." Sowing to the flesh, we would understand as having reference to the practice of sin which springs from the lusts of the flesh, and the apostle's doctrine is that corruption is the harvest which the sinner will reap. The question now arises—when will the harvest come? Keeping our minds on the similitude introduced there can be no difficulty in finding an answer to this question. When a man sows a field he always expects to reap in the same field where he sows.

If then a man sows to the flesh, certainly he has a right to expect that he will reap the harvest in the flesh where he sows.

If a man should sow a field of grain in this state, we should consider him foolish to think of going to Massachusetts to reap the harvest; just so foolish is the man who having sowed to the flesh in this world expects to reap the harvest in another. The truth is, we have sowed to the flesh, in the flesh, and we may expect with certainty that we shall reap the harvest in the same field.

It may be proper to note also, while we are upon this subject, that the nature of the harvest clearly shows that it cannot be reaped in any other field than in the flesh. Is corruption.

Now Paul, speaking of the resurrection, says, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised, incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Now if men are to put on incorruption when they are raised from the dead, it is consummate nonsense to talk of reaping corruption there. "Know ye not that flesh and blood cannot inherit the kingdom, neither doth corruption inherit incorruption?"

In an incorruptible state of existence it is impossible that men should reap corruption.

Again; Life everlasting is the harvest of sowing to the spirit. Men sow to the spirit in this life, and hence we may reasonably conclude that we shall reap life everlasting in the same field.

Life ever lasting and life eternal are synonymous terms, and that we can reap this in the present state of existence is evident from the language of Christ. "This is eternal life, to know Thee, who art the only living and true God, and Jesus Christ whom thou hast sent."

Thus the reader can see that we can reap the harvest, both of sowing to the flesh and sowing to the spirit, in the same field where the seed is sown.

W.

To Correspondents.

We acknowledge the receipt of a communication containing "notes of the lectures delivered by the Rev. N. S. S. Beman last winter, on the present and future condition of the human race—of the sentiments of the Rev. C. F. Le Fevre on various points of doctrine connected with the same subject; and the views of the writer of the communication." The favor in question is of considerable length, and our absence from home this week, will prevent its insertion. We will attend to it the first leisure opportunity. In the mean time we thank our correspondent for his article.

L.

From the Philadelphia Liberalist.

DEATH.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he flourisheth also as a shadow, and continueth not."—Job. xiv. 1 and 2.

Silent, certain messenger! Unfathomable fiat of Almighty God! Thou comest across the pathway of life, and thy wing is stretched forever over the earth! Thy aim is sure & unerring—thy quiver is ever full—and all things that dwell upon the fair and beautiful earth are thy victims.—Oh Death! what hearts hast thou not riven—what hopes, eyry like hopes, hast thou not blighted and destroyed. Thou ridest upon the whirlwind of war—upon the loathesome pestilence—upon the forked lightning—in the dark and angry thunder-bolt—thou comest in the still hour of midnight, and in the broad and open light of day, when the sun is sending his golden beams upon the earth—thou inhabitest the palace of the prince, and the cottage of the peasant—thou art upon the mighty ocean—upon the toppling mountain—in the deep and silent vallies—and in every wind that passes over us! Oh, Death! Death! where art thou not?

I have seen a cherub infant, the first-born token of affection, smiling upon the lap of its young mother; I have watched the smile of joy that muntled upon her cheek, and sent the crimson tide o'er every feature, as she gazed upon her blooming offspring—I have heard the low-breathed prayer, that all might prove well with it—that its path through life might be free from thorns—that the flowers of peace and joy might be forever in its way: I have heard the anticipations of the happy heart of that young mother, looking through the deep years of the future, she had clothed the unconscious infant upon her knee, in the ample robe of worldly greatness—she saw in imagination, the world bowing to his superior mental endowments; and she heard the words of eloquence flow smoothly from his lips, enchaining the hearts and minds of the admiring multitude; she saw him the object of respect, enjoying the golden opinions of his fellow men: hope lent wings to fancy, till she had placed her darling upon the pinnacle of glory; when the heart, surcharged with excess of feeling, flowed away in the burning kisses of maternal affection. I have seen that mother stand weeping beside the sick couch of the child of her bosom; I beheld her nights of sleepless watching; her agony; her crushed and withered hopes. Death was with her boy; and the light of joy was shut from heart.

I saw a youth, just entering upon manhood; the world was before him, and he was just commencing his intercourse with men; flushed with hope, he looked forward to the consummation of his plans with certainty, nor thought upon defeat; vain were the dreams of future greatness which he nourished; futile and frail were his daring schemes of reckless ambition; death breathed upon him, and all vanished; the bold and flashing eye, which had gazed upon the world with the undaunted fearlessness of youth, was closed forever; the form, so active once, and the mind once busy with the projects of ambition, and dreams of happiness; all fell before the withering blast of the destroying angel.

By the bedside of a dying wife stood a husband; he was about to close the eyes which had so often gazed upon him with looks of unutterable tenderness; the years that had passed, with their almost forgotten joys, came one by one in review before him; she who was about to depart, had been the sharer in all; happy in his joys, and faithful in his sorrows; the poor grief-stricken mourner gave vent to his feelings; and the sorrowing heart would fain have wept itself into forgetfulness.

I have seen an aged parent follow to the grave the darling child of her affections, the last and only prop of her declining years; I have seen a child deposit the last of his kindred in the cold and silent tomb; and I have seen the forlorn and destitute stranger, go down unwept and unhonored into the final resting-place of man; the narrow prison house, the grave.

It is a solemn thing, to see the young and the lovely, the old and enfeebled, passing away from us into the boundless depths of eternity, to return to us no more; to feel that the chain which had bound them to earth, and made them as one of us, is broken, and that no finite hand can again connect its links together. We follow to the tomb the remains of one much beloved; the heart, wrapt within itself, seeks communion with the departed, and we feel that earth has no more joys for us; but yet, after a few tears have been shed, after the tumultuous ocean of sorrow has subsided within the breast, we again look forward into the world; the pomp, and the fame, and the glories of existence, again come before us; pleasure throws her torch upon the altar of folly, and we mingle again with the train of worshippers; the dead, loved and cherished as they may have been, come before us only as the broken fragments of a forgotten dream.

Yes! Death is a solemn thing; yet oh, so certain! No mortal hand can stay its fell career; its march is always onward! The great and lasting debt which time can never cancel, but which all living things must pay. Yet we, poor worms of earth, do fear to look, to think upon it. It were not well, perhaps, that death should constantly occupy our thoughts, but an occasional reflection upon the subject is necessary. It will teach us one great and important lesson; that we were created for one common end; that the Creator has placed us upon earth for his own glory in heaven; it will teach us too, to be more circumspect in our actions, more honest in our dealings, cause more of the kind feelings of our nature to exhibit themselves in acts of benevolence and philanthropy, and fill our hearts with a firmer trust in the watchful providence and affectionate care of our heavenly Father!

MEDITATION.

To him whose heart ever glowed with the sensation of pity, whose breast was ever warmed by the philanthropic spirit of benevolence, and whose soul has been filled with gratitude for favors given, the subject of salvation is truly interesting, and peculiarly pleasing. A person of devotional mind, while he feels a sense of his obligations to his Maker and preserver, is stimulated by a principle of love to obey his commands; and this is increased as new scenes of divine goodness are opened to his view. The candid observer or diligent inquirer may at all times find means for enriching his mind with new and valuable ideas, which are calculated to raise his affections to God, the source of all good and fountain of wisdom. The works of creation fully demonstrate these attributes of Deity, and afford ample scope for our contemplation and gratitude. The devoted christian desires a just understanding of the ways of God, and rejoices to acknowledge Him as he is set forth in the scriptures of truth; and his knowledge so far from exalting him

in his own esteem, and filling him with a spirit of vain independency, serves rather to heighten in him a sense of his unworthiness, his obligations to Him who bestows all these favors upon him, and his entire dependence for every future blessing. Persuaded that his God is a God of mercy, a tender and affectionate parent to all the creatures which he has made, he can with joy look forward to that period of future existence, when earth's grand family shall be gathered together in one, even in Christ. Thus while his enraptured mind experiences a foretaste of that most glorious event, in the beatific visions of his soul, he can with the greatest propriety, in transports of joy, repeat that noble and unchangeable declaration in scripture, 'God is love.' He looks up to God as an immutable Being, and while he beholds him in the mercy seat, the friend of all mankind, he feels an unshaken confidence that a few revolving years will not change the scenes of love and mercy to hatred and vengeance. No,—God is the same yesterday, to-day and forever. He changeth not, as the truth of the scriptures, so is this. Let us therefore imitate the good and the wise, and strive to be real followers of our heavenly master.—Do we believe that God is love and that he wills the eventual good of his creatures? Let us manifest it in all our doings, by a well ordered life and godly conversation, and a just observance of all his requirements, whom to worship is our reasonable service remembering, he that dwelleth in God, dwelleth in Love.

AMICUS.

COMPARISON.

The partial doctrines, by which the doctors of the christian church have made void the gospel, as the Scribes, Pharisees, and doctors of the Jewish Law made that void by their traditions, maintain that the designs of that grace, by which man is to obtain salvation, are limited to a few of the human family, while the many are forever excluded from having any part or lot in the blessed inheritance of eternal life. The advocates of those doctrines are confident that there are two classes of people in the world, the righteous and the wicked, and that the righteous alone are the subjects of the divine good will, by which they are encircled in the everlasting covenant of grace.

Let all this stand as good sound divinity, on the one hand, while we bring up divine goodness, actually displayed in creation and providence on the other, by way of comparison.

As to our natural constitution, it is granted that our heavenly Father has been impartially good. If we examine mankind, as to their moral and physical powers, we find nothing which expresses any design in the Creator to constitute two classes; the one class to consist of a few favorites, and the other of many reprobates. When we first enter into life we meet the goodness of God, which is modified and administered so as to supply all

our necessities, and that without care or providing. This by no means corresponds with partialism. If our Creator had possessed love for only a few, how came he to implant such an ardent love in the bosom of parents generally toward their offspring? Moreover, a moral sense of right and wrong seems to be given to all, by which all are invited to the enjoyments of well doing, and to avoid transgression, by which they may shun its unhappy consequences. If the Creator had consulted the partial systems of men, in the moral constitutions of the human race, it seems that he would not have provided for the happiness of all, by presenting them in their moral constitutions, with all the means of moral felicity. The sun, whose cheering rays are universally diffused, and whose kind influence is granted to all the inhabitants of the earth, seems to stand forth as direct and perpetual evidence to counteract the doctrines of partialism. The same may be said of the air, the earth, and the water. For could they all speak in our own language, they would say that they know nothing of partial goodness. Indeed they do bear an intelligent testimony that the Lord is good unto all, and that his tender mercies are over all his works.

H. B.

AMERICAN FEMALES.

To me, woman appears to fill, in America, the very station for which she was designed by heaven. In the lowest condition of life she is treated with the respect and tenderness that are due to beings whom we believe to be the repositories of the better principles of our nature. Retired within the sacred precincts of her own abode, she is preserved from the destroying taint of excessive intercourse with the world. She makes no bargains beyond those which supply her own little personal wants, and her heart is not early corrupted by the baneful and unfeminine vice of selfishness; she is often the friend and adviser of her husband, but never his chap-man. She must be sought in the haunts of her domestic privacy, and not amidst the wranglings, deceptions, and heart burnings of keen and sordid traffic.

So true and general is this fact, that I have remarked a vast proportion of that class who frequent the markets, or vend trifles in the streets—occupations that are not unsuited to the feebleness of the sex—are either foreigners, or females descended from certain insulated colonies of the Dutch, who still retain many of the habits of their ancestors amidst the improvements that are throwing them among the forgotten usages of another century.—The effect of this division of employment is in itself enough to produce an impression on the characters of a whole people. It leaves the heart and principles of woman untainted by the dire temptations of strife with her fellows. The husband can retire from his own sordid struggles with the world to seek consolation and correction from one who is placed beyond their influence. The first impressions of the

child are drawn from the purest sources of our nature; and the son, even long after he has been compelled to enter on the thorny track of the father, preserves the memorial of the pure and unalloyed lessons that he has received from the lips, and, what is far better, from the example of the mother.—Cooper.

GENTLENESS.

Whoever understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife are always swelling up in the soul, destroying his peace, and imparting the baneful influence to all with whom he is connected. He excites the disgust and ill will of those who are acquainted with his character, and but few can be found to wish him success in any of his undertakings. Not so is the influence of gentleness. This virtue will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly attractive in its appearances; it wins the hearts of all; it is even stronger than argument, and will often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions, that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity or disappointment that crosses their path; it shows that he can soar away in the bright atmosphere of good feelings, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs, the sport of their own passions. The most favorable situations in life, the most lovely objects in nature, wealth, and all that is calculated to increase the happiness of man, lose their charm upon a heart destitute of this virtue.

Clerical sagacity, a story of the 17th century.—A parish in a French diocese had fallen vacant. The Bishop, who professed to be a patron of literature, declared; he would give it to no man but to him who could tell him who was Melchizedek's father. This saved him the trouble of many applications. At length, however, a gentleman waited on him and on inquiry being made as to his business, he told his Lordship that he was a candidate for the living of—. 'Can you fulfil the conditions?' 'Yes, if it please your Lordship.' 'Here,' said he, pulling out a large leathern bag full of guineas, 'here is Melchizedek's father; and here,' presenting a duplicate, 'is his mother,—I have some of the collateral branches at home.' It is not recorded what the bishop did with them; but the candidate acquired the benefice.

POETRY.

NATURAL AFFECTIONS.

And this our life, exempt from public haunts,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing. *Shakespeare.*

I love the trees, the forest trees,
Waving their heads on high;
For, as their leaves fall by the breeze,
They tell us all must die.

I love the flowers, the summer flowers,
(Of every hue and shade,
Tho' bright from showers, in winter hours,
They tell us all must fade.

I love the streams, the fair blue streams,
Which through the valley stray:
Their sparkling gleams, like morning dreams—
Like us they pass away.

I love the field, the fresh green field,
With verdant carpet spread;
To earth we yield, when death hath sealed
The weary, wo-worn head.

I love the sea, the boundless sea,
The dark, unfathomed deep;
Home of the free! the grave we see
Where thousand treasures sleep.

I love the stars, the evening star,
Which lights the ethereal dome;
Though seasons war, it shines afar,
And guides us to our home.

I love the moon, the shining moon,
Its gift—the silver light;
Though pale at noon, the day's last boon
To cheer the waning night.

I love the sun, the glorious sun,
From Heaven, the high bequest;
The day is done, its race is run,
Like it we sink to rest.

Like it to rise—to rise again
In realms beyond the sky,
Where free from pain, we there shall reign;
Then who would fear to die?

Trees, flowers and streams—fields, stars and sea,
To nature's changes true;
Emblems to all mortality,
Omnipotent to view.

DIED.

In Bennington North Village, (Vt.) on the 2d inst.
Rufus, son of Paul and Nancy Boynton, aged 17.

A. I. COFFIN.

BOTANIC PHYSICIAN, at the Walnut Grove
Infirmary, head of Grand Division-street,
keeps constantly on hand the various Botanic Me-
dicines, Wine Bitters, &c. &c. where also the sick
will find an asylum.
Troy, Feb. 9, 1833.

THE GOSPEL ANCHOR.

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one addition, however, which we trust will in-
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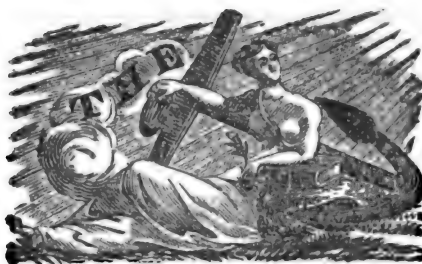
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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, MARCH 2, 1833.

NO. 36.

Original.

MR. BEMAN'S LECTURES ON THE PRESENT AND FUTURE DESTINY OF THE HUMAN RACE.

Agreeably to the notice contained in our last number, we proceed to lay before our readers the notes furnished us by our correspondent on the course of lectures delivered by the Rev. N. S. S. Beman, during the months of January and February, 1832.

L.

Messrs. Editors—The future destiny of the human race is a subject which has been largely discussed by Theologians, and various opinions have been presented for consideration and acceptance. On this subject I shall present three views: the first two are the sentiments which have been publicly expressed by two clergymen in this city, the Rev. N. S. S. Beman, of the Presbyterian church, and the Rev. C. F. Le Fevre, of the Universalist church, whose views are as opposite as the antipodes, and between whose respective systems all the multiplied and various opinions which exist in Christendom are founded. The third view will be presented not altogether on theological reasonings, but more to the understanding, and which will be treated upon more largely than the other two, having had less public discussion.

Mr. Beman commenced his lectures by defining the nature and character of man. He says man is a moral and intellectual being; and it is in this sense that he was made in the image of God. This intellectual and moral nature may be considered as the image of Deity in miniature. It is like the smallest conceivable point compared with God who fills immensity.—This is what we understand by the soul, an immortal part which will exist as long as God exists. When death passes upon the body, it does not apply to annihilation but decomposition—the parts are changed. The immortal soul progresses in knowledge from the time it comes into the world till the dissolution of the body takes place, and never arrives to maturity in the body. These are Mr. Beman's views of the nature of man.

The present life is a state of probation and not of retribution. Retribution is a state in which moral beings are treated just as they deserve, according to the

characters which they have formed in this life. Men here are on trial for eternity, and are not treated according to their deserts in this world. When our first parents were created they were placed in a state of probation. Adam and Eve sustained two natures, love to God and love to each other. The test of Adam's probation was the test of his moral character; not merely the eating the fruit; disdaining the prohibition constituted the crime. During this probationary test, the man transgressed, and sin entered the world. God did not really execute the penalty of the law, but hung it up to some future day. As man in this world is not treated according to his deserts, there must be a state of future retribution for the vindication of the divine character.

Mr. Beman believes in a judgment after death. This judgment, he says, will take place at the end of the world. Such a day as the judgment day is necessary, to show what God has done for man; and to exhibit to the assembled universe each man's individual character. It would answer no purpose to put a soul in hell without judgment; for the object is that the universe may acknowledge the justice of its condemnation. The judgment is not necessary in order to know, whether the individual belongs to heaven or hell, but to give a revelation of the principle on which we are saved or lost. To suppose that all men will be admitted to heaven, is against all moral fitness. The moral character is only formed here for retribution in another world. No one can show that men are punished here according to their deserts. If the wicked go to heaven, it would make heaven, in many instances the reward of sin. Vice shortens human life—a man of abandoned character dies at 35, who otherwise might have lived till 60 years; and he is then wasted into heaven sooner than if he had been a moral man. It would impeach God's character to suppose that wicked men should go to heaven. Does it look like common sense to see Cain on as high a seat as Abel? It is an abomination against the Lord to say that men are changed in one breath from a fiend to a seraph.

Mr. Beman believes that all these characters may be saved by turning to God in this world. That through faith in Christ and his atoning sacrifice, they may be sanctified and treasured up for glory in another world.

SHORT SERMON.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth—they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29.

I find in conversing with Unitarians, that they place great reliance on the above passage, to prove the eternity of misery—but all with whom I have conversed, I found ignorant of the expositions which are given by our denomination. It is not my intention to go into an elaborate exposition of the text, in this communication; neither have I any thing new to offer respecting its signification; I only wish to state briefly the arguments, which have been so frequently published, and to subjoin a note from Cappe, in which he paraphrases the text, and three verses preceding.

"Marvel not at this!" The question naturally arises, marvel not at what? And to answer it we must quote the preceding verses. In these Jesus speaks of the efficacy of his word upon those who receive it, and of his authority to execute judgment. But at these he would not have the people marvel, for an hour was coming when they would witness a far greater display of power; an hour when his enemies should be exposed to shame and subjected to punishment; an hour, when all, let their condition be what it may, resembling those dead, or engaged in every species of iniquity shall come forth to condemnation.

Perhaps it will be said, the phrase, 'all that are in the graves shall hear his voice,' proves that he was speaking of a literal resurrection. But against this three objections may be urged.

1. Christ was not speaking of a literal resurrection, but of the effects of his word and his judgments; and is it rational to suppose, he would thus abruptly change the subject of discourse? Nothing can be more plain, than that the more marvellous things than the effect of his word, were shortly to take place. Hence, he says, 'the hour is coming,' as though it were near at hand.

2. Similar language is employed by the prophet Daniel and the Saviour, to events which immediately followed the marvellous effects of his word. Daniel says, at a time of the greatest trouble that ever was, or should be, "Many of them that sleep in the dust of the earth shall wake

come to everlasting life, and some to shame and everlasting contempt." These words Jesus applies to events which came to pass shortly after our text was spoken.—See Matt. xxiv. 15, 16, 17, 18: where this language is applied to the destruction of Jerusalem.

3. That Jesus did not refer to a literal resurrection is evident from Paul's account of it. Speaking on this subject, he says, 'This corruptible shall put on incorruption, and this mortal immortality.'—Now, we must either say that the sentiments of Paul differ from those of Christ, or say that our text refers to the bringing forth of the Jews from their secret places of wickedness, at the time the temple was destroyed, and to the bringing forth of the Christians into a more full enjoyment of the gospel, and its exalted privileges.

The foregoing brief remarks will be fully confirmed by subjoining the following note from Cappe:—

"Verily I say unto you, the period is approaching, and it is not far off, when, after my exaltation, they who are now insensible and inattentive to the teachings, and warnings, and ministry of the Son of man, of me, in my present humble circumstances, will hear my voice, when being constituted the Son of God, I shall speak from heaven, by the Holy Spirit, sent to my apostles; and they that hear shall live. (26) For as the Father hath life in himself, and hath the power of giving life unto the dead, so hath he given to the Son the like power: He will enable him, by means of the Holy Spirit, accompanying the witnesses of his resurrection, to quicken, to give apprehension, sensibility, and discernment, to many who seem now to have them not, who are figuratively and spiritually dead: He will enable him to endue the converts to his gospel, with the gifts of his Spirit, and thus to raise them from the dead in imparting to them new principles of life; and besides this, he will enable them to preserve their natural lives in the approaching desolations of their country: thus will the Father honor him ye calumniate and reject. (27.) Nevertheless, it is not for such gracious purposes alone, that I am ordained unto a kingdom; tho' I am a Son of man, low as I now am, and undistinguished from among the common of mankind, I am appointed also to judge, and to execute judgment upon this untoward generation. (28, 29.) Let not what I say amaze you: suffer not yourselves to be lost in groundless hesitating and unprofitable wonder: believe me, for it is true, not only that the hour is very near at hand, when some who are now very inattentive and insensible to my call, shall hear the voice in which I address them, from my approaching state of exaltation, and being obedient thereto, shall live; but it is alike true, that though farther off, yet the time is at no great distance, within the compass of this generation, when all that now are in the graves, who at present sit in darkness and the shadow of death, the whole body of the Jewish people, shall hear the voice of the Son of God, summoning them to the judgment; and being

then at length all awakened to perceive who and what he is, shall come forth out of their present state of darkness and ignorance, to a new state of mind, to a resurrection, which to those who have been obedient to the calls of Providence, shall issue in the preservation of their lives, amidst the calamities which shall overwhelm their country; to those who have refused to hearken to them, shall issue in their condemnation, to fall among them that fall, and to take their share in all the bitterness of the calamities that are hastening to involve this country."—*Visitor.*

REV. E. K. AVERY.

The manner in which this person has been permitted by the Magistrates to withdraw himself from punishment if guilty, or acquittal if innocent, is calculated to awake a train of reflections melancholy and disheartening. Without attempting to prejudice the public mind against this man, we must be permitted to say, that the train of circumstances developed on the enquiry preliminary to his commitment or discharge, furnished such strong presumption of seduction and murder, as no magistrate acting under a proper sense of what is due to the obligations of justice, ought to have disregarded.

Enough was proved to show that under the mask of religious sanctity, favored by the opportunities afforded by 'protracted meetings' and by the overheated zeal of a poor inexperienced girl, who probably looked up to him as 'little less than Angel,' he had taken advantage of her simplicity to rob her of her innocence. It appears, too, that when in consequence of the frequent indulgence of his guilty desires, it became apparent that his crime could no longer be concealed, he practiced upon his victim by threats and persuasions, to perjure herself by laying the consequences of his guilt to the charge of some innocent man.

Finding he was likely to fail in his detestable conspiracy against the character of one fellow creature and the soul of another, the unhappy girl disappears at the precise time with Mr. Avery who gives no account of where he was, or how he was employed during his absence.—Search being made, the body of the poor victim of Lust and Hypocrisy, is found under circumstances to render it almost certain that she had been murdered. The Reverend 'wolf in sheep's clothing' is suspected and brought before a board of Magistrates instituted by a law of the state (which has been dishonored by the result) for the purpose of holding a sort of Court of Enquiry to discover if there was just grounds to commit the prisoner, or rather to hand him over to the grand jury for indictment. Our readers, if they are not already acquainted with the disgraceful fact, would perhaps, be astonished to learn, that the Magistrates could discover no cause of suspicion in the circumstances above detailed, and in consequence, the Reverend Mr. Avery was set at large.

The popular feeling in the neighborhood was outraged at this manifest partiality,

or to say the best of it, delusion of the Magistrates, and such was the honest indignation manifested on the occasion, that the magistrate of a neighboring county issued a process to bring Avery before him, on the grounds of its being necessary to the ends of justice: He saw that bigotry religious zeal and the bonds of a common faith, had proved too strong for the sense of justice and the obligations of duty. But Mr. Avery had disappeared under the heavy consciousness of guilt. They were too late in shutting the door, and it is now extremely doubtful whether this proved seducer and suspected murderer, has not effectually escaped all other punishment but the sting of conscious guilt, the detestation of all his fellow creatures save the brotherhood of faith to which he belongs, and the wrath of his offended Maker.

We know not, and care not, to what denomination of Christians this reverend seducer belongs, and trust we are actuated by higher motives on this occasion, than can possibly originate in zeal for or against any particular religious sect, or indifference to all. Our design is to call public attention to the perilous example here set of releasing a man suspected on the strongest grounds of one crime and proved guilty of another.—solely under the impulse arising from a community of religious tenets and out of regard to his clerical character! All accounts we have seen of the plot to screen Mr. Avery from a trial which every innocent man would have sought, agree had he been a man not similarly situated in relation to the church, or had he belonged to any other profession, he would have been handed over to the grand jury for indictment. To such an extent was the religious determination to save him carried, that one of the daily papers in Providence which dared to publish the particulars of his examination, has been persecuted to an extent that has compelled the editor to give notice that it will be discontinued after the first of February.

Is it coming, or has it come to this? Are we backsliding into the days of ignorance, intolerance and superstition, when, a Monk or a Priest could be tried only by those whose feelings, interest and stake in one common cause, insured his escape or at most a punishment amounting to a farce? Shall we live or have we lived to see this day, when, as in the times to which we have just referred, a Monk who had seduced and murdered a woman to whom he was confessor, was punished by his superior, by being prohibited from saying mass for a whole year? Of what use are the laws if they may thus be evaded and set at naught under the pretense that the interest and sanctity of religion will be affected by the exposure and punishment of a zealot who has disgraced her? Let us take this occasion to assure those probably well-meaning persons who cherish such dangerous opinions, that the interest and sanctity of religion, are much more likely to be injured by their open, barefaced attempt to snatch a man from

the hands of justice, than by the severest and most disgraceful punishment which justice could inflict upon him. It will be a bad time for religion, law, and morals, when the professors of the first, are exempted from the punishment which is inflicted upon all other classes of men for violation of the two last. The crime of one man, heinous as it may be, cannot disgrace those who are innocent of all participation in it, and the members of the church to which Mr. Avery belongs, are innocent of his guilt whatever they may be; but that in the eye of Heaven they are but little better than accomplices, when they interpose to screen him from that punishment which the laws of the land have prescribed for crimes such as he stands charged with, and of which there is too much reason to believe him guilty.

Let us not be misunderstood. We are the friends of religion—of that religion which Christ taught, and which commands the admiration and gratitude of mankind by its mildness, its tolerance, its justice, and its beautiful simplicity. But we abhor every thing in the shape of sectarianism, bigotry and fanaticism, as not only injurious to the true interests of the religion of our Saviour, but as tending to debase and fetter the mind of man, and ultimately to produce a unison between Church and State—which will sweep from us forever the dearest privileges that we now enjoy. Such we deem the tendency of conduct on the part of magistrates like that we have reprobated in the case of Mr. Avery, and against which we shall ever be found to raise a warning voice.—*N. Y. Courier and Enquirer.*

From the Impartialist.

UNIVERSALISM.

The doctrine of universal salvation or the impartial benevolence of God, is of all others the most favorable to the growth of charitable and benevolent feelings.—And the heart that cherishes it sincerely when watered by the gentle dews of heaven is a most fit and prolific soil from whence charity, benevolence—humanity and all the noble feelings of the soul spring spontaneous and abundant. They are the natural fruits of a doctrine so pure, so heavenly, so congenial to every natural feeling of the human mind! Art thou distressed, naked, hungry, or heart broken, hie thee to that heart and there unburthen the weary content of thy soul, and thou wilt be made welcome to partake of the sweet fruits of charity, to feast upon the bounties of benevolence, and be comforted by the fair flower of humanity. Ask the wo-worn traveller who has often solicited in vain for a scanty morsel of the haughty Pharisee, who clothed his shivering limbs with wool and imparted sustenance to an almost famished appetite? It was him who was actuated by "that faith which works by love and purifies the heart."

Who sees in nature a God of benevolence—who is good unto all and whose tender

mercies are over all the works of His hands, 'Who maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.' Who is the fountain of goodness and 'whose mercy endureth forever!' and receive the instruction to 'be perfect even as our heavenly Father is perfect,' to be like unto him; he opens the treasures of his munificence, pours the oil and wine of consolation into the bleeding bosom of the unfortunate sufferer, binds up the broken heart and restores peace to the desponding mourner: says to weeping humanity 'come let me mingle tears with thine. O come and view how deep is the wound which thy sorrows have inflicted and be comforted!' Start not gentle reader, start not, but such is the character of the true hearted Universalist! of the true hearted I say! Meet him in the hour of prosperity, he is condescending, affable and humble! See him when the clouds of adversity lower and threaten to burst with impetuosity upon his devoted head. Still his trust is in heaven! he feels with St. Paul 'that he has a building of God, a house not made with hands, eternal in the heavens.' His hope is founded 'on the rock of ages,' and his faith points him to the mansions of his Father where he is to be reunited with the loved lost ones that have been torn from him by the cold grasp of death! Where tears and sighs shall be exchanged for notes of rejoicing and hymns of everlasting praise! Such are the fruits of that faith once delivered unto the saints'—of the doctrine of impartial grace.

Think not however that a mere nominal assent to the creed of universalism is sufficient to produce the desired effect. We see many arrogating to themselves the title of universalist who never felt the influence of the doctrine on their hearts, and know nothing of the principles which they profess. It would be well for such persons to learn something of the nature of those principles at least before they assume the name! But my friends and brethren of the Abrahamic faith, you have set yourselves up as lights to the world! "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Let not I entreat you, let not the rank luxurious weeds of envy, malice, hatred and revenge mix themselves with the glorious fruits of your divine doctrine! Let not the scorching breath of persecution so often breathed upon you plant one seed of those obnoxious weeds in your hearts! watch, guard, suffer not a breath to dim the purity of our faith but by an example of charity, forbearance and forgiveness manifest to the world the uprightness of your intentions, and thus lead people to acknowledge the divine origin of your doctrine! You are the professed followers of Jesus Christ! What was his example to his enemies? When reviled he reviled not again! When persecuted even unto death, cast not one bitter reproach upon his persecutors! See him with a plastic hand heal the wound inflicted on the ear of the servant of the high

priest, while he gently rebukes his friend for having retaliated. "Put up thy sword into the sheath, the cup which my Father has given me, shall I not drink it?" Behold him bow his immaculate head upon the cross and his lips murmur a fervent prayer to his Father! Was it that the fiery darts of his vengeance should be quenched in the hearts blood of his murderers? That the lightnings of the thunders of Mount Sinai should blast them? No, widely different! In the agonies of death he cries 'Father forgive them for they know not what they do!!' Oh how much is contained in that short prayer.

Father, forgive my murderers for they know not what they do! May it resound in our ears and sink deep into our hearts, and when disposed to retaliate think of the prayer of the Son of God. As ministers of the gospel of reconciliation may you 'put on the whole armor of God that ye may be able to withstand the wiles of the devil, and take the helmet of salvation and the sword of the spirit which is the word of God.' And may utterance be given unto you, that ye may open your mouths boldly to make known the mysteries of the gospel, 'and when the time of your departure is at hand' may you be able to exclaim with St. Paul, 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness' which the Lord the righteous Judge shall give me at that day.

A SISTER.

From the Magazine and Advocate.

LETTER TO A FRIEND.

Dear Sir—In your communication to me, touching the subject of universal salvation, you have much to say on the antiquity of the opposite doctrine; and from this you infer that because it is old it must be true. Grant that it is old, and what does it prove? Not that the sentiment is true. Error is nothing but error, though it should become grey-headed. You also say that the majority of the Christian world have always opposed Universalism, and received the opposite sentiment.—Grant this also, and what does it prove? Not that the opposite is correct. What do numbers, towards establishing the truth of a falsehood? Thousands, and thousands of thousands would do but little towards turning falsehood into truth; and if but one was found on the side of truth, it would be truth, notwithstanding.

Was Elijah a false prophet because there were five hundred on the opposite side? Were Shadrach, Meshach, and Abednego, idolators because all the people in the realm worshipped the image, while they refused to do homage? Was Daniel the only licentious and wicked person in the kingdom, because he was not among the princes at the impious feast? Was Jesus Christ any less the teacher sent from God, because he opposed all the wisdom and religion of his day? Were all the apostles fools and vain pre-

tenders, because alone and single handed, they faced a frowning world; and opposed spiritual wickedness in high places? Were the reformers men of no sense; were they any less engaged in the work of love and goodness, because they were few in comparison with those whom they opposed?

All this you must allow, and more, if your argument is of any force. If you would reject universal salvation on this ground, you would also cast aside all the improvements the world has ever made in wisdom and knowledge. Public opinion is no guide—the multitude have always walked the broad road to death.—To the law and to the testimony we must appeal, and by its decision we stand or fall.

Again you ask, 'If the doctrine of universal salvation be true, why are you anxious to spread it abroad; and why do you wish to make men believe it.' I answer: for this very reason, *that it is truth*. But, my friend, believe me, when I say that I wish its advancement, not only because I believe it to be the truth of God, preached by one who claims our gratitude and love, and written plainly in the book of God—but I wish its increase, because I wish an increase of joy and peace to which the world is, at present a stranger. O, could you view this subject in its true light: could you for one hour taste the comfort and peace found in a firm and unshaken confidence in the impartial goodness of God, how strong soever your opposition might be, you could not censure me for wishing its advancement.

I walk around, and where'er I go, I see wretchedness and wo. My heart sickens within me, when I see the miserable object of pity, who having abused all the blessings of this life, has sunk himself in misery and sorrow. I enter the house of mourning, and there I hear the widow's complaint, and listen to the fatherless children's cry. I see the cup of pleasure dashed from the lips of the young and fair, their joy turned into mourning, and the cup of gladness exchanged for the cup of affliction. The young men bow themselves and the aged are laid in the grave! When I see all this, I ask is there no balm—is there no cordial? I try the systems of men; but they add sorrow to sorrow, and grief to despair. One cries, 'lo here!' and I follow, but in vain. Another cries, 'lo there!' and again the search is fruitless. But when I come to the fountain of truth, and learn the design of the gospel of Jesus; that he is to finish sin, to destroy misery and death, to wipe tears from all faces: I find indeed that there is a balm in Gilead—that there is a cordial for every wound—and in the sincerity of my heart, I can wish you no more happiness than is found in a firm belief of the doctrine of universal love.

Yours truly, M. H. S.

Hartford, Conn. January 17, 1833.

A certain D. D. of this city who has delivered a couple of lectures to disprove the absurd doctrine of Universalism, and

finds twice as many required to defend his own Orthodoxy—gravely informed his numerous auditors, a few Sabbath evenings since, that punishment for sin, could never be inflicted for the purpose of reformation, but as an example to others, and referred to the laws of men, as satisfactory proof of God's design in everlasting punishment. He admitted, that the good men and benevolent feelings of the age had mitigated the cruelties of punishment; yet it never could have been intended as disciplinary. How much better the men, and more benevolent the feelings of this age, than God is, the Rev. gentleman did not say.

Quere. Will the Doctor inform the public whether the 'finally impenitent' are to be kept in endless torments, only as examples for the benefit of the blessed in heaven? Will they need such an example to keep them holy?

Again, was it not a little Pharisaical, Doctor, to say that if you and your friends were in heaven and should see some who had suffered their time out in purgatory, you should consider them stamped with the mark of infamy, and should say to them 'stand off.' Methinks you should have allowed pride to have finished the sentence with—'I am holier than thou?'—*Messenger*.

WISDOM.

The following definition of 'wisdom,' is found in the works of the late Rev. Robert Hall. Besides its truth and good sense, it is a perfect model of a manly, vigorous and expressive style, free from affectation, and distinguished by a quality not very common now-a-days, simplicity. It has an unadorned dignity and condensed fullness which remind us of Barrow's deeply freighted paragraphs.—*Christian Register*.

Every other quality is subordinate and inferior to wisdom, in the same sense as the mason, who lays the bricks and stones in a building, is inferior to the architect who drew the plan and superintends the work. The former executes only what the latter contrives and directs. Now it is the prerogative of wisdom to preside over every inferior principle, to regulate the exercise of every power, and limit the indulgence of every appetite, as shall best conduce to one great end. It being the province of wisdom to preside, it sits as umpire on every difficulty, and so gives the final direction and control to all the powers of our nature. Hence it is entitled to be considered as the top and summit of perfection. It belongs to wisdom to determine when to act, and when to cease; when to reveal, and when to conceal a matter; when to speak, and when to keep silence; when to give, and when to receive; in short, to regulate the measure of all things, as well as to determine the end, and provide the means of obtaining the end, pursued in every deliberate course of action. Every particular faculty or skill besides, needs to derive direction from this; they are all incapable of directing themselves. The art of naviga-

tion, for instance, will teach us to steer a ship across the ocean, but it will never teach us on what occasions it is proper to take a voyage. The art of war will instruct us how to marshal an army, or to fight a battle, to the greatest advantage, but you must learn from a higher school when it is fitting, just and proper to wage war or make peace. The art of the husbandman is to sow and bring to maturity the precious fruits of the earth; it belongs to another skill to regulate their consumption by a regard to our health, fortune, and other circumstances. In short, there is no faculty we can exert, no species of skill we can apply, but requires a superintending hand; but looks up, as it were, to some higher principle, as a maid to her mistress for direction, and this universal superintendant is wisdom.

CONJUGAL RELATIONS.

The following is an extract from Professor Porter's Lecture on the "Domestic relations."

"As yet, I have said nothing on the conjugal relation—a connexion which surpasses all others in tenderness and intimacy. If it be criminal to enter into this without affection, it is equally so to suffer affection to die away, and those kind attentions which affection prompts to be discontinued. Did not the world supply instances we should think it impossible for a man to be so devoid, not only of the attachment corresponding to the vows he had taken, but of generosity and principle, as to be otherwise than kind and attentive to this connexion. To the truly virtuous man there is something sacred in the name of wife. The woman of feeling and refinement who takes it, does so with an affectionate and confiding heart. She brings her hope of earthly happiness to a point. She adventures every thing in the traffic of affections. Disappointment here is final—remediless disappointment—and her portion ever after, is that of a desolate heart. These are reflections which will habitually occur to the man of feeling, and exert a most salutary influence, when in moments of care, and vexation, and pain, he is hardly sensible of the fondness that dwells in his heart. No man can be what he should be in this relation, without adding to the warmth of attachment, the stability of principle.

AN INCIDENT.

On a late tour I called at a stranger's house to warm, and accidentally dropped a pamphlet entitled, 'Important questions with scripture answers.' A little child picking it up asked if I would give it him. His request was granted. The aged mother, a Unitarian lady, learning that religion was its theme, adjusted her spectacles and commenced reading, but very soon cries out, 'Mister! I perceive that this book teaches that all men will be saved.' Ah! Madam, and how did you discover that? 'Why I see it in the very first passage.' Then it seems the scriptures clearly teach Universalism.

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, MARCH 2, 1833.

COMING OF CHRIST.

No. II.

And as he sat upon the mount of olives the disciples came unto him privately saying, tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world.—Matt. xxiv. 3.

We resume in this number a consideration of the signs of the coming of Christ to judgment, commenced in a preceding one. We note as a sign of his coming,

Wars and commotions. "Ye shall hear of wars and rumors of wars. Nation shall rise against nation and kingdom against kingdom."—Matt. xxiii, 6. Mark xiii. 7.—Luke 21. 4.

The reader will recollect that these wars and rumors of wars, were given by the Saviour as a sure sign of the approach of that day when he should come in the glory of his Father with his angels, and sitting upon the throne of his glory separate the nations as a shepherd divideth his sheep from the goats.

The question is whether these signs were exhibited during the generation to which he speaks, or whether they are yet future? That wars and rumors of wars and the rising of nation against nation, were heard and seen in that generation is evident from history.

A short time previous to the destruction of the Jews as a nation, the whole Roman empire was in a state of ferment and internal commotion. The struggles for the imperial throne were attended with the most bloody conflicts, inasmuch that in the short space of eighteen months four emperors suffered violent deaths. Nero, Galba, Otho, and Vitellius, were severally slain by violent hands. Nor were the Jews more quiet. The emperor Caligula commanded the Jews to place his statue in the temple, and on their refusal, threatened them with invasion, but died while preparing to march against them.

But their fears and dangers, from without were not the only things that disturbed their peace. Internal broils and dissensions were equally fearful. "A company of robbers and deceivers got together and persuaded the Jews to revolt, and exhorted them to assert their liberty, inflicting death on those that continued in obedience to the Roman government, and saying that such as willingly chose slavery, ought to be forced from their desired inclinations; for they parted them into different bodies and lay in wait up and down the country, and plundered the houses of the great men, and slew the men themselves, and set the villages on fire, and this till all Judea was filled with the effects of their madness. And thus the flame was every day more and more blown up till it came to a direct war." See Josephus's Jewish war, Book II, chap. xiii, sec. 6.

The rising of nation against nation soon followed. The work commenced at Cæsarea, which was inhabited by Jews and Syrians. "The Jews pretended that the city was theirs, and said that he

who built it was a Jew; meaning Herod. The Syrians confessed that the builder was a Jew, but still contended that the city was a Grecian city, for he that built it and set up statues in it could not have designed it for Jews. On this account a contest arose between the two parties, and this contest increased so much that it came to arms, and the bolder sort of them marched out to fight. Twenty thousand of the Jews were slain and the city cleared of the Jewish inhabitants. At this the whole nation was exasperated and rose up together in arms. They burnt and plundered the neighboring cities and villages of the Syrians, and made an immense slaughter of the people. The Syrians in revenge destroyed not a less number of the Jews, and in the language of Josephus, every city was divided into two armies. Philadelphia and Perea, Galilee and Samaria, were divided, one against the other, and the whole nation was in arms against the Romans.

At Scythopolis the inhabitants compelled the Jews who resided among them to fight their own countrymen, and after the victory, murdered about thirteen thousand of them, and spoiled their goods. At Ascalon they killed two thousand and five hundred, at Ptolemais two thousand and made many prisoners. The Syrians put many to death and imprisoned more. The people of Gadara did likewise, and all the other cities of Syria, in preparation, as they hated or feared the Jews. At Alexandria the old enmity was revived between the Jews and heathens, and many fell on both sides, but of the Jews the number of fifty thousand. The people of Damascus conspired against the Jews of that city, and assaulting them unarmed, killed ten thousand of them. Thus it appears that there was not only civil war and commotions throughout all Judea, but likewise in Italy, and the whole nation of the Jews were in arms against the Romans and Agrippa and other allies of the Roman empire.—See Howe's Introduction, appendix to vol. i, chap. ii, sec. 3. Josephus's Jewish war, book ii. Tacitus, book xii. Suetonius in Claudio, chap. xviii. Eusebius hist. eccl. book ii, chap. viii.

Thus the reader will perceive that there were wars and rumors of wars, and the rising of nation against nation, even in that age. These were signs of the coming of Christ, to judge the world. If there is any truth in history these signs appeared nearly eighteen hundred years ago, and unless they were false and deceptive signs, it must be evident that the coming of Christ was then near. For, said the Saviour, when ye shall see these things come to pass, know that it is nigh even at the door.

The third sign is famines and pestilences and earthquakes. "There shall be famines and pestilences and earthquakes in divers places, the sea and the winds roaring. Matt. xxiv, 7. Mark xiii, 8. Luke xxi, 25.

That these signs also appeared during that generation is also a matter of fact recorded in history. Suetonius, Tacitus, and Josephus, as well as the writer of the Acts of the Apostles, make mention of a dearth or famine which occurred in the reign of Claudius Cæsar, which was so severe that many perished with hunger. Pestilences are always the attendants of famine, as scarcity and badness of provisions always terminate in some epidemical disorder. That Judea was actually affected with pestilence as well as famine we learn from Josephus, who informs us that among other evils

pestilence was imprecated against them, "all which imprecations God confirmed against them."

So also there were earthquakes in divers places. In the reign of Claudius there was a tremendous earthquake at Crete, and also at Smyrna, Miletus, Samos, and in other places where Jews were scattered. Tacitus mentions one at Rome in the same reign, and says in the reign of Nero the cities of Laodicea, Hieropolis and Colossæ were overthrown by earthquakes. So also was the celebrated city of Pompeii, in Campania, entirely overthrown.—The following from Josephus will give the reader an idea of the signs of the times as they appeared in that day.

"There broke out also a prodigious storm in the night with the utmost violence, and very strong winds, with the largest showers of rain, with continual lightnings, terrible thunderings, and amazing concussions, and bellowsings of the earth, which was in an earthquake. These things are a manifest indication that some destruction was coming upon men when the system of this world were thrown into such disorder, and any one would guess that these wonders portended some grand calamities that were impending."

"There shall be famines and pestilences and earthquakes in divers places." The reader will now judge for himself whether there is sufficient evidence that these signs were exhibited during that generation, and if so, whether the coming of Christ to judgment did not immediately follow. The subject enlarges upon our hands, and lest we weary the patience of our readers with long articles, we shall leave it here to be resumed in our next.

W.

A REQUEST.

Our readers will recollect that the two editors of this paper, with Rev. J. T. Sawyer, of New-York, were appointed at the last session of the Hudson River Association, a committee, to collect information in relation to the state of Universalism within its territorial limits, correspond with Societies, and make report at the next session of that body.

But little progress has been made in this business, and the committee can make but little progress without the friendly aid of their brethren in different places.

The territorial limits of the association include all the counties bordering on the Hudson river, from its source to its mouth, and the committee would be glad to have from every town an answer to the following questions.

Is there a Universalist Society in your town? If so, when was it formed? How many members does it contain? What are the names of its officers, and how much of the time is it supplied with preaching? If there is no society; are there any Universalists in your town? If so, how many? Who are the prominent men? Have you any preaching? And could you do any thing for the establishment of a circuit which would supply you? We are persuaded that if the committee could obtain answers to these questions, a mass of intelligence would be collected, which would astonish our friends even, and alarm our enemies, while it would cheer our hearts and encourage our hands in the good work.

Our request therefore is that our friends scattered abroad will think of these things. Let not one wait for another, but sit down and communicate to

the editors of this paper, or if more convenient, to Rev. T. J. Sawyer, New-York, an answer to these questions as far as practicable. Will Br. Sawyer insert this or a similar notice in the Messenger?
W.

RELIGIOUS INQUIRER.

We learn by a late number of the Religious Inquirer that Br. Charles Spear has relinquished the editorial charge of that paper. He will however continue to reside at Hartford, to which place he wishes all papers and letters to be directed. The Inquirer will hereafter be under the editorial management of Rev. R. Smith, of Middletown, and I. Boyden, of Berlin. We wish the Inquirer success amidst all its changes. Br. Spear observes that he shall still continue to write for the paper. We are glad of this. His productions show an acute and chaste mind.

ERRATUM.

In a preceding number, page 239, 1st col. 29th and 30th lines from bottom, for twenty third and twenty fourth, read twenty fourth and twenty fifth.

RELIGIOUS NOTICE.

The senior editor will preach a lecture at the school house near Mr. Burdick's, Brunswick, at two o'clock in the afternoon of Wednesday, 6th of March, and in the evening of the same day at McClesney's school house, at the usual hour.

IMPORTANT DISCUSSION.

The Rev. J. Hughes, Catholic, and the Rev. J. Brackenridge, Presbyterian, are to discuss, through the medium of the Presbyterian, and a Catholic paper, published in this city, the great points of religious controversy between Protestants and Romans. The discussion will no doubt excite much interest, and we trust will prove highly beneficial to the religious community. We shall watch the progress of this controversy, and make such reports to our readers, from time to time, as may be deemed important and useful. The following are the rules by which the respective parties have agreed to be governed, in conducting the controversy:—

"The undersigned, agreeing to have an amicable discussion of the great points of religious controversy between Protestants and Roman Catholics, do hereby bind themselves to the observance of the following rules:

1. The parties shall write and publish alternately, in the weekly religious papers called the "Presbyterian," and a Roman Catholic paper to be furnished by the first of January: it being understood that the communications shall be published after the following plan:—one party opening the first week; the other party replying the next week; and every piece to be republished in the immediately succeeding number of the Roman Catholic paper.—The communications not to exceed four columns of the Presbyterian, nor to continue beyond six months, without consent of the parties.

2. The parties agree that there is an infallible rule of faith, established by Christ,

to guide us in matters of religion, for the purpose of determining disputes in the church of Christ.

3. They moreover agree, that after giving their views of the rule of faith, they will proceed to discuss the question, "Is the Protestant religion the religion of Christ?"

4. The parties agree respectively to adhere strictly to the subject of discussion for the time being; and to admit no second question until the first shall have been exhausted. Each party shall be the judge when he is done with a subject, and shall be at liberty to occupy his time with a second subject, when he is done with the first; leaving to the other party the liberty of continuing to review the abandoned topic, as long as he choose; subject however, to be answered if he introduce new matter.

5. Mr. Hughes to open the discussion, and Mr. Brackenridge to follow, according to the dictates of his own judgment.

JOHN HUGHES,
JOHN BRACKENRIDGE."

From the Impartialist.

DISCONTENTMENT.

It appears that man's chief misery consists in unreconciliation. While men are in this situation, they seldom compare themselves or their fortune to any but those who have the appearance of being in more prosperous circumstances than they are. And they are generally too apt to think that their lot is much harder than that of others; even when their situations in life are such as might in a degree give satisfaction to the possessor. Such is the perplexity of a discontented mind, it is never content with its present condition, but far from enjoying what it already has in possession. In order to check or avoid this discontentment, mankind should consider this, how much more unhappy they might be than they really are: and they should also consider the lot of those whose convenience in life is far beneath theirs, this would tend to check their unbounded desires that can never be satisfied, and teach them to be content with their present fortune. But men are more apt to consider what they have lost or what they have never had, than that which they possess. I am constrained to think, however, let their interest be what it may, they are poor who do not live in the enjoyment of it. Many are unreconciled to the works of their Creator; but in the created universe, as it came from his forming hand, all was order.—His creatures see his goodness is no less immutable than it is infinite. Like the sun, in the centre of the system, it shines with beams uniform and unaltered. It keeps its place immovable, and sheds its rays on all within its sphere. It never can be angry with what it was once pleased. "And God saw every thing he had made, and, behold, it was good."—"God so loved the world, that he sent his Son not to condemn it; but that the world thro' him might be saved,"

ADVENTURE OF A FEMALE INDIAN.

On Hearne's return from the mouth of the Coppermine, an incident occurred, strikingly characteristic of savage life. The Indians came suddenly on the track of a strange snow shoe, and following it to a wild part of the country, remote from any human habitation, they discovered a hut, in which a young Indian woman was sitting alone. She had lived for the last eight moons in absolute solitude, and recounted with affecting simplicity, the circumstances by which she had been driven from her own people. She belonged, she said, to the Dog-ribbed tribe, and in an inroad of the Athabasca nations, in the summer of 1770, had been taken prisoner. The savages, according to their invariable practice, stole upon their tents at night and murdered before her face, her father, mother, and husband, whilst she and three other young women, were reserved from the slaughter, and made captives. Her child, four or five months old, she contrived to carry with her, concealed among some clothing; but, on arriving at the place where the party had left their wives, her precious bundle was examined by the Athabasca women, one of whom tore the infant from its mother and killed it on the spot. In Europe, an act so inhuman would, in all probability, have been instantly followed by the insanity of the parent; but in North America; though maternal affection is equally intense, the nerves are more strongly strung. So horrid a cruelty, however, though the man whose property she had become, was kind and careful of her, determined her to take the first opportunity of escaping, with the intention of returning to her own nation: but the great distance, and the numerous winding rivers and creeks she had to pass, caused her to lose the way, and, winter coming on, she had built a hut in this secluded spot.—When discovered, she was in good health, and in the opinion of Hearne, one of the finest Indian women he had ever seen.—Five or six inches of hoop made into a knife, and the iron shank of an arrow head which served as an awl, were the only implements that she possessed; and with these she made snow shoes and other useful articles. For subsistence she snared partridges, rabbits and squirrels, and had killed two or three beavers, and some porcupines. After the few deer skins she had brought with her were expended in making snares and sewing her clothing, she supplied their place with the skins of rabbit's legs, which she twisted together with great dexterity. Thus occupied, she not only became reconciled to her desolate situation, but had found time to amuse herself by manufacturing little pieces of personal ornament. Her clothing was formed of rabbit skins sewed together; the materials though rude, being tastefully disposed, so as to make her garb assume a pleasing tho' desert-bred appearance. The singular circumstances under which she was found, her beauty and useful accomplishments, occasioned a contest a-

mong the Indians as to who should have her for a wife, and the matter being decided, she accompanied them on their journey.

CONTENTMENT.

Much of the infelicity endured by man, arises from a discontented, restless disposition. We are too prone to grasp after something which we have not, and to perplex and wear out our lives in the pursuit of things beyond our reach, or which if gained render us no more satisfied than we were before. When one object is gained another presents itself—another still is sought as something all-important to complete our earthly bliss. Thus we are hurried on, from object to object, from pursuit to pursuit—desiring every thing—fully satisfied with nothing. Turmoil, perplexity, ungratified desires, and disappointment make up the history of man; he rests in the dreamless house appointed for all the living.

It would be much for our happiness, if we would more carefully cultivate a contented mind. The remark of scripture is very true—'A contented mind is a continual feast.' We should strive to enjoy what we have, instead of placing our happiness in that which we have not. The language of the apostle is very just—'Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out, and having food and raiment, let us be herewith content.'

The real wants of man are very few—all nearly, have these wants supplied, after these are supplied, a contented mind is all that is lacking to render us happy.—It is a fact that our sources of enjoyment almost infinitely exceed those of misery. If we would consider more intently how much we have to enjoy instead of pondering over what are called the 'ills of human life,' which certainly consist more in imagination than reality, there cannot be the least doubt but what we should be much more contented, and consequently more happy than we now are. Some unwisely place contentment in riches—but history proves that the rich are as little likely to be contented as the poor. Others place contentment in worldly preferences, in seats of honor and authority—but kings and rulers are no more contented than humble peasants and those who are less encumbered by earthly emoluments.

Contentment is dependent on the mind much more than on outward circumstances. We should, therefore, seek to improve our habits of thinking—cultivate the mind—indulge a passive rather than a complaining disposition, and let the strong conviction sustain us that the darkest events which shade the path of mortals, are overruled for good, by that almighty love which gave man origin and secures to him all things richly to enjoy.

If God is just, he will punish sin—and if he is good, he will destroy it.

From the Christian Messenger

A MS. was recently put into my hands by an aged member of the society with which I am connected. It contains several hundred maxims, with many of which I have been much pleased. They were written in part and in part compiled, by a Quaker cousin, (now deceased) of the person to whom the manuscript belongs. I purpose presenting the most interesting and profitable to the readers of the Messenger, premising that I shall take the liberty to make such alterations and additions as may be thought advisable. They may be styled,

A BOOK OF PROVERBS.

CHAPTER I.

1. Never allow thyself to be so far provoked by injuries as to commit them.
2. Wink at small faults, for thou hast great ones.
3. Permit not thyself to think of what thou mayest not act.
4. Make no certain promise of what is uncertain.
5. Attempt nothing for which thou canst not pray to God.
6. Better stay at home than travel with thieves.
7. Endeavor for the best, and provide against the worst.
8. If thou wilt reap comfort in adversity, sow it in prosperity.
9. Publish not too much what thou meanest to do: it is blowing a trumpet to call up and make opposers and competition.
10. Tell nothing to him that thou thinkest will not believe thee; he will think ill of thee and despise thee.
11. Punish not when thou art angry: for that will vex thee when the fit is over.
12. Govern thy life and thoughts as if the whole world were to see the one and read the other.
13. Better break thy word than do worse in keeping it.
14. Envy no man's talent, but endeavor to improve thy own.
15. Think of ease, but work on.
16. When thou hast a mind to sin, find out a place where God and conscience cannot see.
17. Answer argument with reason. If reason will not be heard or approved, then answer them with silence.
18. Thou oughtest to be nice even to superstition, in keeping thy promises; therefore thou shouldst be equally cautious in making them.
19. Bind so as thou mayest unbind.
20. Let thy prayers be as fervent as thy wants; and thy thanksgivings as thy blessings.

How long ought a medicine to be used that makes people worse instead of better?

When did the sound of hell-fire ever make a drunkard, sober; the tattle, peaceable; or the thief, an honest man?

If God is almighty in power, has he created beings whom he cannot control?

POETRY.

DEATH.

BY REV. W. O. PEABODY.

Lift high the curtain's drooping fold,
And let the evening sunlight in;
I would not that my heart grow cold,
Before its better years begin!
'Tis well, at such an early hour—
So calm and pure—a sinking ray
Should shine into the heart, with power
To drive its darker thoughts away.

The bright, young thoughts of early days,
Shall gather in my memory now;
And not the later cares, whose trace
Is stamped so deeply on my brow,
What though those days return no more!
The sweet remembrance is not vain—
For Heaven is waiting to restore
The childhood of my soul again.

Let no impatient mourner stand
In hollow sadness near my bed—
But let me rest upon the band,
And let me hear that gentle tread
Of her whose kindness long ago,
And still unworn away by years,
Has made my weary eye-lids flow
With grateful and admiring tears!

I go—but let no plaintive tone
The moment's grief of friendship tell;
And let no proud and graven stone
Say where the weary slumbers well;
A few short hours—and then for Heaven!
Let sorrow all its tears dismiss—
For who would mourn the warning given,
Which calls us from a world like this!

The following is an extract from the Poem of Mr. Willis before the United Brother's Society of Brown University:

"Another lesson with my manhood came—
I have unlearn'd contempt—it is the sin
That is engender'd earliest in the soul,
And doth beset it like a poison worm,
Feeding on all its beauty. As it steals
Into the bosom, you may see the light
Of the clear heavenly eye grow cold and dim,
And the fine upright glory of the brow,
Cloud with mistrust, and the softer'd lip,
That was as free and changeful as the wind,
Even in sadness redolent of love.
Cur'd with the iciness of a constant scorn—
It cuts into the mind, till it pollutes
All its bright fountains. Feeling, reason, taste,
Breathe of its chill corruption. Every sense
That could convey a pleasure is becloud'd,
And the bright human being, that was made
Full of all warm affections, and with power
To look through all things lovely up to God,
Is changed into a cold and doubting fiend—
With but one use for reason—to despise!
Oh, if there is one law above the rest
In heavenly wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unworldly temper of a child—
If there is any thing which keeps the mind
Open to angel visits, and repels
The mischief of ill—'tis human love!
God has made nothing worthy of contempt;
The smallest pebble in the wall of truth
Has its peculiar meaning, and will stand
When man's best monuments have pass'd away.
The law of heaven is love—and though its name
Has been usurp'd by passion, and refused
To its wholly uses through all time—
Still the eternal principle is pure,
And in these deep affections that we feel
Omnipotent within us, we but see
The lavish measure in which love is given;
And in the yearning tenderness of a child
For every bird that sings above his head,
And every creature feeding on the hills,
And every tree and flower, and running brook,
We see how every thing was made to love,
'And how they err who, in world like this,
Find any thing to hate human priety do!"

FLORA.

The flowers are nature's jewels, with whose wealth
She decks her summer beauty—primrose so sweet,
With blossoms of pure gold—enchancing rose,
That, like a virgin green, salutes the sun,
Dew—diamond'd; the perfume'd pink, that studs
The earth with clustering ruby; Hyacinth,
The line of Venus' tresses;—myrtle green,
What maidens think a charm for constant love,
And give night kisses to it, and so dream;
Fair lily! woman's emblem, and oft twisted
Round bosoms, where its silver is unseen,
Such is their whiteness!

There is no power in names to consecrate persons, or to alter their nature; and a monosyllable has often done more than an army towards keeping them under awe and servitude. In catholic countries, the word pope, or priest, carries with it more reverence, than does the Old or New Testament, and more terror than an armed host.

A. I. COFFIN,

BOTANIC PHYSICIAN, at the Walnut Grove Infirmary, head of Grand Division-street, keeps constantly on hand the various Botanic Medicines, Wine Bitters, &c. &c. where also the sick will find an asylum.
Troy, Feb. 9, 1833.

THE GOSPEL ANCHOR.

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Bennington, Vt. Sept. 27

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Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
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April 28, 1832.

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Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.

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CATALOGUE.

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Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Enquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabia.

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Troy, N. Y. May 26, 1832

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As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR,

AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, MARCH 9, 1833.

NO. 37.

Original.

MR. LE FEVRE'S VIEWS.

ON THE PRESENT AND FUTURE DESTINY OF THE HUMAN RACE.

Messrs. Editors—I proceed to set before your readers such exposition of Mr. Le Fevre's views on the present and future condition of man as I have been enabled to make from his public administration of the word.

He considers man a finite being, possessing in himself no immortal part. While in common with other animals he exercises the same bodily functions, he is distinguished above all others and elevated to a higher scale of being, by the possession of reason and intellectual powers of mind. His moral character is the result of education, and is not an innate principle. When he comes into the world, his mind is unsullied as a sheet of white paper, without a single impression as to what is good or what is evil, and consequently capable of receiving good impressions or of being stained with blots. That man is born a totally depraved being, is contrary to fact and it is no less opposed to the language of scripture, which represents God as pronouncing his work in the creation of man 'very good.' The reason of man being a transgressor in this state of being is found in the fact that this state of being presents occasion for what we call sin. For example, a man is guilty of theft, because he hopes by increasing his store to augment his comfort and happiness; in the same manner whatever moral law is violated, that violation arises from the peculiar situation in which man is placed. His sins, like himself, are of a mundane or earthly character. Man dies, and with him die all those temptations which have led him astray from the path of duty, and constituted him while here a wicked man. When he is raised from the state of death, he will be raised, immortal and incorruptible. If the sentiment is admitted that man experiences no change after death, but that his moral character is hereafter, precisely what it is here, then the next state of existence will be but little different from the present—it will be a frail, imperfect and sinful state; for experience shows that the best men have their failings. But if the next state of being is of a spiritual and heavenly character, there must be a wonderful change, and we are authorized from scripture to believe that it will be

universal. He does not therefore believe in wicked men of any kind or in any degree going to heaven, because he does not believe that man in his resurrection state, carries any sin with him.

With respect to *punishment* he believes that every *known* violation of duty produces misery as its result, and that in proportion to the moral sense of duty, so much the severer will the punishment be. But he does not believe in an infinitely enduring state of torture as a just infliction of punishment. Any punishment which does not bear a proportion to the offence is unjust; and any which has not for its object the reformation of the offender is cruel. The crimes of men are to be measured by the knowledge which they possess of good and evil, and the same punishment which it would be just to inflict on a man of mental capacities, it would be unjust to inflict upon a fool. If the man's knowledge is limited, so also is his guilt, and where then would be the justice in inflicting an infinite punishment for a finite crime?

Mr. L. does not believe in the common doctrine of the immortality of the soul.—He says there is no evidence of man possessing anything about him *immortal*. He does not consider the *mind* to possess the attribute of immortality; because like the body, it may be destroyed by accident: a severe sickness, or a blow on the head affecting the brain, may destroy the brightest intellect and reduce the greatest genius to a level with the brute creation, as far as intellect or mental power is concerned; and such instances are not of rare occurrence. From these considerations he contends that we are irresistibly led to believe that mind depends on organization, and when that is deranged the mental capacity is destroyed; consequently in the article of death, we should say the mind perishes with the body. The future state of man, he considers, based on the resurrection, and that state will, according to the apostle, be glorious for all.

He does not believe in what is called a *day of judgment* after death. Every day in which the sinner reaps the rewards of his own doings, is a day of judgment.—"There is a God that judgeth in the earth, and before his tribunal we all stand—he sitteth on his judgment seat every day.—He allows that a day of judgment is spoken of in scripture, but not after death. It had reference to the awful calamities

which were coming upon the Jewish people and is spoken of as an event *near at hand*.

The present state of being, he contends, is a state of *retribution*. Every thing proves it to be so. A virtuous life will produce peace of mind, and a wicked one will involve the transgressor in misery. The scriptures are very explicit on this subject. "The ways of wisdom are ways of pleasantness, and all her paths are peace. In keeping of the commandments there is great reward. To be spiritually minded is life and peace. Great peace have they which keep thy laws." It is no less obvious that sin and misery are inseparable companions. "The way of the transgressor is hard. There is no peace to the wicked. To be carnally minded is death." He does not believe that men are probationers here for eternity. Our good conduct here is not our passport to heaven and immortality hereafter; neither will our bad conduct here cause us to be raised up immortal sinners and immortal sufferers. The gift of immortality is the gift of God totally unconnected with our conduct in the flesh. Adam, when he was created and the command given him, was not considered a *probationer* for eternity. His punishment was to be on the day of his transgression. "In the day that thou eatest thereof thou shalt surely die." His future life was to be one of toil and labor. He was to earn his living by the sweat of his brow. Was not this retribution? and does not the whole account show that he was to be rewarded in the earth? If the retribution was not here he should have been left in the paradise of Eden and at some indefinite period been sent straightway to hell. Why should Cain have been sent forth a fugitive and vagabond on the face of the earth, if this state was not one of retribution. He contends therefore that, scripture, reason, and experience testify to this truth. "The righteous shall be recompensed in the earth, much more the wicked and the inners." S.

From the Philadelphia Liberalist.

DOES A PARENT DESIRE THE HAPPINESS OF ITS OFFSPRING?

How often might this question be asked—and how often answered to the moral and spiritual advantage of the inquirer.—Perhaps no virtue in the breast of man, leads to more beneficial results, or possesses a more happyfying influence over

his actions, than the affection he naturally feels towards his children. The chords which unite the parent to its offspring, form a chain so pure, and holy, and firm, that no untoward circumstance can ever completely tear it asunder. From the earliest period of their existence, the mind of the parent is constantly occupied in forming plans for the promotion of the welfare and felicity of the beings he has been the instrument of bringing into existence. For them he will toil and labor beneath the scorching sun of summer, and when the frost and winds of winter come with all their cold and dreary pageants—he will dare the mighty and tempestuous ocean, enduring for their sakes, the hardships, the toil and the suffering. Affection points to many ways in which their happiness may be promoted—and what will not a parent do to secure it. Personal gratification, ease, comfort, are all forgotten in the parent's heart, when the sacrifice of either is essential to the happiness and prosperity of its cherished offspring.

What is it that prompts a fond and doating mother to gratify the most trifling wishes of her child, and stop the flood of tears that flow so freely from its eyes?—the desire for its happiness—and the joy she feels, when this desire is accomplished, when the smiles of pleasure and contentment irradiate the blooming face of her little one, and it sports and frolics in her presence, glad and happy as a day-beam—none but a parent can ever experience. And what is it that prompts a father, when a darling son stands upon the brink of irretrievable ruin and destruction, to fly upon eagle wings and rescue him from the awful abyss?—a father's love, and a desire to wrest him from the path of shame and dishonor, and place him on the flower-strewn road of virtue and of happiness.

This desire of love, this loving to promote the happiness of its children, can never be extinguished in a parent's breast, until the last sand in the glass of life is told. With each prayer that is offered to the great Giver of all good, the names of its offspring are blended, that they may be kept from the paths of vice, and that their days may be full of joy. The desire of a parent's heart for the happiness of its child, can never lose its strength—no circumstance can change the onward course of the pure fountain of parental love.—'Tis true the deep and silent waters of affection, may be ruffled by the disobedience of a child, but can never be dried up—for the sufferings attendant upon the disobedience of parental authority, will cause the stream to resume its natural placidity, and flow onward deeply and strongly as before. Not when the broad and desolating sea of crime has engulfed the child, will the parent's love cease to prompt the desire to bring it back again to virtue, and consequently to happiness. Go to the loathsome prison—see an aged parent bending over a condemned son—see the big tears of anguish rolling down the rugged cheeks—hark to the prayer, the pure

and fervent prayer, stealing from the deep cells of that sorrow-worn heart—slowly it ascends to the immaculate throne of the Most High, that the guilty being who had embittered the declining years of his existence, might be accepted and forgiven of God.

Respected Reader—extend the chain of thought but a little further, and you will stand in the broad and glorious light of Universal Salvation! God is the common Father of all mankind—the countless blessings he is constantly showering upon us, is ample manifestation that he desires our happiness—he has gifted us with reason, by which we may discern the evil from the good; he has given all things on earth for our use and convenience; and he has scattered over our pathway the sweetest flowers; and all, that we may be happy here! Will he refuse it hereafter? Surely not; for he is all goodness. The love which prompts the Deity to bestow so many blessings on his creature man, can never change, but will always be exerted in promoting the present and future felicity of the beings of his creation.

J. P.

From the Christian Messenger.

A DIALOGUE,

Between Calvin, Arminius, and Origen.

A. Mr. Origen, it is said that you are the founder of Universalism.

O. I am aware that this is the opinion of some, but it is a mistake. I am not entitled to that honor. Peter informs us 'that God hath spoken of the restitution of all things by the mouth of all his holy prophets since the world began.' Therefore you perceive it would be the height of impropriety for me to pretend that I first started that glorious system of grace. But we will waive this subject. It is a source of pleasure to me to dwell upon topics on which we can agree. I have just been reading Paul's first epistle to Timothy, and among many interesting ideas my mind was struck with the following. "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men." Brother Arminius, can we agree that it is the christian's duty to pray for all men?

A. I think we can. When I feel the influence of love and grace most sensibly warming my heart, I feel the most like offering a catholic petition. You are aware Mr. Origen, that I, and those in fellowship with me, contend strongly that God desires the salvation of all, that it is his pleasure to save all, and that Christ died for all, and you recollect that Paul near the text that you have already quoted says, that it is God's will that all men be saved, and come unto the knowledge of the truth. So, if I offer a petition in accordance with the best feelings of my heart, and the desire, pleasure, and will of my heavenly Father, I must pray for the salvation of the whole human family.

O. I am happy to find your heart in unison with mine. There is another beautiful idea in which we can probably be

agreed. The apostle in the same chapter to which we have alluded says, 'I will therefore that men pray every where lifting up holy hands without wrath and doubting.' It appears to be a precept clearly taught in the scriptures, that man should pray in faith nothing doubting.—'For he that doubteth is damned,' and 'whatsoever is not of faith is sin.' Can you go with me in this idea?

A. Go with you! I might with more propriety ask whether you could go with me. You know, or rather ought to know that no man has contended for this divine injunction more strenuously since the days of the apostles than I have. It is rank hypocrisy, or perhaps I should say, impious mockery, to supplicate the throne of heaven without a belief that God will grant that for which we ask. He who does not pray in faith better not pray at all; for his cannot be the christian's prayer.

O. Friend Arminius I am pleased that we have run into a subject on which we can converse with so much harmony. I will venture to suggest one idea more.—When you, in your little circle this evening, address the throne of grace, bear in mind the two christian duties which I find lie so near your heart. Pray for the salvation of all men, and pray in faith nothing doubting, and then after your family worship is through, carefully ask yourself what you are in sentiment.

C. Mr. Arminius! I am surprised that you should concede so much. You might as well be a Universalist and done with it. You have admitted that it is God's will and pleasure to save all, that Christ has died for all, and that it is your duty to pray for all. Do you not know that God 'worketh all things after the counsel of his own will,' that 'his counsel shall stand,' and that he will do all his pleasure,' and that Jesus 'shall see of the travail of his soul and be satisfied'?

A. I have admitted no more than the scriptures contend for. I am blind to the truths of the bible, unless Christ died for all, and unless it is God's will to save all men.

C. Well, Mr. Arminius, to be plain, I will assure you that the very moment I can believe the positions you have taken, I will jump over your system into Universalism. The truth is, the word *all* means only a part. Mr. Origen, you need not wink. You will not catch me. I know that some of my pretended followers have contended for two wills; one secret and the other revealed. I contend for no such thing, therefore you will not get the laugh onto me by asking how I found out the secret will. No, I contend for but one will, and that is immutable, and will be carried into effect in the eternal salvation of a part, and the endless misery of the rest of mankind. Christ died for a part, and all for whom he died will be saved.

A. Mr. Calvin, to be honest, I must confess that I could fellowship Brother Origen with more propriety than I can you.

O. Brethren, I perceive that you are getting rather warmly engaged. I did

hope that we might dwell upon topics in which we might mutually acquiesce. But although you have had a dispute, I must acknowledge that you have both advanced ideas in which I most cordially agree. I intend to take your truths and go on rejoicing, and to leave your errors for others to quarrel about. Mr. Calvin has large and correct views of the sovereignty of God. He contends that God worketh all things after the counsel of his own will, that his counsel shall stand, and that he will do all his pleasure; and that all for whom Christ died will be saved. Friend Arminius has very correctly argued that it is God's will and pleasure to save all men, and that Christ died for all. I shall unite the two truths for which you contend and be happy in the belief of the system they form. I wish Dr. Hopkins was here. However, I do not know that he would do us much good; for although I have listened to him often, I must confess I have never been able to understand him. He has been trying for a long time to form a reconciliation between your two systems, but my friends tell me he has taken so many bearings and run in such a zigzag course that they have not been able to keep a reckoning. I have sometimes thought that instead of taking your two truths, he has chosen your errors. But as the Dr. is not present, we will leave his system out of the question. Friends I desire that this conversation may end pleasantly, therefore I will again try to lead our minds to a subject in which we can all be agreed. Can we unite in praying that God's will may be done?

A. Yes, I will answer for Mr. Calvin.

C. You are right Mr. Arminius—we can all agree here.

O. Brother Arminius give me your hand, I can now fellowship you fully.—You have told us that you pray in faith nothing doubting, and that you pray that God's will may be done, consequently you acknowledge his will will be done. You also contend that that will is, that all men be saved and come unto the knowledge of the truth; therefore you are a Universalist. And in regard to you Mr. Calvin, I hardly know what to say. You first tell us it is God's will to damn eternally a part of mankind, and then you say you pray that that will may be done. So it seems that you pray for the endless torment of some of your neighbors, whom you are commanded to love as you love yourself. I am aware that it is our duty to pray for our enemies, but I did not know before that we should pray for their eternal misery. This brings to my mind that old affair of your burning Michael Servetus with green wood.

C. Mr. Origen, I thought you too much of a gentleman to wound my feelings by an allusion to that almost forgotten circumstance.

O. I beg pardon sir. I meant no offense. I rather designed it as a compliment. That was the most consistent act of your life. You then acted in accordance with your sentiments, and came as

near as your ability would permit of imitating the being you worship. Believing as you did, that it was God's will to torment Servetus in an eternal hell, it was not only your privilege, but your duty to make a temporary hell to bring the object of wrath to justice. People may say what they will, your followers do not come up to the spirit of their doctrine equal to their prototype. They are too squeamish. This is a prolific subject, yet as it may be somewhat unpleasant for you to sit and listen to such encomiums in your favor, I will drop it. S. J. H.

From the same.

A CIRCUMSTANCE.

Messrs Editors—A circumstance recently occurred in this place, deemed by some, of sufficient importance to merit a disclosure through the columns of your paper. Br. S. J. Hillyer, on a late visit to this county, called at my house Saturday the 2d inst. and received an invitation to remain and preach to us the following day. I made inquiry in regard to the church in the neighborhood, and heard from one of the elders, and three or four of the members, that they had no appointment for the next day. Accordingly I gave notice that brother Hillyer would occupy the desk morning and evening.—We enjoyed our morning service without molestation, until the speaker was thro', when a rustic person arose, ascended the desk, and with anger strongly depicted on his countenance, and his eyes rolling in a manner little calculated to conceal the rancorous spirit within, made a reply.—At this instant many arose and left the house, among whom were mostly those of his own persuasion. Br. Hillyer was informed that his opponent was well known in this place and therefore a rejoinder would be superfluous.

It may be said by some that we had no right to make an appointment in this house, in consequence of its being called a Presbyterian church. An explanation may be necessary. The house was built four or five years ago by subscription, when all denominations contributed, with the promise that it should be open to every christian sect. Having contributed considerable myself, and taken a deep interest in its erection, and knowing that my neighbors of like faith had done the same, I made the appointment.

After our morning service, runners were sent to summons the deacons, elders and trustees to a council, to consult upon measures to prevent our evening meeting. They wrote me a letter forbidding the Universalists the use of the church. They, six in number, then repaired to the meeting house to make preparations to occupy it themselves, though not according to any previous appointment. The hour of service drew near, and the people assembled till a respectable audience had convened, when, as they supposed they had them in their own net, they were about to commence, I arose and informed them that I had made inquiry and could not learn

that they had had an appointment for that evening. However, if they had made an appointment, and if the people had assembled through their notice we would sit quiet and hear them through. Their holy zeal was kindled. They could not fellowship Universalists, and infidels could not be allowed to pollute that house by worshipping there. After their stating they were officers and had authority, that it was time to commence, and that they could not be disturbed, I took the liberty to remind their leader that before the church was built they occupied my house as a place of worship, and without price, and then turning to the audience and reading in their countenance that there would be great dissatisfaction were they deprived of hearing Br. Hillyer. I invited all who had come expecting to hear him, to go to my house, which is but a short distance from the church. The audience arose, and with a warmth bordering on enthusiasm, rushed to the doors, rejoicing that there were none to keep them out of the kingdom of heaven. Two hundred or more went with us, and it gave us pleasure to witness persons of different denominations mingling in our meeting. After the audience had generally left the church, some of our friends went back to see how many were left behind, and to their astonishment they beheld the six persons above mentioned, the opponent, three small girls, one aged member, and three runners, making in all, *fourteen*. I understand that a few came afterwards to hear Br. Hillyer and were disappointed. A fire is kindled in this vicinity which cannot be easily extinguished. When will limitarians learn that a more liberal and christian spirit exercised towards their opponents will be less likely to injure their cause? ABIAH WELLS.

Centreville, Orange co. Feb. 4th, 1833.

FRIENDSHIP.

There is nothing in this wide world so valuable as pure and ardent friendship.—It rises superior to the dark and menacing clouds of malice, and towers in its sublimity far beyond the reach of the pestiferous breath of slander! It snatches from the ruthless grasp of persecution, the object of its care—and against its impervious shield the shafts of enmity fall harmless and unheeded. No misfortunes can depress it, no enemy alienate it, no despotism can enslave it. Its parentage is more than mortal, its birth is more than human; both are indeed divine! It is immortal; God is its original.

It shields from danger, want, oppression, injuries, and treachery; watches at the bed of sickness with untiring solicitude, and with more than virgin kindness smooths down the pillow of death. Without the blessings of Friendship, though possessed of all things else, we are poor indeed; but with them rich, take what ye will away.—*Liberalist*.

If sin is infinite, because committed against God, is not holiness infinite also?

From the Watertown Eagle.

By the particular request of the parties aggrieved, we give place to the following communication.

REV. DAVID H. KINSLEY.

Sir—It is with extreme reluctance that I address you upon a subject that has given me great pain, and nothing but a sense of duty which I owe to myself, to my family and to you, would have induced me to make this communication. In the performance of this unpleasant duty, I intend to wield no weapons but those of reason and truth, and hope to be governed by principles of honesty and christian forbearance.

It is a fact generally known in this community, that myself and wife have been members of the Methodist Episcopal Church in this town, for more than ten years past, and until you became the pastor of the church, nothing had happened to disturb the harmony and christian feeling existing between us and the church—my house has been the resort and the home of our preachers, and my doors had ever been open to them, and they had always been greeted with a cordial welcome. In the spring of 1832, after you came here to reside, you ascertained that my wife disbelieved the doctrine of endless punishment, and you called to converse with her upon the subject, and failing to convince her that she was mistaken, you caused the matter to be laid before the church at a class meeting. Soon afterwards, a committee was appointed to visit her with a view to determine what course should be adopted. That committee waited upon her, and she proposed to them to withdraw from the church in peace and without censure, to which they unanimously agreed, as there was no pretence of any imputation against her moral character. And it was further agreed that you should give public notice that she had withdrawn from her connection with the church. This arrangement met universal approbation as far as I was informed, excepting with yourself. You, in the exercise of your arbitrary will, and unforgiving spirit, determined that it should be otherwise and refused to accept of the report of the committee. At a subsequent class meeting it was voted that you should give her a written discharge from her connexion with the church, as you had refused to state it in public. We had every reason to expect that this arrangement would be carried into effect immediately; but instead of this, the subject was suffered to rest until July—when my wife received a line from you, containing a discharge under censure; this she would not accept, as she had previously stated in class meeting that she would not withdraw under censure. On the same day of your sending that discharge, although all her time was required to be devoted to a sick and beloved daughter, she was summoned to appear before the class that night, and answer charges. She left the object of her deep solicitude and care, and attended the meeting. It was impossible

for us both to attend. She appeared alone and unattended;—she was there by you gravely charged with embracing and advocating universalism, to the grievance of the society, and was asked if she was a universalist? Her answer was that as she had heard the doctrine represented, she was not. The same question was repeated in an austere & peremptory manner. Her answer was, her bible informed her that as in Adam all die, even so in Christ shall all be made alive. You then charged her with equivocating, and told her to give a direct answer. She then stated that she believed that God would in the dispensation of the fullness of time, gather together in one all things in Christ which are in heaven or on earth. You then stated that her conduct was unbecoming a christian or even that of a lady. She then stated that if the scriptures were not to be regarded, she had no more to say. You then told her you should proceed to examine the testimony—three witnesses were then examined, two of whom stated that they had heard her advocate the doctrine of universal salvation. She then asked them if it was in any other way than to repeat scripture just as it read—the answer was no, and related nothing that she had said. The third witness said that as near as he could recollect, he heard her say she believed we should be judged according to our works; but whether here or hereafter, he could not tell—this was all he could recollect. You then made an address to the few present, and endeavored to enlist their feelings and prejudices against her—stating your views in relation to her case, (taking care to state at the same time that you did not wish to influence them) and then put the question, which was decided against her. You then with all the coldness of an unfeeling heart, declared that she was no longer a member of the church. So determined were you in your purpose, that after the vote was taken, you called upon the female members, being only three present, and said you tho't they did not vote, and extorted a consent to the decision for the purpose of accomplishing a complete victory over a defenceless female,—and by whom? by one who professes to be governed by the precepts of the gospel, and to do unto others as he would wish them to do by him, under like circumstances, by a professed follower of the Lord Jesus Christ. I beg of you to reflect upon the situation of that female whom you have marked for your victim, and who was at that time the child of many sorrows, and the subject of the deepest providential affliction.

A beloved daughter of ours, who was a member of our connection, was then confined upon her dying bed, and lived only long enough to witness and feel the attempted degradation and disgrace of her mother. You knew her situation, and although you resided in our neighborhood, did you call to visit us in our affliction and pour the oil and wine of consolation into our hearts? Once, and but once (and that by special request of her husband) did

you deign to call upon us during the sickness of that favorite daughter who has now gone to the mansion of her father.—She no longer lives to witness the lacerated feelings of her mother, produced by your uncharitable, unkind, unfeeling and unchristian course of conduct.

But the inquiry may be made, why an appeal was not made from this cruel and extraordinary decision? The only answer which I can give, is that all of our attention was engaged in a more solemn and pressing duty until the proper time had expired. The attention to our daughter was paramount to all other considerations. But we were induced to believe (until late) that another fair and impartial investigation would not be denied, if requested within a reasonable time. That request was made a short time since thro' the medium of the presiding elder, and submitted to your consideration.

It was in your power to have granted it, and what was your answer after considering upon the subject and reading the petition? It was in perfect keeping and character with your former course in relation to this matter; as it is, so it shall be.

I have Sir, in the language of honesty and faithfulness, given a full detail of your most cruel course of conduct towards the companion of my youth, whom I am solemnly bound to protect, and have done it from an imperious sense of duty and not from unkind feelings towards you. I should be unworthy the name of man, or of the society of one of the best of women, could I feel indifferent upon this subject. Her reputation is identified and interwoven with that of my own, and shall never be unjustly assailed or sacrificed without an effort on my part to preserve it.

In conclusion, I have only to remark, that it is my sincere wish that you may be guided in the way of all truth, enjoy the smiles of heaven, and be instrumental in the hands of God in bringing many from darkness to light, and from the power of Satan unto the living God.

DAVID WRIGHT.

Adams, January, 1833.

HYPOCRISY.

This gentleman mingles in all society; but he is particularly fond of religious societies. There he may be seen, simpering about, secretly sowing the seeds of discord, and fomenting jealousies. He decks his visage in smiles and dimples, and often affects friendship for the object of his hate! But beware of him; for the dagger of death is concealed beneath his robe! His smile is the smile of deception; the poison of asps is under his tongue; cursing and bitterness follow in his train, and his feet are swift to do works of mischief and violence. There is treachery in the affected meekness of his eyes; his honied words are but as drops of liquid fire; and his whispers of kindness, as the gruff howlings of the fierce hyena, that thirsts for blood.—*Liberalist*

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, MARCH 9, 1833.

COMING OF CHRIST.

No. III.

Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world? Matt. xxiv, 3.

We resume in this number a consideration of the coming of Christ to judgment and of the end of the world (age) for the purpose of showing that these signs appeared nearly eighteen hundred years ago. We take up the subject where we left it, and remark:

The fourth sign noted is fearful sights and signs from heaven. "There shall be fearful sights and signs from heaven." Luke xxi, 11.

That this sign was exhibited to the Jews previous to the destruction of Jerusalem and the overthrow of the nation, is recorded on the pages of history. Josephus has recorded in the sixth book of the Jewish war, the following signs and prodigies which preceded that destructive war:

1. A star hung over the city like a sword, and continued for the space of a whole year.

2. The people being assembled to celebrate the feast of unleavened bread, at the ninth hour of the night, there shone a light about the temple and the altar which was equal to broad day, which continued for the space of half an hour.

3. At the same feast a cow, led by the priest to sacrifice, brought forth a lamb in the midst of the temple.

4. The eastern gate of the temple, which was of solid brass, and so heavy that it was with difficulty shut by twenty men, and was fastened with strong bolts and bars, opened of its own accord about the sixth hour of the night, and could scarcely be shut again.

5. Before the setting of the sun there were seen over all the country chariots and armies fighting in the clouds, and burning cities.

6. At the feast of Pentecost, as the priests were going into the inner temple as usual by night to attend their service, they heard first a motion and a noise, and then a voice as of a multitude crying "Let us depart hence."

7. There was an ordinary country fellow named Jesus, four years before the war began and when the city was in peace and plenty, came to the feast of the Tabernacle and ran crying up and down the streets, day and night, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against the bridegrooms and the brides, a voice against all the people."

The magistrates endeavored by stripes and torture to restrain him; but he still cried with a mournful voice, "Woe to Jerusalem!" This he continued for seven years and five months, especially at all the festivals when the people were together, and he neither grew hoarse nor tired, but went about the walls and cried with a loud voice, "Woe, woe to the city, and to the temple and to the people," and as he added at last woe to himself! "It happened that a stone from a sling or engine struck him dead."

These were fearful sights and great signs from heaven indeed.

Scepticism may laugh, and infidelity mock, but there is not a more credible historian than Josephus who relates them; and this same Josephus vouches for their truth and declares, when he wrote that there were living hundreds of witnesses who saw and heard these things and would testify to their truth. Besides this testimony of Josephus, it should be remarked that Tacitus, the Roman historian, records the same events. He says in his history, "There happened several prodigies, armies were seen engaging in the heavens, arms were seen glittering, and the temple shone with a sudden fire of the clouds, the doors of the temple opened suddenly, and a voice greater than human was heard, that the Gods were departing, and also a great motion of their departing." It should here also be observed that neither of these historians were christians, and cannot therefore be justly charged with having borne false witness in this matter for the purpose of making Christ a true prophet. When therefore we consider the credibility of the historians who have recorded these things, and the strong language in which their truth is asserted, we come to the conclusion, that there is scarcely a fact in antiquity which comes down to us better authenticated than the appearance of these signs.

The fifth sign is the persecution of the christians.

"They shall lay hands on you and persecute you, and shall deliver you up to councils, to the synagogues and prisons, to be beaten; and shall kill you. And ye shall be hated of all nations, and shall be brought before rulers and kings for my name sake as a testimony against them." Mark xiii 9. Matt. xxiv, 9. Luke xxi, 12.

Any individual who has read the Acts of the Apostles, will be satisfied that this sign was also exhibited, during the life time of the individuals to whom they were addressed, and the precision with which they appeared is remarkable.

1. They were to be brought before councils.—This was fulfilled in the case of Peter and John, who were brought before the rulers and elders and scribes at Jerusalem. Acts.

2. They were to be brought before rulers and kings. Paul was brought before Gallileo, Festus, Felix and Agrippa. Acts.

3. They were to be imprisoned. Peter, John, Paul and Silas, could bear testimony to the truth of this prediction as fulfilled in their own persons.

4. They were to be beaten. Paul says, "Of the Jews five times received I forty stripes save one, once was I stoned, twice was I beaten with rods."

5. They were to be hated of all nations for his name sake, and whoever slew them should think he did God service. Horribly indeed were these predictions fulfilled in the reign of the bloody Nero, in which those champions of the truth, Paul and Silas, fell. Such was the hatred of the name of Christ that Tertullian says it was a *nomine prelium*, a war against the very name. Though a man was possessed of every virtue that can adorn the human character, yet if he was a christian it was crime enough to produce his condemnation. It was these facts which were notorious that gave rise to that common saying among the heathen, "Caius Sejus is a good man only he is a Christian."

We leave this subject for the present, intending to resume it in our next. W.

THE CHRISTIAN MINISTRY.

The above is the title of an excellent discourse delivered by Br. Warren Skinner at Montpelier, Vermont, at the Ordination of Br. John M. Austin. The text is selected from I Thess. ii, 4.—"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." The discourse opens by a proposition that the knowledge of the perfections of God is indispensable to human happiness. The character of God is traced in the works of creation. But the destination of the creatures whom he has brought into existence is also necessary for the perfection of human happiness. This information is contained in the record of his love; and the subject naturally leads to the illustration of these two particulars: First, the nature of that gospel with which the Christian minister is "allowed of God to be put in trust," and secondly, the necessity of speaking in accordance with the principles of this gospel. The gospel is shown to be a message of peace, glad tidings of joy, the word of salvation, and as such is a glorious revelation from a God of infinite mercy and unbounded benevolence.

The necessity of preaching this gospel is manifest from the command itself—"Go and preach the gospel," from its adaptation to the wants of men as sinners; and thirdly, that there is no other system that can meet the views and satisfy the desires of the whole world. Such is the arrangement of the discourse, and though the subject is a common place one, it is discussed in a manner to excite interest and impart instruction. We thank the esteemed author for the copy he has sent us.

We embrace the occasion of this notice to say a word or two to Br. Austin. We should like once or twice a year to see a communication with the initials J. M. A. subscribed thereto. The inquiry is not unimportant, "have you any news from Br. Austin?" We trust he will answer this question himself before long. The readers of the Anchor, especially in the city of Troy, would be much gratified by a communication from his pen. Though removed from our society, we all feel a deep and abiding interest in his welfare, and success in the good cause in which he is engaged. L.

SYLLOGISM.

We copy the following expression of Dr. Lansing's from a late number of the *Religious Inquirer*. "Any man who has two grains of sense in his head, would be ashamed to advocate such an absurd doctrine as Universal Salvation." We propose on his own position the following syllogism:—

Any one who has two grains of common sense in his head would be ashamed to advocate the doctrine of universal salvation.

Dr. Lansing is ashamed to advocate the doctrine of universal salvation.

Therefore Dr. Lansing has two grains of sense in his head. L.

UNIVERSALIST BIOGRAPHY.

We perceive by a late number of the *Trumpet* that the proprietor of that paper, Rev. T. Whittemore, proposes to publish the "Lives of eminent Universalists."

In pursuing this design the editor remarks, that "he has found materials multiplying on his hands so fast, that it will be utterly impossible to com-

prise the whole in one volume. He has accounts of many eminent Universalists in Europe which have never been published in this country, the whole forming a very interesting series of Biography.

It is proposed therefore to publish them under the general title, "Universalist Biography," in numbers, after the plan of the Universalist Library. By this arrangement the Universalists will have, what few denominations can be said to have, their history and their biography in a popular form before the public. Arrangements are making to bring out the first number of this work as soon as possible. We venture to predict that such a work will be sought with avidity and read with interest by the Universalist public, and we wish the enterprising editor success in the undertaking.

W.

From the Impartialist.

A PEEP

AT THE INTERIOR OF THE TRACT HOUSE IN
New-York City.

As we approached this famous edifice, my friend W., (who was a Spanish gent. and spoke French) exclaimed, 'voilà, la grande bete!' See the great beast; We entered one of the doors from Nassau St., and found ourselves in a long passage, on the right of which was a door, which we opened, and introduced ourselves into the presence of some twelve or fourteen gentlemen, the greater part of which, were seated at a long table, covered with green cloth, and bespread with pamphlets of all colors, shapes, and sizes, commencing with the last annual Report of the Holy Cause of converting the valley of the Mississippi, and lessening down by degrees to a 4 paged tract, 'detailing the most sure remedy of escaping the everlasting unending fires of hell.' Besides the aforementioned, lay a goodly number of short and long epistles just received, giving intelligence of much good done in some far off place, by "one little tract," or giving information of some destitute society (destitute not because they were unable to employ, but because they liked not the doctrine,) where a good Presbyterian might do much good, and get a living at head quarters, thereby save his brother ministers in the faith of tracts, the trouble and expense of his maintenance.

The others, four in number, who appeared to be of rather more consequence than those seated at the table, reading, copying, filing, &c. giving themselves a more holy and dignified aspect, dealing plentifully in cant phrases, and stale quotations, gathered themselves into a little knot, close by a good coal fire, (for it was a chilly damp day in November,) and seemed to consult as to the manner of attack and defence, that they might continue to secure to themselves the 'loaves and fishes' of their zealous and holy warfare. On the whole it resembled one of the political committee rooms previous to a presidential election; and were it not, that these were all clad in black, with white cravats, and whiskers shaved closely and hair combed sleekly down over

their foreheads, we should have supposed ourselves among a set of calculating betting, plodding politicians.

Leaving this apartment of ease and comfort in the possession of the 'real ones' we proceeded to ascend to the upper stories, where is carried on the mechanical process of making tracts. Here may be seen the beauties of the plan of making tracts cheap and plenty; here may be seen females of all ages laboring from morn till night, folding, pasting, stitching, and even much of the printing, which formerly required men's work, is now, in this time of revivals and four days meetings, performed by delicate females who barely receive wages enough to keep them in existence. It is a fact that a greater part of these females reside in the suburbs of the city, generally a distance of two miles, which they have to walk twice each day, for the obvious reason that their scanty wages will not support them in town; add to this the length of time they have to be confined to their labor, without their necessary meals, and it accounts for the wan cheek, the sunken eye, the emaciated form, the depressed spirit.

But, say they, ('the real ones') it is a holy cause, and God will reward you, my dear sisters, and it is good to deny yourselves making you strong in the faith, for our funds are verily too low, and hardly allow us a genteel living in three storied houses, with silver door plates, knockers, and bellknaps, surely we must make another collection to assist the cause of God.

Such is the consolation administered to these indigent, yet worthy females, by these harpies of public morals. While, they themselves are reaping the golden harvest, and gathering spoils, wreaked from the widow and orphan, under the plausible pretence of converting souls to God. How long will you, ye nominally free sons and daughters of America, permit yourselves to be duped by these wolves in sheep's clothing? Will you consent to be the willing tools for the perpetuation of an establishment which has for its ultimate object, the subjection of every individual to its base designs. I trust in God you will not.

As we left this hydra-headed monster, the 'tract house,' my friend very quaintly said, 'Envirite c'est la bete,' in truth it is the beast.

LELAND.

AN EXTRACT.

"The kingdom of God cometh not without observation."

By the kingdom of God in the text, we understand the gospel. The coming of their Messiah in the prophecies and traditions of the Jews, was denominated the kingdom of God. It was expected that he would assume the character of an earthly prince. Although the dispensation, which Jesus introduced, was entirely different from their anticipations, yet he adopts the language of the times, and speaks of his religion as the kingdom of

God. This language was appropriate; because the gospel promulgates the laws of God, and claims obedience to him as the only sovereign. When Jesus then asserts, that the kingdom of God is within mankind, he means, that the authority which his religion aims to establish, is not over persons, but the hearts of men: to enlighten the understanding, to scatter the darkness of error and superstition; to mould the temper into benevolence, and to establish in the heart the reign of truth and holiness. And when he adds, that his kingdom cometh not with observation, he intends only, that the progress of truth and virtue, will be silent, gradual, and often unperceived; and that it will not extend itself, like the kingdoms of the world, with parade, and noise, and external distinctions. These traits in the character of religion deserve attention.

THE CHRISTIAN HOPE.

"The brighter your hopes of glory hereafter, the holier will you be in all your acts and affections here. The character, even now will receive a tinge from the prospect that is before you—and the habitual anticipation of heaven will bring down both its charity and its sacredness upon your heart. He who hath this hope in him, purifieth himself even as Christ is pure."—*Dr. Chalmers.*

Does the Calvinist know that he is one of the elect? or the Arminian that he shall persevere faithful unto the end? Is either of them fully persuaded of this? how bright can be their hope of glory hereafter? It is the Universalist alone who enjoys a hope which is 'as an anchor to the soul, both sure and steadfast.'—His hopes may be bright and lasting, for they do not depend on an arbitrary and unrevealed decree of election, nor on the often delusive expectation of personal and persevering faith and righteousness, but on the impartial grace of God manifest in Christ Jesus. This is the broad ground of his hope. This is the foundation of his assurance. With these hints will Universalists and Limitarians read the paragraph above from *Dr. Chalmers*; will the former think 'what manner of persons they ought to be, in all holy conversation and godliness,' and the latter ask themselves honestly, if Universalism is a licentious doctrine.—*Messenger.*

ANECDOTE.

A four day's meeting having been held in a town in the western part of this country, a few weeks since, it was thought necessary to follow the fashion by ringing the bell at an early hour each day afterwards, as long as two or three could be assembled—all for to let the people know how zealous we are. The strife of early ringing seemed to rest between Jenny, a good colored woman, and a man who is a great enemy to the devil during revivals, but when they are over, the world, the flesh, and the devil have few better friends. A few mornings since, whilst it was yet dark, Jenny was first at the temple, and

caught hold of the bell-rope, and wound it round her foot to afford a good purchase in the long pull and the strong pull; when, after one or two pulls, the rope took a noose around her ankle, and as the bell turned down, Jenny was thrown up, and held feet foremost. Her competitor having by this time got under way for the meeting house, and not hearing the bell, sprang for the bell room, where in the darkness of the hour, he discovered a monster which he took for his majesty, whom he had so much abused. Under the impulse of guilt, he ran out and cried for help. In a short time a trio was collected, who ventured to approach the scene of danger, when they soon discovered that it was no ghost, but Jenny tied to the bell rope.—*New Haven Register.*

ANECDOTE OF AN INDIAN WOMAN.

After ascending the Atahipo for five miles, Humboldt and Bonpland entered the Rio Temi. A granitic rock on the western bank of the former river attracted their attention. It is called the Piedra de la Guahiba or Piedra de la Madre, and commemorates one of those acts of oppression of which Europeans are guilty in all countries whenever they come into contact with savages. In 1787, the missionary of San Fernando had led his people to the banks of the Rio Guavir on a hostile excursion. In an Indian hut they found a Guahibo woman, with three children, occupied in preparing cassava-flour. She and her little ones attempted to escape, but were seized and carried away. The unhappy female repeatedly fled with her children from the village, but was always traced by her Christian countrymen. At length the friar, after causing her to be severely beaten, resolved to separate her from her family, and sent her up to the Atahipo towards the missions of the Rio Negro. Ignorant of the fate intended for her, but judging by the direction of the sun that her persecutors were carrying her far from her native country, she burst her fetters, leaped from the boat, and swam to the left bank of the river. She landed on a rock; but the president of the establishment ordered the Indians to row to the shore and lay hands on her. She was brought back in the evening, stretched upon the bare stone, (the Piedra de la Madre) scourged with stripes of manatee leather, which are the ordinary whips of the country, and then dragged to the mission of Javita, her hands bound behind her back. It was the rainy season, the night was excessively dark, forests believed to be impenetrable stretched from that station of San Fernando over an extent of 88 miles, and the only communication between these places was by the river; yet the Guahibo mother, breaking her bonds, and eluding the vigilance of her guards, escaped under night, and on the fourth morning was seen at the village, hovering around the hut which contained her children. On this journey she must have undergone hardships from which the most

rebut man would have shrunk; was forced to live upon ants, to swim numerous streams, and to make her way through thickets and thorny lianas. And the reward of all this courage and devotion was—her removal to one of the missions of the Upper Orinoco, where, despairing of ever seeing her beloved children and refusing all kind of nourishment, she died a victim to the bigotry and barbarity of wretches blasphemously calling themselves the ministers of a religion which inculcates universal benevolence.—*Travels and Researches of Baron Humboldt.*

CIVILIZED AND SAVAGE.

We would thank any body to define these two terms, and tell exactly what makes a savage, and what a civilized personage. Among savages every person is regarded as honest: in civilized society we are taught to regard all as rogues.—Among savages, if a family leave their wigwam to visit a neighbor, they put a stick against the door on the outside, to show the passer by they are absent: in civilized society, bars, and bolts, and locks are scarcely sufficient security. Savages manage their matters without prisons: civilization fills the country with them.

Which, then, deserves to be considered barbarians? We have learned to read; and savages have not: but we delight more in reading things that tend neither to make us wise, nor improve our morals, than in those which do; and where are we the better? The fault, however, is not in civilization, but in the want of it: in our semi-savage love of frippery and nonsense; in our ungoverned appetites, and uncultivated morals.

Anecdote of the Rev. Robt. Hall.—This celebrated preacher, though in his general manners retiring and rather unsocial than otherwise, and withal a little irritable, was easy and playful in his intercourse with such persons as had the privilege of his friendship, and when among them, affected no extraordinary gravity. On one occasion he was rebuked by a fellow preacher more precise than himself, for the vivacity of his conversation—"Brother Hall, I am surprised at your being so frivolous after delivering so serious a discourse." "Brother," was the retort, "I keep my nonsense for the fireside, while you publish yours from the pulpit."

Fine evaded.—At a time when the people were fined in the land of *Blue Laves*, for not attending meeting, there was one who had a fine saddled on him, and had to poney over. The next Sunday after, he waited until the people had all got together, and then went in just as the minister had finished his prayer, and says to the people, 'Gentlemen, gentlemen, I would have you take particular notice, that I have come to meeting,' and then he walked out and went home again.

If sinners entice thee, consent thou not.

POETRY.

From the Boston Courier.

I SEE THEE STILL.

"I rocked her in her cradle,
And laid her in the tomb. She was the youngest;
"What fireside circle hath not felt the charm
Of that sweet tie? The youngest ne'er grow old.
"The fond endearments of our early days
We keep alive in them, and when they die,
"Our joyful joys we bury with them."

I see thee still:

Remembrance, faithful to her trust,
Calls thee in beauty from the dust;
Thou comest in the morning light,
Thou'rt with me through the gloomy night;
In dreams I meet thee as of old;
Then thy soft arms my neck enfold,
And thy sweet voice is in my ear;
In every scene to memory dear,
I see thee still.

I see thee still,

In every hallowed token round:
This little ring thy finger bound,
This lock of hair thy forehead shaded,
This silted chain by thee was braided,
Those flowers, all withered, now, like thee,
Sweet Sister, thou didst call for me;
This book was thine, here didst thou read;
This picture—ah! yes, here, indeed,
I see thee still.

I see thee still:

Here was thy summer noon's retreat,
Here was thy favorite fireside seat;
This was thy chamber, here, each day,
I sat and watched thy sad decay;
Here, on this bed, thou wast laid to rest,
Here, on this pillow,—thou didst die;
Dark hour! once more its woes unfold;
As then I saw thee, pale and cold,
I see thee still.

I see thee still:

Thou art not in the grave confined,
Death cannot chain the immortal mind;
Let earth close o'er its sacred trust,
But goodness dies not in the dust;
Thee, O my Sister, 'tis not thee,
Beneath the coffin's lid I see;
Thou to a fairer land art gone;
There, let me hope, my journey done,
To see thee still.

STANZAS.

"No every one that thirsteth, come ye to the waters!"

Wanderer in a weary land,
Fainting 'neath the sunny ray,
Seek the fountain near at hand,
Till no longer on the way:
See the fountain running o'er—
Drink its waters—thirst no more!

Pleasure's votary, thirsting still
For delight unmixed with pain;
Seeking yet some little rill,
Where thou may'st refresh again:
See the fountain running o'er—
Drink its waters—thirst no more!

Mourner, in this vale of tears,
Reaching after perfect peace;
Looking on the future years,
Dark and desolate as these:
Here's a fountain running o'er—
Drink its waters—thirst no more!

Parent, watching o'er thy child,
Giving every earthly thing,
Lost in wishes vain and wild,
To this fount thy children bring:
And of waters running o'er,
Let them drink, and thirst no more!

Rosy Youth and hoary age,
Journeying in this world of strife;
Youth and maiden—child and sage,
Freely drink the stream of life:
Here are waters running o'er—
Drink of them, and thirst no more!

MARRIED.

In this city on the 51st inst. by the Rev. Mr. Hill, Mr. Jesse J. Ayres, to Miss Maria Slaughter, both of Troy. In Schaghticoke on the 11th ult. Mr. Oliver B. Gray of this city, formerly of New Haven, Conn. to Miss Eva Maria Stover, of the former place.

DIED.

In this city, on the 28th ult., Mr. PLATT TITUS, aged 66 years, keeper of the Troy House for nearly thirty years past.

In this city, suddenly on Wednesday evening last, Mr. HENRY B. DAUCHY, merchant aged 37 years.

In Bennington on the 23d day of February, last, Mrs. MIRIAM FRINK, wife of Mr. Jonas Frink of this city, aged 25 years. Mrs. Frink was the daughter and only child of Mr. Nathan Weeks of Bennington. She was a worthy, interesting and amiable woman, and performed her relative duties in that kind and unassuming manner which endeared her to all her relatives and acquaintance.

A. I. COFFIN,

BOTANIC PHYSICIAN, at the Walnut Grove Infirmary, head of Grand Division-street, keeps constantly on hand the various Botanic Medicines, Wine Bitters, &c. &c. where also the sick will find an asylum.
Troy, Feb. 9, 1833.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by S. VAN SCHAACK.

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by A. BOND.
Bennington, Vt. Sept. 27

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting house in Boston, by Hosea Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston, The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by KEMBLE & HILL.

THE following works just received, may be had of STEPHEN VAN SCHAACK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner.
Sermon at the funeral of A. V. Basset, by T. Whittemore.

Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

BOOKS.

STEPHEN VAN SCHAACK,

No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

Absalom's Ingratitude, by C. F. Le Fevre.

The valley of Dry Bones, do.

Haman's Gallows, by do.

Parable of the Sheep and Goats, by T. Whittemore.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS.

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Enquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabin.

Do. Letter to Bercher.

Series of Letters in defence of Divine Revelation

Life of Murray.

New Hymn Book compiled by S. and R. Streeter

SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.

The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. B. Grosh.

Intemperance Reproved, by I. D. Williamson.

Christmas Sermon, by do.

Priestcraft Exposed, by Z. Fuller.

Everlasting Destruction, by W. Balfour.

100 Arguments in favor of Universalism.

Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion-House.

Troy, N. Y. May 26, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs.

Publishers of Universalist works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with dear patch. Orders for Foreign Books are sent on the 1st and 15th of every month.

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications, which will be supplied to their customers and friends, gratis.

N. B. Book sellers and Associations supplied with the choicest and rarest works, on liberal terms.

[A great variety of SMALL BOOKS, suitable for Sabbath Schools, constantly on hand.

Boston, May, 1832.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR,

AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed especially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA BALLOU, 2d.,
THOS. WHITTEMORE,
WAIT & DOW,
GEORGE W. BAZIN,

Proprietors.

CONDITIONS.

I. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.

A fresh supply of the above works just received at No. 3, Washington Square, by

Troy, Sept. 29. KEMBLE & HILL.

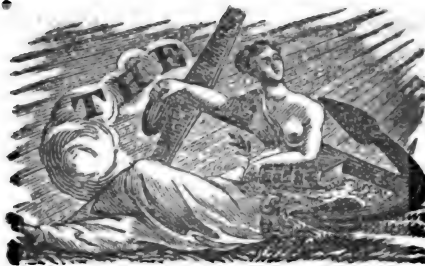
THE GOSPEL ANCHOR.

Is published every Saturday, at No. 84 (up stairs,) State-street, Troy, N. Y.

BY KEMBLE & HOOPER.

TERMS.—To Mail and Office Subscribers, \$1.50 per annum, in advance, or \$2, if not paid within three months from the time of subscribing. No subscription received for less than one year, (unless the money be paid in advance,) and no paper discontinued till all arrearages are paid, except at the discretion of the Publishers Agents, or Companies, paying for size copies, are entitled to the tenth gratis. All communications, by mail, to the Editors, must be post-paid, or free. [To city subscribers, who receive their papers by a carrier \$1.75 per annum, payable half-yearly in advance.]

Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, MARCH 16, 1833.

NO. 38.

From the Trumpet and Magazine.

SHORT SERMON.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv, 11, 18.

Upon this passage, the believers in endless misery lean for the support of that sentiment, and on many occasions it is quoted with an air of triumph, as though the passage itself, without comment, were sufficient to silence all objections. Here they have one advantage of Universalists; and of this advantage they do not forget to avail themselves—viz: the prejudices of early education. But we sincerely call their application of this passage in question, and shall stand forth in defence of the triumphs of Jesus Christ over all sin, and pain and death, fully believing that the hand of heaven 'shall wipe tears from off all faces.' We will now attempt to show,—

First—What we are to understand by judgment beginning at the house of God.

Second—Who were the righteous, and in what sense they were scarcely saved.

Third—Show who were the ungodly, and where they appeared.

First. What we are to understand by judgment beginning at the house of God. Jesus Christ chose him twelve disciples and commenced the great work the Father sent him to do. To them he disclosed many events, that God would in a future day bring upon the world. He pointed them forward with more than human accuracy into the approaching revolutions of time, and pointed out in noon day light those astonishing disasters that would one day burst like a thunder clap on the thoughtless nations. He marked their certainty, and warned them accordingly. Among the things, that lay buried in the vista of future years, was the destruction of Jerusalem. This was a point that most solemnly concerned the disciples of Jesus. It was no less than the destruction of their nation.

Christ was with his disciples in the temple, that splendid edifice which was forty and six years in building, and, in their presence and for the last time, addressed the stubborn Jews. He pointed out the many crimes of which they and their fathers had been guilty in shedding the blood of the prophets, and persecuting those who were sent unto them as the

messengers of Jehovah. They had also made void the law of God through their traditions. While pointing out these things, and setting them home like a thunderbolt to their hearts, he pronounced them hypocrites, blind guides, devourers of widows' houses, and declared that all the righteous blood shed upon the earth should be required of that generation.—while rehearsing these things to them, Jesus had a perfect view of all their approaching sufferings. Many of them were to be starved to death. He saw by a prophetic eye the indulgent father and fond mother weeping over their infant train, who were begging for bread, but no way to procure it. Eleven hundred thousand he saw in a state of starvation, who were to fall by famine, sword and pestilence. He saw their cruel enemies surround the walls of their city, who would allow no sustenance to be given them, but determined to reduce them by hunger and sword to one common grave. All these things, that were coming upon them; rushed at once upon the mind of the compassionate redeemer of the world.—The affecting scene moved so strongly upon his heavenly feelings, that he dropped the melancholy subject and burst into a flood of tears. He beheld the city and wept over it.—'O Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!' He then left the temple for the last time; but as he was departing from it, his disciples, astonished at his denunciation, and regretting that such a magnificent edifice should be destroyed, exclaimed—'Master see what manner of stones and what buildings are here!' And said unto them 'there shall not be left here one stone upon another that shall not be thrown down.' The disciples immediately asked him saying, 'tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world?' By the end of the world we are to understand the end of the Jewish age. As they asked him the signs portending this terrible destruction, so that they might know when it was nigh at hand, he immediately proceeded to point them out, and warned them to flee to the mountains of Judea for safety.

The signs are as follows—many false Christs should arise, there should be wars and rumors, nation should rise against na-

tion, kingdom against kingdom, and there should be famines, pestilences and earthquakes in divers places. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. Then shall there be great tribulation such as was not since the beginning of the world to this time, nor ever shall be. The most prominent sign he gave them and one more immediately concerning his disciples; was that they should deliver them up to be afflicted, and they should be brought before kings and governors for his name's sake. 'But (says Jesus) when they persecute you in one city, then flee ye to another.'

Second. Who were the righteous, and in what sense they were scarcely saved. The righteous, mentioned in the 18th verse, mean the same persons called 'the house of God,' and 'us,' in verse 17th, and has reference to those christians only, who lived previous to the destruction of the temple, and not to any christians that lived subsequent to that event, much less does it refer to all the righteous that have ever existed or shall hereafter exist, as common opinion asserts.

Under this head we are also to show in what sense these righteous were scarcely saved. It could not mean that their salvation in the future world was scarce or uncertain; for it is certain in the counsels of God, and in all things well ordered and sure. He has given to his Son the heathen for an inheritance and the uttermost parts of the earth for a possession. And all that the Father hath given him shall come unto him, and he will raise them up at the last day. He is mighty to save to the uttermost all that come unto God by him; and no one will deny that the righteous come unto him. How then can their eternal salvation be denominated scarce? Impossible. How then are the scriptures to be reconciled with our text, when they declare eternal life to be the gift of God; that we are saved by grace; that help is laid upon one mighty save; that his arm is not shortened that it cannot save; and that the power of God is to be exerted at the resurrection in making them equal unto the angels? The answer is easily given; our text has no reference whatever to the immortal world, to a judgment at the end of time, nor to the final condition of the human family; but simply refers to the narrow escape of the christians from the destruction of Jerusalem, when they fled with their lives,

in their hands to the mountains of Judea for safety.

In the 21th chapter of Matthew, Jesus clearly describes the dreadful scene. He says, 'Then let them which be in Judea flee into the mountains. Let him which is on the house-top not come down to take any thing out of his house.' And woe unto them that are with child and to them that give suck in those days! [Why? Because they could not remain in the mountains during the period that the city was besieged by the Romans.] 'But pray ye that your flight be not in the winter neither on the Sabbath day.' [Why? Because in the winter you would perish with cold; and if your flight from the city be on the Sabbath day; the Jews will stone you to death for travelling more than three miles.] 'For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved.' [Saved from what? Ans. from death.] 'but for the elect's sake those days shall be shortened.' That is, for the sake of the christians who fled to the mountains, God shortened the days of the siege. Let us hear Dr. Adam Clarke, a Methodist Commentator, on this—Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places; and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely extirpated; but for the sake of the elect, the Jews, that they might not be utterly destroyed, and for the christians particularly, the days were shortened. These partly through the fury of the zealots on the one hand, and the hatred of the Romans on the other; and partly through the difficulty of subsisting in the mountains without houses or provisions, would in all probability, have all been destroyed, either by sword or famine, if the days had not been shortened.

Let us hear Clarke explain how these christians were scarcely saved. 'But he that shall endure unto the end, the same shall be saved. It is very remarkable that not a single christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city; and had he persevered in the siege, he would soon have rendered himself master of it; but when he unexpectedly and unaccountably raised the siege, the christians took that opportunity to escape.' Clarke says 'unto the end' means 'to the destruction of the Jewish polity.' Therefore when Peter says, the righteous are scarcely saved, he had reference to the dreadful judgment which was coming upon 'the wicked and ungodly' inhabitants of Jerusalem for shedding the blood of the righteous, and from this destruction the christians escaped with their lives in their hands to the mountains of Judea for safety as Jesus had directed them. They but just escaped—they were scarcely saved.

The christians also suffered persecution from the Jews; and Peter draws this inference from it—If we, who obey the gospel of God, have to endure so many persecutions from the Jews—if this judgment begins at us, how much sorer punishment will our enemies have to endure, who obey not the gospel of God? And if we the righteous are scarcely saved from this long-predicted destruction, where will the ungodly and the sinner appear? But how did Peter know that it was at hand? Because the persecutions, which Jesus had given them as a "sign" or "token" had then commenced at the house of God. The reader will now perceive that Peter was not speaking of a judgment at the end of time, because the judgment of which he was speaking had then commenced—"The time had come." Neither was he speaking of christians generally, nor of salvation in the future world; but of those christians only who lived previous to the destruction of the Jewish polity, and of their being saved with difficulty by watching the signs and fleeing to the mountains of Judea as Jesus had forewarned them.

Luke records the language of Christ more plainly to be comprehended than that of Matthew. 'In your patience possess ye your souls. And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee into the mountains, and let them which are in the midst of it depart out,' &c. We should be led to suppose that, after the walls of the city were surrounded by an army, it would then have been too late for the christians to save themselves. But Christ as a prophet knew that Cestius Gallus would raise the siege, and fall back to make preparations for a more decisive attack, and thus afford the christians an opportunity to escape. It is evident to every candid reader that Luke expresses in chap. 21st, all that Matthew does in chap. 24th and 25th. And that Luke does not refer to a judgment at the end of time is certain from the manner in which he concludes, which is as follows. 'And take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares * * * Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man.' Here we perceive that not the least allusion is made to a judgment at the end of time; because there would be no propriety in warning his disciples not to be drunk or overcharged with the cares of life at a judgment day thousands of years after their death. The day when the christians were 'to stand before the Son of man' was at the destruction of the Jewish polity, and it was to take place in the life time of some of the disciples.—Christ says, 'there be some standing here that shall not taste of death till they see the Son of man coming in his kingdom.' The day of Christ was therefore at hand,

and the apostles were warned to keep it in view, and watch the signs that were to precede it. Peter was faithful to these warnings, and when he saw the signs, presaging its near approach, he exclaimed—'The time is come,' &c. This was the day of tribulation, when the christians scarcely saved from the dreadful fate that overtook their own countrymen, who remained blind till the things that made for their peace as a nation were hidden from their eyes.

Concluded in our next.

THE WOLF IN SHEEP'S CLOTHING.

The following, are the particulars of the case of 'villany' of which we spoke last week as having transpired in Redding.

Capt. John Gray, a highly respectable inhabitant of the town of Redding, a few weeks since missed from the pocket-book which he kept in his house, the sum of seventy dollars, in ten dollar bank notes; and that the money must have been stolen, he immediately sent private advices to the merchants of Bridgeport, Saugatuck, &c. informing them of the robbery, and giving them a description of the money, with a request, that if such money was offered them they would give immediate notice of the same. In the mean time great exertions were made about Redding to find the money and L— B—, a zealous member of the Presbyterian church in that town, who lived in the same house with Capt. Gray, very disinterestedly assisted in the search, and came to Bethel, and in company with a sheriff and constable, searched the house of a poor but respectable man, whom he pretended to suspect, as being the robber. At the instigation of this B—, a very respectable poor man in Redding was taken up on suspicion of being the thief, tried before a court of inquiry, and acquitted!

In about a week after the money was missed, and after the excitement had somewhat abated, Capt. Gray received intelligence from Saugatuck, that two ten dollar notes of the description which he had given them as lost, were in the possession of the writer and that he had received them from the above named L— B—! Capt. Gray was overwhelmed with astonishment upon learning the fact that his pious neighbor was suspected of this foul crime; he however immediately charged B—, with stealing the money, informing him at the same time in what manner, he had found two of the ten dollar notes, and B— acknowledged that he was the thief!! This B—, has been a very hot headed leader in the Presbyterian church for the last four years, and has been looked up to on account of his pious professions, as the standard of morality and perfection. He has for years been in the habit of praying in his family and expounding a chapter of the Scriptures, and was always one of the leaders in praying and exhorting at Presbyterian conference and night prayer meetings. It was a common remark of the Presbyterians in Redding, while conversing with an opponent, 'well, you may

say what you will about others, you cannot deny that L—B—, is a sincere Christian.' So well did this hypocrite cover the *cloven foot* with the mantle of religion, that *all* were deceived. He had the stolen money in his pocket at the time he was searching the dwellings of his innocent neighbors. We also learn that he attended a Presbyterian night prayer meeting, and prayed and exhorted vehemently with the *stolen property in his pocket!!!* But the worst has not yet been told. It was communion day in the Presbyterian church in Redding during the interim between losing and finding the money, and this B—, attended church and partook of the sacrament while he had the stolen money in his possession.

'O what may man within him hide,
'Though ANGEL on the outward side.'

The money has been refunded and the villain allowed to decamp, leaving behind him a respectable wife and other connexions who have been deceived by his great pretensions to piety.

Since B— has left Redding, it has been discovered that he has forged a note of one hundred dollars on his mother, and got the money therefor from a merchant in that town. His father-in-law had also, at several times, missed money from his chest, and supposed there must be a darling and adroit thief in Redding, he said the money had been taken in the open day, at the time B— was in the house. How little did he think that B—, his son-in-law, the man who made such great pretensions to piety, who daily prayed in his family, and would have a dreadful sigh and shed floods of crocodile tears as he saw his wicked, unconverted neighbors exposed to a never ending hell,—we say, how little did this old man think that his pious son-in-law was a despicable hypocrite and thief, and was daily robbing him of his money.

This case leaked out so suddenly and unexpectedly, that it could not be "hushed up" in the church, as many similar cases have been in other churches, of the same stamp. B— is now at large, and the public are cautioned to be on the look out for him.

Now comes the moral. Here is another of the thousand proofs that the sacred name of religion is often brought into requisition to cover the most hideous and dreadful "deeds of darkness." Let almost daily exposures teach us to **BEWARE OF HYPOCRITES!!** When you see a man trumpeting his religion to the world from the house top, going to the corners of the streets to pray, setting himself up for a saint, pure as an angel of light, and denouncing his unconverted neighbors as *infidels* and *heretics*—brand that man for a scoundrel; and ninety-nine times in a hundred you will be correct. There is more villany concealed under the cloak of religion than in all the world besides; and these hypocrites are always most forward in denouncing the very sin of which they are themselves guilty, they are sure to consign to a never-ending hell, all who will not preach, and pray, and rant, as they do.—*Herald of Freedom.*

From the Christian Pilot.

POSSIBLE IMPOSSIBILITY.

A pious lady of the Orthodox church, sometime since became convinced of the doctrines of Universal Salvation, and unlike many in these days, she was not afraid or ashamed to have it known. The Minister of the parish, becoming acquainted with the alarming circumstance, made her a visit to endeavor convince her of her dangerous error, and re-convert her to the true orthodox faith. He was himself a thoroughgoing calvinist of the old school—and to use a vulgar figure—"dyed in the wool." He believed fully in the eternal decrees of election and reprobation; and in relation to this doctrine the lady proposed to him a number of queries,—told him if the doctrine was true, she did not wish to know any thing about it if she could; and finally she asked him—If it was her fate to have been eternally reprobated, what good it would do for her to know it or believe it? Why, said he, that you might endeavor, if possible, to avoid it! Our calvinistic brethren appear to discover no difficulty in such a case—no absurdity at all in a possible impossibility.—*Pilot.*

From the Christian Messenger.

QUESTIONS.

Will some of our methodist brethren inform us in which of their articles of faith the doctrine of endless misery is taught? I have several times carefully read each of the articles contained in their book of discipline, and have been unable to find this sentiment either expressed or implied. Unless I have been very superficial in my examination, I can see no reason why they cannot, without the liability of being excommunicated, embrace Universalism, as contained in the 20th article of their creed, in the following language. "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for *all* the sins of the whole world both original and actual, and there is none other satisfaction for sin but that alone." From this it is evident that man can do nothing towards his salvation. Neither his works, his faith, nor his repentance can avail any thing, because the offering once made is a perfect satisfaction for every sin that ever was or ever will be committed, and there is no other satisfaction. If Christ has suffered the whole penalty for *all* the sins of the whole world, it is absurd to say that a part of mankind will suffer endless torment, unless it can be shown that it is just to punish sin twice as much as it deserves. If the Saviour, as a vicarious sacrifice, has taken the whole weight of punishment upon himself, due the race of Adam for all their sins, it is clear that should a part of the human family endure unending misery, Christ has suffered in vain. If he has cancelled the whole debt contracted by Adam and all his posterity, is there a consistency in saying that a large proportion of mankind will pay that debt over again? If every sinner deserves endless torment,

if Christ has suffered a part of eternal misery for each sinner, and if "there is none other satisfaction," but his alone, who will make up the deficiency of the satisfaction that even one sinner may be saved? If he suffered endless torment for a certain definite number of our race, is it possible for the residue to believe the truth in believing him their Redeemer?—And is it in their power to possess christian graces enough to make a sufficient satisfaction for their sins? If the Saviour knew to a positive certainty that a part of mankind would be eternally lost, is there a propriety in saying that he came to be the Saviour of the world? Is it possible for those beings to obtain a saving faith that God knew to an unerring certainty, never would possess that christian grace? Is it possible for one creature to be saved, that infinite intelligence foreknew would be endlessly miserable? If so, is it possible for a thing to be foreknown to take place, and that thing not take place?—Brethren of the Arminian School will you give me a little light on this subject?

S. J. H.

CONSISTENCY.

Extract of a letter from G. W. M., our Brother and fellow laborer in Buffalo, to a friend of his,

"The orthodox in this place, are endeavoring to get up a revival, as the phrase is. They are using every exertion to inflame the minds of the people, by an abundance of meetings, every morning and evening of every day in the week. They tried one a couple of weeks since, about a mile from the city. But alas! they caught not a single fish. Some of the wicked Universalists attended, and when questioned about it, returned puzzling answers. They gave up their meeting there, apparently in despair, and I am persuaded they will not succeed better in the city.

There is one thing which plainly shows that their object is not the dissemination of the truth, because they check all free inquiry, and avoid a public investigation of their principles. This is particularly the case with the Congregational Minister in this place. Some times since, he preached from Matt. 25, 46. And in his sermon took occasion to pass some very severe remarks upon Universalists, classing them with Deists, Atheists, &c. I sent him a letter on the occasion, and requested him to exchange desks with me; and that he should preach from the text above named, in my desk, among Universalists, and I would preach from the same passage in his desk among Congregationalists; or if he disliked this proposal, he might preach the discourse to my people, without my preaching to his; and I assured him we would all attend and hear him. But he returned no answer to my letter. The fact is, they dare not allow of free discussion. Their creeds would vanish like the mists of the morning. The doctrine of endless misery, is a doctrine of infinite cruelty, and a slander upon the character of our heavenly Father."—*Christian Pilot.*

From the Christian Messenger.

REVIVAL PREACHING.

A late number of the Herald and Watchman, published at Montross, Pa. contains the following. From another article in the same No. we learn it was selected from the chaste and elegant language of a modern Revival Preacher, while holding forth at a recent protracted meeting in that neighborhood. The preacher's name was Birchard. We are inclined to think our Pennsylvania revivalists must bear off the palm in regard to the ridiculous and absurd; for we do not recollect of ever seeing any thing to exceed this specimen. The preacher, however must have been unfortunate in his allusions to washing-day, for it is a dangerous cord to strike—particularly by those whose leading efforts appear to be, to enlist female influence:

THE BEAUTIES OF BIRCHARDISM.

Nothing extenuate, nor ought set down in malice.

We must have the Holy Ghost here to night. Salvation must come out of your hearts. If the church want a revival, they must pray. I am not a going to wear out my lungs. The church must put shoulder to the wheel, as one man, and pray. I can't do it, nor I shan't. Tomorrow you must have your prayer meetings all around your village. Six or eight must get together there, and so, in as many places as you can. Females, as soon as they get their work done up, must also get together at some house. I have been where for three miles around, it was all prayer—prayer—prayer—echo—echo—echo. That's the way. [Reader, if you want to believe all this to be according to the example of Christ, you must not read Matt. vi, 5, 6.] I have been where salvation came in a stream—I have been where I could hear the Holy Ghost pit a pat, pit a pat, pit a pat, upon the hearts of sinners; and then I could hear it upon the hearts of the anxious, pat, pat, pat.

I would not have come here if I had not thought I could convert more than two or three souls. The church must labor. I can't do it all alone. I have labored enough now to kill five men. O, if I only had some of my Binghampton converts here to pray. If I had had five or six of them, I might have converted 20 or 30 by this time.

I stand in the place of Jesus Christ. If you reject me, it is the same thing as tho' you rejected Jesus Christ. There is not the millionth part of a hair's breadth difference between my preaching and Jesus Christ's.

Washing on Monday, is one of the devil's inventions. Throughout Europe and America, women get up on Monday morning, before day, and begin to clatter around to get ready for washing, and the house is a perfect bedlam: and before noon, every serious impression that they got on Sunday, is driven out of their minds.

You must not cough so much; you rugh up the Spirit, as fast as it goes

down. When you go away, you must not open your mouths, and button your jackets tight around you, so as not to let the Holy Ghost escape; and you must pray all night.

[His whole exercises are conducted with the most absolute authority I ever saw exercised and submitted to, unless by the veriest slaves.]

We must have the house perfectly still. A single sentence falling uninterruptedly upon the ear, may be the means of saving a soul.

[And yet he needlessly interrupts himself, by his peevishness and scolding about every move that is made; that a christian preacher, or a gentleman would disdain to take notice of. He petulently breaks off in the middle of a sentence, with some such expressions as the following:]

Shut that door. Open that door, and don't shut it again till I tell you. Sexton, open those doors in the gallery. That child must be carried out doors. Sexton, let that fire alone. Let that fire alone, I say. Turn that dog out door. Stop coughing. Stop there, no going out door. Don't come in and go out again. Come down out of the gallery, boys, &c.

To the anxious, he says—Will you give up your heart to God? Say! Open your mouth and receive the Holy Ghost. Now open your mouth and say after me. O Lord I give up my heart to thee. And he seizes hold of a man's under jaw, and bears down his chin to make him open his mouth and say it.

Notwithstanding the foolery, extravagance, arrogance, impudence, dictation and tyranny of the principal actor; (assisted by a few, who, like clowns in a play, try to imitate their master, and make a fool of it,) such is his eccentricity and oratory, he has sustained alone this farce, for 12 days and nights in succession to the amusement of the multitude, and to the captivity (for we will not say conversion) of a few.

From the Christian Pilot.

OUR VICTORY! OUR VICTORY!!

Among the most joyful occasions which ever occur on earth, must be reckoned the occasion of victory, when a nation engaged in war, and having a righteous cause, has its all depending on the success of its arms.

Sin and death made war, figuratively speaking, on the race of mankind. Our race were weak, and destitute of an able and skilful general to conduct them to a glorious victory. But the God of nations and of all worlds, compassionated our helpless case, and gave us such a leader as we needed; Jesus Christ, the captain of our salvation. He is engaged in a righteous cause, which is no less than to deliver the world of mankind from the power of sin and death. The importance of this appointment, and the success which will attend the struggle, may be understood by considering three things.

1. That Jesus "must reign, till he hath

put all enemies under his feet. The last enemy that shall be destroyed is death."—But say some, "those enemies, that will be put under his feet, are not sin and death, but sinners. If so, our victory is lost! Sin and death will triumph over sinners, and Jesus Christ will tread them under his feet. False and delusive will prove the joyous hopes of victory which we are wont to entertain. But is it so? By no means. We notice secondly.

2. That Christ will gain the victory and then give it to us. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Our victory is a gift. It is the gift of God. The agent, through whom the gift is bestowed, is Jesus Christ, the Captain of Salvation.

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death (the last enemy) is swallowed up in victory, O death, where is thy sting? (Answer, no where.) O Grave! where is thy victory? (Answer, no where.) The sting of death is sin; (sin will be no where,) and the strength of sin is the law; but, thanks be to God who giveth us the victory through our Lord Jesus Christ."

Yet, say some, "this victory will be given only to us (a part of mankind) but not to all." If so, our victory is partly gone; the enemies of mankind, sin and death, will triumph over a portion of us forever. But is it so? By no means.—It is necessary for us to notice, that the last enemy over which Christ will triumph is death; and then inquire whether this victory will be confined to us, a part, or be extended to us, all. Hear the answer;

3. "As in Adam all die, even so in Christ, shall all be made alive." Here is the truth, the scripture doctrine, the immortal hope, the universal victory! Praise the Lord. "In Christ all shall be made alive." "Death (the last enemy) is swallowed up in victory." All who die in Adam partake this victory, and shall "in Christ be made alive." Sin will be no where! Sing the song of victory ye ransomed millions! With one voice shout, Hallelujah forever! Praise God and the Lamb! "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. B.

ANECDOTE.

A Universalist preacher was recently engaged in religious conversation with an enthusiastic Partialist, when the latter, hard pressed for want of argument, very sagely remarked, "If I believed there was no eternal hell, for the finally impenitent, I would care but very little what I did, at least, I should take but little pains to do good." "Well," said the Universalist, "if you speak the truth, I heartily wish you believed in a dozen hells, for if a belief in one has any effect in restraining you from sin, it is probable that a belief in a dozen might make a tolerable decent man of you."—"Whoso readeth let him understand,"—*Gospel Advocate.*

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, MARCH 16, 1833.

NEW SOCIETY.

A Universalist Society has recently been formed in the village of Mechanicville, Halfmoon, Saratoga Co., under the name and title of the "Universalist Society of Halfmoon and Stillwater." Seventeen persons entered their names at the first meeting, and it is believed that as many more will unite with it as soon as it is completely organized.

DANCING FOR THE BENEFIT OF THE CLERGY.

Our estimable Correspondent, "D." will perceive that the circumstances alluded to in his communication, are embodied in an editorial paragraph, which, although it appears in this number of the Anchor, was received and in type antecedent to the receipt of his letter.

AWAKE THOU THAT SLEEPEST.

Why is it that our orthodox, alias limitarian neighbors, are not blessed with a sprinkling of a revival. Nothing seems to favor them at this moment—not even a "mercy drop." All is cold and lethargic. They hold meeting after meeting, to "call on the Lord," but he does not seem to hear. "Call louder brethren, peradventure your God is afar off, or perhaps he journeyeth." Call louder. P.

CATECHISING WITNESSES.

A bill has been introduced into the Legislature of Maine, the purport of which is as follows: "Be it enacted by the Senate and House of Representatives in Legislature assembled—That no person who believes in the existence of a Supreme Being, shall be adjudged an incredible or incompetent witness, in the Judicial Courts, or in the course of Judicial proceedings in this state, on account of his opinions in matters of religion; nor shall such opinions be made the subject of investigation or inquiry." As far as this bill goes, we highly approve of it, but we think that the restriction of belief "in the existence of a Supreme Being," should be expunged. The bill is to allow freedom to religious opinions, without subjecting a witness to be catechised as to his belief, or his credibility called in question for his religious sentiments, and yet, strange to say, this same bill sets out with a religious proviso, that he shall believe in the existence of a Supreme Being. We cannot see that a judicial court has any concern with the religious opinions of those who appear before it. All that should be required to make the testimony of a witness valid, is, that he does not stand convicted of previous perjury or any of those high misdemeanors which the law has considered as invalidating testimony. What business has a court to inquire whether a witness believe in ten, three, one, or no God. A man will believe on these points according to the evidence which may be suggested to his mind. He has no option in this matter. The Pagan will believe in his multiplicity of Gods—the Trinitarian

will believe in his three Gods, amalgamated into one—the Unitarian will believe in his one Supreme undivided Deity—and the Atheist, would have no faith in any of them. Now each of these individuals mentioned may be a very honest man, and surely as such he ought to be entitled to credit. We see no reason why the Atheist should be excluded and the Polytheist admitted. The court, by such an act, sets itself up as an arbitrator on the creeds of men, determining one at least which is wrong.—We believe the Atheist to be a *mistaken* man, but we cannot consider him the less entitled to credit on that account. The very profession of Atheism is an indication of honesty at least. He can have no other purpose to serve in declaring a sentiment opposed to the strongest prejudices of the community, but that he believes he is subserving the cause of truth.

What is it that is required of a witness? Certainly nothing more than that the sense of the obligations of veracity shall be paramount in his mind. That he shall be able and willing to tell the truth fearlessly, without being deterred by any consequences. Under the present prejudices entertained by the public, a man who declares himself an Atheist, must be a fearless and honest truth teller. No man but an honest and sincerely conscientious man, would make a confession in a court of justice, which would tend not only to degrade him there, but would expose him to the rancor of every bigot, would injure his own reputation among his neighbors, and destroy the fair prospects of success that he might entertain for himself and family. A man whose regard for truth (or what he considers such, and that is truth to him) will induce him deliberately to run these risks, cannot be a dishonest man.—He has all the qualities which the court ought to require of a witness, and those too in an eminent degree. No higher test of veracity can be offered or expected. But under the restrictions of believing "in the existence of a Supreme Being," such a character is legally disqualified from giving evidence. However important his testimony may be, no one has a right to call for it. An estate may be adjudged to a rogue, who will avail himself of the stern integrity of the witness who could testify against him, because he knows that on being challenged, he would not hesitate in open court, fearlessly and at all hazards, to acknowledge himself an Atheist! This may be law and even the law of the land, but we do not hesitate to pronounce it detestable injustice and a violation of the charter of our constitution. In the mean time another man, who cares not a straw for religion, acknowledges readily all the lies proposed to him, necessary to constitute him a legal witness, is heard and believed without investigation or objection. The character of the Atheist may have been not only unimpeached, but highly praiseworthy, during the course of a long life; yet may his honest doubts disqualify him, while an abandoned professor of religion, a mere nominal christian (who has never given the subject one moment's serious reflection,) is credited without hesitation. A law which involves such consequences, we must consider a serious evil. There is nothing in the supposed case either impossible or improbable, it is therefore the duty of legislators to endeavor according to their best ability to frame laws that shall not operate unfavorably upon any class of citizens, and by their restrictive clauses defeat the end of justice.

THE LORD'S TREASURY.

We understand that the Lord's treasury in Balls Bluff Spa. received something of an augmentation of late by a novel mode of procedure.

The circumstances as detailed to us by a gentleman of undoubted veracity, whose name we are at liberty to use if necessary, were something as follows:

It would seem that a parsonage house was wanted for the accommodation of the Episcopal clergyman, and the ladies, kind souls, set themselves to work in manufacturing sundry toys, and unmentionables for a fair, the avails of which should be appropriated to the purchase of a lot for the above purpose.

The fair was held at the "Sans Souci," and after the wares and merchandises were disposed of at a good price, the chorus of music were introduced, and for the sum of fifty cents each, the young gentlemen and ladies were permitted, to take a trip on the "light fantastic toe" to the sound of the violin, &c.

Whether the "fiddler" gave his services or was paid out of the money given for the "minister's benefit," deponent saith not, but certain it is that the avails of the whole (dancing included) amounted to a sum exceeding \$100, which we presume will be sacredly appropriated as above. We knew before that our pious presbyterian friends would stick at no means however manifestly improper, which may serve to enrich the priest, but of our 'high minded' Episcopalians, we can say we hoped better things.

If things go on at this rate, we shall soon expect to see a Theatre bill with the ominous caption—"Rev. Mr. Pious' benefit," or a fancy ball advertised "for the benefit of the church." "Ye eat the fat and ye clothe ye with the wool, but ye feed not the flock." W.

FULFILMENT OF PROPHECY.

The fulfilment of prophecy is one of the strongest arguments that can be presented in favor of the divine origin of any system of religion. In looking over the prophetic writings of the holy scriptures, the candid mind will acknowledge that the clear fulfilment of its important predictions, not only as recorded in history, but exhibited in standing monuments of the present day, stamps these predictions with the seal of Heaven, and proclaim their divine origin. It is worthy of remark that in relation to most of these prophecies, such were the circumstances of the case that no human wisdom could foresee the event, for they were to all human appearance of the most improbable nature. It is not our intention in this article to enter largely into this subject, but simply to take as an example a strong case. It shall be the prophecy of Ezekiel, in relation to Tyre, which is found in the 26th chap. of his prophecy.

"Thus saith the Lord God, behold I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up, and they shall destroy the walls of Tyre and break down her towers, I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea, for I have spoken it saith the Lord God.

I will make thee like the top of a rock, thou shalt be a place to spread nets upon, and thou shalt be no where."

Now this prophecy was made while Tyre was in her glory. It was the centre of trade, frequented by all the ships from the east and the west, and one of the most flourishing cities in the world. How improbable to the eyes of human wisdom was it, that such a city and such a place should ever become a desolate rock, used for the drying of a few fishermen's nets. Yet such is now and has for a long time been the actual state of Tyre. This city, once the powerful Mistress of the Ocean, was taken and burned by Alexander, since which time it has often changed masters, being sometimes in the hands of the Ptolemies, Kings of Egypt, and sometimes of the Selenoidae, Kings of Syria, till at length it fell into the hands of the Romans. It was taken by the Saracens about the year of Christ 639, in the reign of Omar, their third Emperor. It was retaken by the Christians in the time of the holy war, 1124; Baldwin, the second of that name being then king of Jerusalem, and assisted by a fleet of the Venetians. From the Christians it was again taken in the year 1289, by the Mamelukes of Egypt under their Sultan Alphix, who sacked and razed this and Sidon, and other strong towns, in order that they might never more afford shelter for the Christians. From the Mamelukes it was again taken in 1516 by Selim, the ninth emperor of the Turks, and under their dominion it continues at present. How true was that prophecy which said, "Many nations shall come up against thee, as the sea causeth his waves to come up."

The present state of Tyre is a living witness of the truth of that prediction which said, "I will make thee like the top of a rock, and thou shalt be a place to spread nets upon." Every traveller who has visited its site, bears witness to the truth of the prophecy, "All they that know thee among the people shall be astonished at thee."

Maudrell, who travelled in the former part of the last century, says, "This city standing in the sea upon a peninsula promises, at a distance, something very magnificent. But when you come to it, you find no similitude of its former glory for which it was so renowned in ancient times. On the north side it has an old Turkish ungarrisoned castle; besides which you see nothing here but a mere babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left. Its present inhabitants are only a few poor wretches harboring themselves in vaults, and subsisting chiefly by fishing, who seem to be pursued here by divine providence, as a visible argument how God has fulfilled his word concerning Tyre, "that it should be as the top of a rock, a place for fishers to dry nets on."

The reader is particularly desired to observe that at the time when the predictions were given the city was extremely prosperous, successful in commerce, and abounding in all the riches of the earth. So strongly was it fortified, that a prediction of its present state seemed so unlikely as to stagger human credulity. And yet the lapse of time has seen it that very desolate rock, and employed for that very purpose described by the prophet. Besides this prophecy of its final overthrow, the prophet foretold particularly, that it should be taken by the Chaldeans, and by Nebuchadnezzar king of Babylon, that the inhabitants should flee over the Mediterranean, to the adjacent countries, and even there should not find a quiet settlement, that the city should be restored after seventy years, and return to her gain and merchandise, that it should be

taken and destroyed a second time; that the people should forsake their idolatry, and become converts to the worship and service of the true God.—All these predictions have been most exactly fulfilled in the history of Tyre. So long as history speaks, and the desolate rocks of Tyre remain a place for fishermen to spread their nets, so long will there be an unanswerable argument in favor of the truth, and heavenly origin of these prophetic writings. W.

NEW PUBLICATIONS.

We have just received per mail, "*The Latest News from Three Worlds, as reported at a four days meeting in Shirley, Mass., by Russel Streeter,*" a neatly printed little work of 162 pages, 16 mo. To those who are acquainted with the author no recommendation of ours is necessary, to bespeak for the work an early and careful perusal. It consists of eight letters, addressed to as many Unitarian clergymen, who acted a conspicuous part in the above farce, and contains a faithful exposure of the glaring inconsistencies and contradictions that existed between the performances of the several clergymen addressed. A perusal of this book while it throws light upon the doctrinal subjects introduced is calculated to convince the candid mind that a few Unitarian ministers assembled for the purpose of raising a revival, will preach any thing and every thing that will help to create an excitement. In relation to the title, the author remarks—"It is the most appropriate that occurred to me. It will be found on examination, that the ministers here addressed, divulged many things that are not so much as named in the scriptures."

The whole is written in a clear and manly style, that can but be felt by those to whom the work is addressed. We recommend the work to a candid perusal, believing that every reader will be both amused and instructed. W.

"PUT ON THE WHOLE ARMOR OF GOD."

I recollect to have heard a number of years since, of the experience of a Christian, strikingly illustrative of this inspired direction.

In a meeting held by a religious society for the relation of experiences, a certain person arose and remarked, that before he became pious, he had contracted an extravagant fondness for boxing; that he became so thoroughly versed in the art, that he dreaded no antagonist, and never so much as thought of being defeated. One day he was called upon to engage a noted boxer, to appearance, was in every respect his inferior; and but for his being somewhat celebrated, would have been altogether beneath his regard. He was small in stature, apparently feeble in strength: was squint-eyed, and withal, (as the onset proved,) left handed. He really disdained him as much as the giant Goliath did the intrepid David; but he soon found cause to respect and dread his adversary. From the squinting of his eye, he was unable to calculate the direction in which he intended to strike. He was intent, he said in guarding against a blow from his right hand, as he was ignorant of his being left-handed. The result was, his antagonist levelled him to the

earth by an unexpected blow from his left hand; and to his great mortification, he was completely beaten: His religious experience, he continued, had, in several instances, been somewhat similar. He had at times, felt so strong in the faith, that he supposed himself invincible—he had been ready to go forth against his grand adversary, in full confidence of victory, not even thinking defeat possible: but, said he, in times of my greatest confidence in my ability to conquer my foes, some little, inferior, insignificant, contemptible, squint-eyed, left-handed devil has unexpectedly assailed me, and to my great shame has triumphed over me. I find it needful to "put on the whole armor of God."

Many Christians can tell a similar experience. They have often, when supposing themselves able to engage successfully with an adversary, found themselves overcome by unexpected assaults from enemies which they contemplated with indifference, or perhaps disdain. Many by experience have seen the necessity of guarding well against a "left-handed, squint-eyed Devil."

From the Trumpet and Magazine.

RELIGIOUS EXPERIENCE.

A brief Sketch of the Religious Experience of Mr. Thomas P——r, late of N——a.

This gentleman was a member of the Massachusetts Legislature for several years, during the Revolutionary War, and much distinguished for his witty, keen, satirical, and sometimes censorious, remarks. Whenever he spoke the House were prepared for mirth, as he often produced an extravagant roar of laughter. On Sundays, however, he was always serious, and much employed among his Baptist brethren in vocal praying, preaching, and exhorting. He lived to old age, and died about 40 years ago. And a little before his death, on a Sunday noon, in presence of a number of young people, he gave a sketch of what he called his religious experience, as nearly as can be remembered as follows:

"When a young man I became solemnly impressed with a sense of my exposedness to everlasting damnation, I was brought under concern of mind, by some powerful revival preaching. From day to day, week to week, and month to month, I was under awful apprehension of the terrible wrath of God, ready to be poured out upon me, and I knew I had been a sinner. I could not sleep, and became almost distracted! Yet I had never opened my mind to any one. At length, being afraid to sleep for fear I should awake in hell, nature became so far exhausted that I involuntarily fell into a sound sleep; and having slept a long time I waked up calm and composed; my fears had left me, and all nature looked smiling and happy around me. I knew not what to make of such a wonderful change! And I thought with myself, I would go and open my mind to a neighbor whom I had always thought a pious man; and to him I went and related what had been the ex-

ercises of my mind. And after he had heard me through, he replied—"well my young friend, I rejoice! I think you have been converted!" I was surprised," said P—r, "for I had never thought of any such thing myself; and I went home as proud as the d—l!"

From the Christian Pilot.

BELIEF OF INDIANS.

To the Senior Editor of the Pilot:—If my recollection serves me, there was a charge made by a certain Episcopal antagonist during a controversy you had with him last year in the "Religious Inquirer," against the common sense of all savages, and particularly the savages of North America. He maintained substantially this doctrine—namely, that all savages believed not only in a state of future rewards and punishments, but of future *everlasting punishment*. You may recollect moreover, that I maintained exactly the reverse; and furnished you with a passage from one author in proof. But I have just met with a piece of more decided and general testimony on the subject. In the "Friend," a paper published by the Friends of Philadelphia, (Feb. 9,) No. 18, there is a letter from a young artist now among the Naudan Indians, upper Missouri,—(also published in the Massachusetts Spy, and referred to as worthy of the fullest confidence,) from which letter I have made the following extracts for your excellent paper.

"They all believe in a future existence, and in a future state of rewards and punishments; and (as do all other tribes which I have yet visited,) believe that punishment is not eternal, but commensurate with their sins.

"Their belief is that those who go to hell, are tormented there, and suffer for a time proportioned to the amount of their transgressions, and that then, they are to be transferred to the land of the happy." So much for the assertion of your adversary. Respectfully yours, J. N.

MOURNING.

A French writer gives a neat summary of the different observances among mankind, relative to mourning and funeral ceremonies. All the world says he, is acquainted with the magnificence of the Roman obsequies and funeral games. The Greeks also burnt the corpses of distinguished individuals, with funeral feasts and lamentations of hired weepers, tho' they generally displayed a less sumptuous grief and a better regulated piety. The Persians buried the bodies of the dead; the Indians enveloped them, for preservation's sake, in a sort of licker; the Egyptians embalmed and dried them, exhibited them on festival days, placed them at their table among their guests, guarded them as their most precious possessions, and lent and borrowed money upon these strange pledges. In our time, the custom of dancing at funerals is only practiced in India and among some savage nations:

but funeral entertainments still prevail in many European countries. Among others, the ceremony of interment is solemn and silent, which nevertheless does not interfere with the wish that all may be forgotten as speedily as possible. We observe more ostentatious rites for persons of consequence; their carriages follow them to the grave, and sometimes their horse is paraded, which, having been made to fast, seems to partake of the affliction of the occasion. The Orientals, from whom we borrow this custom, went further: they made the horses in funeral processions weep, by blowing a particular powder up their nostrils.

In Italy, the mourning was formerly white for women and brown for men; in China it is white; in Turkey, Syria, and Armenia, it is blue; in Egypt yellow; in Ethiopia gray. Each of these colors had originally its mystic signification. White is the emblem of purity; celestial blue indicates the space where the soul ranges after death; yellow, or the tinge of dead leaves, exhibits death as the end of all human hope, and man falling like the leaf of autumn; grey presents the color of the earth, our common mother; and black, the funeral custom now adopted throughout Europe, is an allusion to the eternal night.

In England the king never wears black. He is clothed in red as mourning. Till the reign of Charles VII., white was the funeral garb in France. The dowager empresses never left off weeds, and their apartments were hung with black till their death. The Chancellor of France is the only person in the kingdom who never wears mourning. The brothers, nephews, and cousins of Popes never wear it: the happiness of having a Pope in the family is too great to allow them to be afflicted even by his death.

But the most remarkable of all these usages, is perhaps that of the people of those ancient nations, who dressed themselves as women when they lost their relations, in order, it is said, that the ridicule attached to their vestments, might make them ashamed of their grief.

GOOD AND EVIL OMENS.

If a person have his measure taken for new clothes on a Sunday, he will be sorrowful and crying. If on a Monday he will have ample food and provisions. If on a Tuesday his clothes will be burnt.—If on a Wednesday he will enjoy happiness and tranquillity. If on a Thursday he will be good and propitious. If on a Saturday he will experience numerous troubles and misfortunes. If one put on a new suit of clothes on a Sunday he will experience happiness and ease. If on a Monday his clothes will tear. If on a Tuesday, even if he stand in water his clothes will catch fire. If on a Wednesday he will readily obtain a new suit. If on a Thursday his dress will appear neat and elegant. If on a Friday as long as the suit remains new, he will remain happy and delighted. If on a Saturday he will be taken ill. If a person put on a

suit of new clothes in the morning, he will become wealthy and fortunate. If at noon it will appear elegant. If at about sunset he will become wretched. If in the evening he will continue ill. If a person bathe on a Sunday he will experience affliction. If on Monday his property will increase. If on Tuesday he will labor under anxiety of mind. If on Wednesday, he will increase in beauty. If on Thursday his property will increase. If on Friday all his sins will be forgiven him. If on Saturday all his ailments will be removed.—*Musselman's Code.*

POETRY.

Original.

THE CLOSING SCENE.

We gathered around the bed of death,
And our hearts were heavy with sorrow,
While we watched the pale cheek and struggling breath,

And dreaded to think on the morrow.

Then the father gazed on her features mild,
While the tear down his cheek was stealing,
And he kissed the pale lips of his dying child,
While his looks betrayed his feeling.

But oh! how sad the mother's sigh!
As her arms round her loved one were thrown,
It seemed as if her spirit was soaring on high,
That the spirit of life had flown.

And brothers and sisters around that bed,
Sobbed on the bended knee,
And thought when their dear companion was dead

How listless their life would be.

Then the minister came and pointed her eye
To heavenly mansions above,
And he taught her anxious soul to rely,
On that Being whose nature is LOVE.

Then we saw the light on her countenance gleam,
For she felt that her sins were forgiven;
Then it passed away like the sunshine's beam
And bore her soul to Heaven. C. F. L. F.

THE WIDOW'S LAMENT.

By Hon. Mrs. Norton.

My early and my only love,
Why silent dost thou lie,
When heavy grief is in my heart,
And tear-drops in mine eye?
I call thee, but thou answerest not
All lonely though I be—
Wilt thou not burst the bonds of sleep,
And rise to comfort me?

O, wake thee, wake thee from thy rest,
Upon the tented field,
This faithful breast shall be at once,
Thy pillow and thy shield;
If thou hast doubted of its truth
And constancy before,
O wake thee now, and it will strive
To love thee even more.

If ever we have parted, and
I wept thee not as now—
If ever I have seen thee come,
And worn a clouded brow—
If ever harsh and careless words
Have caused the pain and woe—
Then sleep—in silence sleep—and I
Will bow my head and go.

But if through all the vanished years
Whose shadowy joys are gone,
Through all the changing scenes of life
I thought of thee alone;
If I have mourned for thee when far,
And worshipped thee when near,
Then wake thee up, my early love,
This weary heart to cheer!

"UNIVERSALISM GROWING RELIGIOUS"

The Editor of the N. Y. Evangelist, seems to think because the South Carolina Convention of Universalists, recommended the celebration of the Lord's supper as often as may be thought expedient, in the several societies within its limits, that 'Universalism is growing religious.' We wish we could say as much of orthodoxy. But so far is orthodoxy from growing religious, that it is absolutely 'running mad.'

A. I. COFFIN,

BOTANIC PHYSICIAN, at the Walnut Grove Infirmary, head of Grand Division-street, keeps constantly on hand the various Botanic Medicines, Wine Bitters, &c. &c. where also the sick will find an asylum.
Troy, Feb. 9, 1833.

THE GOSPEL ANCHOR.

The first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by **S. VAN SCHAACK.**

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by **A. BOND.**
Bennington, Vt. Sept. 27

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting house in Boston, by Hosea Ballou Pastor, Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston. The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by **KEMBLE & HILL.**

THE following works just received, may be had of **STEPHEN VAN SCHAACK**, No. 392 South Market street, Albany.

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Sermon at the funeral of A. V. Basset, by T. Whittemore.

Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

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Balfour's 1st and 2d Enquiry

Do. Letters to Hudson.

Do. Essays.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.

Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.

Universal Damnation and Salvation.

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New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.

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Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. May 26, 1832.

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Boston, May, 1832.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR,**AND UNIVERSALIST REVIEW.**

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed especially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, MARCH 23, 1833.

NO. 39.

Original.

VIEWS ON THE NATURE OF MAN.

I proceed according to promise to present to your readers certain philosophical views, which in the course of my reading I have met with, and which after much reflection and consideration appear to be founded in truth.

Man consists of a body, which when living, exhibits a peculiar organization and certain phenomena therewith connected termed intellectual, such as perception, memory, thinking and reasoning. When first introduced into being the senses and brain begin to be exercised and a faint glimmering of mind is dimly perceived in the course of the first months of existence, but it is as weak and infantile as the body. As the senses acquire their powers & the cerebral mass becomes firmer, the mind gradually strengthens, advances slowly with the body through childhood to puberty, and becomes adult when the development of the frame is complete. In the perfect period of organization, the mind is then in the plenitude of its powers; but this state of full vigor is of short duration both for the intellect and corporeal fabric. The wear and tear of the former is evidenced in its mental movements. With the decline of organization the mind decays; it becomes decrepid with the body, and both the one and the other are both extinguished at death. When the body ceases to live it becomes decomposed into carbon, azote, hydrogen, oxygen, phosphorus and lime; all of these similar to what we find in the inanimate, material bodies around us. The existence of the soul is inferred, like the existence of every thing else, from its supposed properties, which are the intellectual phenomena of the human being, perception, memory, judgment, volition, &c. But in all cases of apoplexy, swooning and drowning, when the vital powers are not extinguished, there is neither perception, memory, judgment or volition; all the properties of the soul are extinguished; the soul itself loses its existence for the time; all evidences and traces of its existence are lost during these derangements of the nervous system, and all its properties extinguished.

No course of reasoning can free us from the bondage imposed by matters of fact.—It is impossible to deny that all these in-

tellectual phenomena, these peculiar properties, are properties of the *body*; for when there is no nervous apparatus they never appear. When the body dies and the nervous system with it, all these phenomena cease and are irrecoverably gone. We never possess after death, so far as our senses can inform us, the slightest evidence of the existence of any remaining being, which connected with the body during life, is separated from it at death. So far as we can see they die with the body and furnish no proof of subsequent existence.

All those ideas which make up one idea of the soul, or in other words all those properties from whence we infer its existence are *relatives*. For example, there can be no perception without ideas to be remembered, no judgment without ideas to be compared, no volition without ideas of the object on which it is exerted. If our ideas proceed from impressions made on our senses, as these are entirely corporeal we never could have attained ideas without the body; there would have been none of those phenomena of thinking from whence we deduce the existence of the soul, none of the properties of the soul without the body, so that the commencement of the existence of the soul depends on the commencement of the existence of the body. If the soul exists at all, it must exist somewhere, for it is impossible to form the idea of any thing existing which exists no where, and yet whose operations are limited to space. These truths which we derive from the evidence of our senses carefully observed are more weighty than such as are the mere deductions of hypothesis. If you destroy that part of the nervous system which supplies any one of the organs of sense as the optic nerve, for example, the organs of that sense no longer supply the same feelings as before.

We see in the human frame a nervous apparatus, that is essentially connected with sensation and volition, from which these properties arise, which serves no other purpose than to give birth to them. We see them in infancy in a state approaching to nonentity, forming gradually, slowly, growing with the growth of being to which they belong and improving by degrees. We see them vary in kind and intensity according to our education and the society in which we are thrown. We see them dependent for all these characters on the manner in which

that part of our nervous system is exerted, so that a man born and educated in Constantinople will have one set of impressions and another with a similar set of nervous apparatus, born and educated in Troy, will have another set of impressions. All this is the result of generating causes, extraneous to the system, owing to specific peculiarities of excitement that causes the nervous apparatus to act in a particular manner and assume different habits. If it be said that the body is no more than the instrument of the soul, which can only act according to the condition of that body with which it is connected, and when the body is altered, the intellectual phenomena which it is calculated to exhibit are altered also; then it follows from the evidence of what takes place, that the very nature of the soul is altered by altering the condition of the body and therefore the soul is under the control of accident. As all our intellectual phenomena consist of sensations or ideas, which are the materials and substrata of memory, judgment and all of them consist in notions communicated to the corporeal nervous system, whether by external impressions, by association or by internal sympathetic action, they are therefore corporeal phenomena and no more.

If there is a spirit in man independent of the organic phenomena of the body, when the body dies, the spirit must of course return whence it came and precisely in the same nature and character in which it entered the body. If the intellectual phenomena is the soul and dependent upon corporeal organization, when the body dies it will of course cease to exist.

These several views are not submitted with any design to build up or pull down any religious opinions. The principles and opinions of all mankind are formed by the peculiar situation in which they are placed and the evidence presented to them. Thus are formed the principles and opinions of the Mahometan, Christian, Jew and Braman. If my neighbor disagrees with me in matters of religion, it proves that I disagree with him, and this is all it proves. The sage of Monticello observes in his notes on Virginia, 'If a man believes in one God or in twenty Gods, it neither picks any pocket nor wounds my flesh. That religion and bigotry which requires the strong arm of power and the sword to sustain it and

causes rivers of blood to flow, which history informs us has been the case in almost every age of the world is one of the greatest curses that has ever befallen the human family. S.

From the Trumpet and Magazine.

SHORT SERMON.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv, 11, 18.

[Concluded from our last.]

In our last, we have attended to the first two divisions of our subject—viz: what we were to understand by judgment beginning at the house of God, and who were the righteous, and in what sense they were scarcely saved. We now invite the attention of the reader to the remaining division of the subject. Third—Who were the ungodly, and where they appeared. By the *ungodly* and the *sinner*, we are to understand the unbelieving Jews, the murderers of Christ and the persecutors of his followers. It has exclusive reference to them and not to the ungodly who lived subsequent to the destruction of Jerusalem, much less does it refer to all the wicked that have ever existed, or shall hereafter exist, as common opinion asserts. This needs no further explanation.

Under this head, we were also to show where the ungodly and the sinner appeared. We have already had occasion to state, that Peter in our text refers to the destruction coming upon the Jews. The time was come when that judgment of persecution, which began at the Christians, was to be returned upon the heads of their persecutors in sevenfold vengeance and suffering. Their city and nation were to be destroyed, and their magnificent temple, where their devotions were offered, was to be laid even with the ground. Not one stone was to be left upon another, but the whole become one general heap of ruins. Then according to the prediction of Jesus, was there to be the great tribulation, such as was not since the beginning of this world to this time, no, nor ever shall be. Then was wrath to come upon them to the uttermost. Then was he to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. Then were the children of the kingdom to be cast out into outer darkness where there was wailing and gnashing of teeth. Then, as a nation, were they to go away into everlasting punishment; for these were the days of vengeance when all things that were written might be fulfilled, and all the righteous blood shed upon the earth, from the blood of Abel to the blood of Zacharias, should come upon that generation.

Titus led the Roman army against them, surrounded the walls of the city on the day of the Passover, where a great part of the Jewish nation were then assembled,

and to which others had fled for refuge, being driven by the terror of his arms like chaff before the whirlwind. Here they appeared! Husbands and wives, parents and children, brothers and sisters, one promiscuous throng, were gazing in breathless solicitude, while consternation and dismay were depicted in every countenance, and fearful expectation pervaded every bosom! Death, a long lingering death, was gathering around them in all its horrors! Old men and young maidens, matrons and little children poured forth their lamentations to heaven, invoking the protection of the God of Israel. But alas! the things that made for their peace (as Jesus forewarned them) were hidden from their eyes! Their hour was come, and the triumphant shouts of the enemy were heard around their stubborn walls, which, massy as they were, dropped to the ground under the subduing power of the battering-rams of war. With these massive engines of destruction, they laid the two first walls in ruin! But the third and last wall it was not in the power of the enemy to gain. The Jews fought with desperation, and by valiant exertions kept the enemy at bay, and for a while seemed to triumph in the fond hope of victory over the foe. The Roman army was driven to great extremity, and even to hesitation, while many of their most valiant men fell in action, and impending victory seemed to hang doubtful. In this moment of suspense, they came to a determination to make no further attack upon the city, but guard it and reduce its inhabitants to submission by famine. All supplies were accordingly cut off, and every avenue blocked up by the vigilant Romans. In addition to this, intestine divisions, civil wars and pestilence raged within the walls of the city. Having no employment in fighting the enemy, they fell to butchering each other. These things proved their ruin, and their national sun went down in blood. Every day thousands closed their eyes in death thro' famine and pestilence; and thousands by endeavoring to escape to the enemy and surrender themselves up as prisoners for safety and protection, were either cut down by the Roman sword, or met the same fate from their own countrymen. Here they appeared! All hopes of life cut off, nothing presented itself to their view, to end their woes, but the certain prospect of an untimely tomb! Fathers, mothers, brothers, sisters, gazing upon each other in silent expectation, saw death gradually advancing in all its horrors. They were driven to the most dreadful extremities, until they devoured whatever came in their way; mice, rats, serpents, lizards, even to the spider—and lastly mothers were driven to eat the flesh of their own children! Here was lamentation and woe indeed! Such tribulation as our Saviour says never was, and never will be. In imagination the mind runs back to the period, and to the fatal spot. It surveys the painful scene, characterized by nought but moral and physical woes—madness and revenge, cruelty and car-

nage, pestilence and famine, and all the mingled horrors of war! It surveys the starving child clinging to the maternal bosom for help and protection, but alas! that bosom becomes its grave. Here the ungodly and the sinner appeared in deep despair! Unfeeling mortal, do you say that their punishment and sufferings were not sufficiently great, without adding that of immortal pain in the future world?—Are you not satisfied without arguing that they ought to suffer endless misery in addition to their woes? Look with an unjaundiced eye over this scene of distress; and as you gaze let justice (if not compassion) once more take the throne of the heart, and then pronounce the shocking sentence of your creed if you can.

I see therefore no arguments, that can be drawn from our text, to prove a future judgment or endless misery in the immortal world. If the objector can see a shadow of evidence in this passage to support such a sentiment, yet I must frankly acknowledge that, for myself, I cannot. There is certainly no word in the text, that has the most distant allusion to the final condition of man. The judgment began at the apostles and Christians. But is the 'last judgment' to begin at them? Certainly not. But admit that it is; we would further inquire, did not the last judgment begin as early as the days of Peter? Impossible. Then he could certainly not have had any allusion to such a day, for he exclaims '*The time is come that judgment must begin at the house of God.*' Here the judgment to which he refers had commenced, or at least the signs portending it had commenced, and it was to end upon the ungodly inhabitants of Jerusalem. This fact is evident from the context—'Beloved, think it not strange concerning the *fiery trial* which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy.' From this quotation there can arise no misapprehension as to Peter's application of the text, nor of the person it involves. They were the persecutors of the Christians, and no one will dispute that these were the Jews.

If then this judgment was at hand, it cannot of course refer to a period at the end of time; and it is in this place equally certain, that the *scarce salvation* of the Christians can have no reference to the immortal world. These facts being irresistible, the argument must be wholly given up that 'the ungodly and the sinner' were to appear in a state of inconceivable torment beyond the grave, because the condition of the ungodly stands in contrast with the scarce salvation of the righteous and this salvation or deliverance was to be in a day nigh at hand, and from a tribulation or judgment in which their adversaries and persecutors were to be involved, and the signs, by which the apostle was admonished of its proximity, had already appeared when he wrote the words of our text. The meaning of his words, I humbly conceive, is simply this—The time

is come when the persecutions, predicted by Christ as a sign of the approaching destruction of Jerusalem, must begin at us. And if we the righteous who are innocent, have to endure so many 'fiery trials,' what will the dreadful punishment be of our disobedient persecutors? And if we are scarcely saved from this impending destruction, by fleeing to the mountains of Judea, where will our thoughtless and sinful nation appear? We have endeavored to show you where they appeared: have pointed out the narrow escape of the Christians, who were 'scarcely saved,' and referred you to the signs by which Peter knew the judgment was at hand. It is therefore unnecessary to offer any thing further in defence of our views, as the text is, no doubt plainly understood by every reader.

We close this discourse by noticing one very common objection, made by our religious opposers, to our application of several scriptures. I do this, because I am not aware that it has been done by any Universalist as a designed answer to the objection—it is this:

There is not a passage in the New Testament which speaks of a day of judgment, of the end of the world and of the coming of Christ, but what Universalists apply to the destruction of Jerusalem.—Then, they contend, 'every man was rewarded according to his works,' consequently all subsequent nations are not to be rewarded, nor are they to experience a day of judgment. In reply to this objection I would remark, that we are not answerable for the many passages which the Saviour and his apostles applied to that event. But if we make a wrong application of any scripture, why do not our opposers point out the error? We will now show why the apostles wrote so much in reference to that period. They do not so frequently speak of that event merely on account of the destruction of their temple, city and nation, (though that might justify their frequent occurrence to it) but there were circumstances of a more imposing and momentous character to attract their attention to that catastrophe. These were the abrogation of the Mosaic rituals and the introduction of a new order of things by Jesus Christ of whom Moses and the prophets wrote. This was a period when every Christian was to be delivered from the persecution of the Jews, and the spread of the gospel was to be retarded no longer by their opposition. The Jews as a nation were to be punished for their deeds of blood, and that spiritual reign or judgment commenced which should pass upon all subsequent generations of men, rewarding every man according to his works. The gospel reign is called 'the judgment of the world' by Jesus Christ, in the same sense that Moses judged the world two thousand years by the law. Jesus says, 'Think not that I will accuse you to the Father, for there is one that judgeth you even Moses in whom ye trust.' From this it is evident that Moses was then judging the Jews. But this covenant

was abolished at the destruction of Jerusalem. Paul says, 'he taketh away the first that he may establish the second.' The word of God, in this covenant, is spiritual and sharper than any two edged sword—it is a discernor of the thoughts and intents of the heart, while that of Moses was outward in the letter, and took cognizance of the conduct only. The objections of our opposers are therefore unsound. And though we apply those passages, which speak of a judgment, to the destruction of the Jews, yet that judgment or reign of Christ which then commenced is yet going on, and will continue till all are subdued to himself. He then came in his kingdom, and will continue to reward every man according to his deeds till his kingdom ends. So we this day experience the effects of his coming, and of his judgment or reign, and are justified or condemned according as we embrace or reject the words of everlasting life. We see therefore the propriety of the apostles dwelling so much upon that great event, which should witness the passing away of the types and shadows and the establishment of the gospel of Jesus Christ.

From the Christian Pilot.

BROTHERS RAYNER AND BRIMBLECOM.

In the town of Hartford, Maine, there has been a marvellous revival of religion, so called. The good that has been done, it is not my present province to say, or to enter into the merits of the revival system. With one meeting only I now have to do. This was held on Sunday evening at the house of a friend with whom I once resided for a few weeks; at the time of this meeting however, he was absent. I went with an inquiring mind, intending to be a silent spectator. There was a large congregation assembled, together with four ministers; namely, Rev. Daniel Hutchinson, formerly a Senator in the State Legislature, Rev. Mr. Foss of Wayne, another whose name I afterward learned to be Perkins of Madison; though the only account, he gave of himself was that he 'was a stranger whose home is far off in an eastern clime; and one who is generally known by the title of Captain Dow, resident of Woodstock. Rev. Mr. Foss took the lead of the meeting, after which it was addressed by Messrs. H. and P. Mr. H. then arose and observed, that it was understood, another preacher was present; if so, they should be glad for him to use his liberty, and speak or pray as he should find duty. It was not then known to me that the Rev. Mr. Dow was present, therefore judge my feelings when the invitation was given. What condescension! thought I. The reformation was real, they have become liberal, and dared to invite a universalist to join with them in their religious exercises. I rejoiced and was glad. But alas! the sequel will show that I was only raised to fall; and how deluded we are, when we suppose liberality exists with limitarians! The meeting continued; one spake and ano-

ther, and still thinking the invitation was extended to me, I improved a short interval of silence to speak of the boundless love of God, urging at the same time the importance of trusting in him. Not being known by all present, many of the good and pious, strangers of course, closed my remarks with an apparent hearty and sincere Amen. The fatal blow was then struck; my name and profession was whispered to the multitude, and I must prepare for a severe castigation. Now the scales fell from my eyes, and to myself it was manifest that I was deceived, and was not that *other preacher*, referred to. It was the Rev. Capt. Dow who was intended. Now the silence was broken by his voice, with all the power and energy of a mighty sound. His declamation, his gestures and looks were pointed enough in all conscience, and his language partook of much bitterness. He was soon followed by the gentleman, from the far off eastern clime, whose every look and gesture were also directed, very significantly towards the individual who was known to trust in God's universal grace and love. He commenced this unprovoked attack by saying, some people put great confidence in a certain scripture which they quote thus: 'Unto the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father;' but I must tell you there is no such scripture as this. It is *should* and not *shall*. After making such able and critical remarks upon one or two more passages of scripture, evidently designing to make his hearers believe that they were the whole evidence of universal salvation, the Reverend gentleman spun out in a confused manner, a large number of detached passages, taken from all parts of the Bible, none of which could prove so much as another state of existence, yet they were urged as certain proof of the Heaven-dishonoring doctrine of endless misery. He did not neglect to quote much from the twenty fourth and fifth of Matt. and also said much of eternal death, which by the way is not found in the Bible. It must have been known to every observer, that I was particularly pointed at, and not very handsomely used; and I did believe that they in their attack much perverted the scriptures. Therefore I felt it to be a duty I owed to myself, to the people, and to my God, to stand up in defence of the gospel, of the faith once delivered to the Saints. Not conferring with flesh and blood, or regarding the consequences, I made the attempt.—After making a few preliminary observations, there was occasion for remarking that in the dispensation of the fulness of time will be gathered together all things in one in Christ; also, if any man be in Christ he is a new creature! These appeared to be hard sayings. A tumult immediately arose, and a full score of voices instantly muttered, 'There, you'd better sit down, you've said enough, 'That's the catch on't,' &c.

I might add more, but I forbear. What think you Brethren, of the charity, wis-

dom and decency of the aforesaid meeting?
D. T. S.

Sumner, Jan. 23, 1883.

PROGRESS OF LIBERAL SENTIMENTS.

Whoever takes a retrospective view of the past, must see that the doctrine of Universal Salvation has made rapid progress. The chains of prejudice and error have been broken. The light of truth has dispelled the darkness of ignorance and superstition. The heart chilling, and gloomy theology which once shrouded christendom has been gradually modified, and many of its horrid features have been laid aside. Numberless minds have been awakened by the power of truth. Many have been forced to acknowledge the worth, and the beauty, and the majesty of that doctrine which breathes 'peace on earth and good will to men.' A gradual and a glorious emancipation is taking the place of slavery and death. Hymns of praise and thanksgiving ought to ascend from every heart for the success which has crowned our efforts. A few years ago and this world was looked on as a kind of dark and gloomy valley through which the great mass of its inhabitants were passing to endless darkness and despair. But now it is as if a new creation had sprung up before the eyes of men. Beauty and joy are seen in every object. The smile of the great Creator and the love of the Father are every where exhibited. Such a change is refreshing and gladdening to the heart. Still, the cause of liberal principles is onward. Though we rejoice much in the light that has burst upon the world, yet the writer has sometimes thought we are only enjoying the morning of a glorious day. The holy scriptures, in the images of beauty which they present to us, certainly denote a greater glory than has yet been seen. 'Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound.' This is strong figurative language, but is not without its meaning. The minds of the inspired writers were so full of truth and joy, that even all the beauties of creation were insufficient to set forth the grandeur of their views. Who then can read the Bible and come short of the great conclusion that Jehovah intends the happiness of a world? Being satisfied that such is his original determination, it becomes our duty to lend every power of the mind to the advancement of the great object. Our cause is the noblest in which human beings were ever engaged. Let a zealous determination pervade the hearts of all its advocates, and success will be certain.

DOCTRINE.

It seems, by reading the notions of different denominations of christians, that they are generally agreed in the opinion that an error in doctrine must subject the

professor of it to everlasting destruction in the future state. On account of this opinion have the persecutions of past ages been extended to that extreme of cruelty, which has cast such a dark shade over the history of the church. This opinion, even to this day, and among us, is the occasion of exclusion from communions, and of disfellowship among the professors of the religion of Jesus. And indeed, while this opinion shall exist, no reasonable expectation can be entertained of its evil consequences being any less; for if we believe that our heavenly Father will eternally exclude from his favor all those whose honest tenets of faith may embrace some errors, it is perfectly consistent that such belief should lead us to exclude one another from what we are pleased to call christian fellowship. Why should saints on earth treat those who believe in error any better than they believe God will treat them in eternity?

As our blessed Redeemer said, 'Let both grow together till the time of harvest,' so it seems that this error has continued in the church until its evil consequences have fully shown that it is tare and not wheat. To assist those who may still hold to this opinion, in bringing it to a fair trial, according to their other opinions, we suggest them to the judgment recorded in the 25th of Matthew. This judgment is generally called the last and final judgment; the judgment which makes the final decision and dooms the sinner to endless torments. Now the question is this, is it said, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels; for when the doctrine of particular election and reprobation was clearly and solemnly stated, you believed it not? Or when you were told that the offers of salvation were to all, and that it was submitted to you whether you would be saints in heaven hereafter and to all eternity, or devils in endless torment, you did not cordially receive the testimony? Or when you were told that there is three persons in the Godhead, you said you did not read of this in the scriptures and therefore could not believe it? Or when you were threatened with everlasting damnation, because you believed that the Saviour tasted death for every man, and that God will have all men to be saved, and to come unto the knowledge of the truth, you still persisted in believing in God's universal, impartial goodness? Though we do not believe that this judgment has any allusion to a future state, yet those who think it has, ought to consider that the different tenets of faith are not there called in question.

H. B.

THE GOSPEL GIVES CONTENTMENT.

When the courtiers of Augustus Caesar, attempted to assuage his grief for the death of a beloved friend, by telling him that his tears and lamentations were fruitless and unavailing, as they could not bring back the deceased, he replied, 'It is for that very reason that I grieve.' Thus instead of giving him consolation or hope, they ad-

ministered nothing but despair. And this is all that philosophy has ever done. It has told us what only aggravates our misery, but it effects no alteration in our circumstances; it has said that all the evil we suffer, is from fatal necessity; from which the gods themselves have no exemption, and that human suffering is necessary to keep up the general order of the universe, and to preserve the scheme of providence from the danger of confusion and disorder.

But with christianity it is entirely different. It teaches that infinite wisdom and goodness characterize all the plans and dealings of God; that in all his dispensations he designs the good of his children; and that he will sanctify every bereavement, and overrule every disappointment for the good of man. It addresses the suffering in the most soothing accents, assures them of a complete deliverance from pain, and the high felicity of seeing how all human afflictions are ministers of good. Thus it produces a contentment in the mind of man, when all other things only tend to increase sorrow and discontent; when the proudest honors fail; and when all that the world calls great and valuable, vanishes like the morning dew.

—Gospel Visitor.

ANECDOTE.

Memoirs Editors.—Being a regular attendant at the Universalist Church in this city, my attention was attracted a few Sabbaths since, by the appearance of a man whose large muscular frame and whose strong, but plain domestic apparel seemed to denote him a worthy son of Kentucky.

At the commencement of the sermon I was amused to see this venerable figure lean forward in his seat, rest his arms upon the railing before him, and crossing the two fore fingers of his hands, cast a steady, keen, and searching glance at the speaker to the end of his discourse. On retiring from the service, curiosity led me to linger near the worthy looking stranger. He addressed no one, and I saw no one address him; but I heard him say emphatically 'well, well! blessings be to Baltimore, she has one church at least, where the Almighty God is not abused by the beings he has created.' P. C.

How, it is asked, can all men be saved, since sin and wickedness so much abound in the world? In reply we say—this world was once without form, and void; and darkness covered the face of the deep; and God said let there be light—and there was light! How was this wonder performed? Was it not by the power of God? And cannot he who has done all this, spread abroad the knowledge of his love to the end of the earth?

Were it not for the ELEGANT churches, and the LARGE salaries—how soon would the tidings of damnation cease throughout the land!

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, MARCH 23, 1833.

ACKNOWLEDGEMENT.

We acknowledge the favors of several of our friends in communicating to us, according to our request mentioned in a previous number, the state of universalism in their neighborhoods. If our brethren generally will take example from them, we shall be able to lay a very important as well as interesting document before the Hudson River Association at the next session. We give a brief outline of four of these communications and shall continue to notice them from time to time as they are received.

From Fort Anne Br. Babcock writes that there is a Society of Universalists of about fifty members. They would be glad to have preaching at stated periods, and could get subscribed from twenty to forty dollars a year for that purpose. They think that a circuit might be established and much good result. The society has been organized about ten years.

From Waterford a correspondent, F. F. Peck, writes—There is no Society formed in this town. There are however from forty to fifty who live in that faith, and who, I doubt not, if suitable exertions were made, would support preaching a third or at least a quarter of the time. All that appears necessary is, for some person of influence and moral courage to step forward, and a Society might be organized respectable both in influence and numbers.

A respected friend in Sandlake, H. Thompson, thus writes—There are in this town more than fifty professing the faith of Universalism, and comprising in that number some of the most influential men in the community. We are able and willing to support preaching a considerable portion of the time. There are at present no Societies in the town but probably will be soon. We enjoy occasionally the labors of Mr. Newell, of Stephentown, though he is inconveniently situated with respect to our vicinity.

From Cairo we had a very interesting and flattering communication from an esteemed friend and patron of the Anchor, S. L. Hayes—There is no Society of Universalists in his town, but a large number who are neither ashamed or afraid to avow their belief in an impartial God. As to the precise number in the town, I have no means of ascertaining but should think 100 the least estimate; probably 150 would be nearer the truth. We have no preaching at present; but if we could have it every fourth Sabbath, \$100 a year could be raised.—Could a circuit be established, I think it would conduce to the good of the cause. In the foregoing estimate of the number of Universalists in the town, I include both male and female. They are scattered in various parts of the town; but that number might be calculated upon within the circumference of five miles, taking the village as a centre.

From these communications there are several things very apparent. It is very apparent that the progress of our cause is "onward." It is gaining

access to the hearts of thousands, in spite of all endeavors to avert it. Again it is very apparent, that if circuits could be established and proper measures taken to let people hear the word, its increase would be a hundredfold. We hope these reports from various sections of the state will kindle the dormant spark and brighten into a flame.

We cannot close this article without expressing our thanks to our friends for their acceptable communications; neither can we forbear noticing a very striking feature in their generosity. All these communications were *post paid*. This was not required or demanded of our correspondents and therefore we are the better pleased with it. We hope to receive before the meeting of the next Association some dozens of such reports; and the postage which is merely nominal, when divided some dozen times would amount to considerable if it fell entirely on the proprietor of the paper. No doubt our friends reasoned thus when they paid the postage, and we would say in the language of the poet, they "*reasoned well*."

COMING OF CHRIST.

No. IV.

Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world? Matt. xxiv, 3.

We again invite the attention of our readers to the subject embraced in the above questions, upon which we have commented in a few preceding numbers. In our former remarks under this caption we alluded to the signs of the coming of Christ as described by himself, and showed from authentic history that they were all exhibited during the generation to which he spoke.

The reader will bear in mind that the discourse from which this description of signs is taken, was delivered by the Saviour in answer to his disciples' question, when he would come, and what should be the signs of his coming? After he had told them what the signs should be, he proceeds in the thirty fourth verse of chap. 24, to tell them *when* they should be. "Verily I say unto you this generation shall not pass away till all these things be fulfilled." The remainder of the twenty fourth and the whole of the twenty fifth chapter is taken up in describing what should happen at his coming. His disciples were charged to watch for these signs, and when they saw them to remember that the time of his coming was "nigh even at the doors." We have shown that they did see the signs, and the question remains to be settled whether he *did* come according to his prediction immediately after the exhibition of the signs? The reader will probably inquire whether we have any evidence that Christ did actually come personally on earth, and judge the earth at the time to which we have alluded? Our reply is that we have no such evidence, neither does the case require it, for Jesus never said he would come *personally*. How did he say he would come? Not personally, but in "the glory of his Father with (or by) his angels (messengers)." He cautioned his disciples particularly against this error of looking for him in person. He told them that if any man said to them "here is Christ, or he is there, not to believe it. If any man said behold he is in the desert, go not forth, or behold he is in secret, believe it not." Why? Because his coming was not to be a personal one. "For as the lightning cometh out of the east and shineth even unto

the west, so shall the coming of the Son of man be." How shall it be? Ans. Like the lightning, and as no man would go east or west to find the lightning, the evidence of the existence and presence of which, was plain from one end of heaven to the other, so they ought not to go to the desert or to secret places to find him personally, when the evidence of his existence and coming should be exhibited to the world in the glory of God, and the messengers of desolation, that, were to come against the chosen people of his care. Thus it was in the event, the disciples did not look for nor expect a personal coming. They narrowly watched for the signs, and when they saw the abomination of desolation, they fled, and to them the glory of God, and the power and presence of his Christ shone from the dark clouds, and tremendous judgments which came upon that ill fated generation, like lightning that shineth out of the storm, and the evidence of his presence, was as palpable as if they had gone to the desert or in secret and seen his face!

One question more and we shall dismiss this subject, which we have already protracted beyond our original intention. The question is, How did Christ judge the world at that time? The answer is, that, he judged them by his words. This was according to his own assertion. "The words that I speak they shall judge you." In the signs of the times, the famines, pestilences, earthquakes, sights and wonders, the razing of the temple to the earth, the encompassing the city with armies, the trouble that came upon the people and the desolation of Jerusalem, there was exhibited plain and positive evidence of the truth of his words and the divinity of his mission. He had warned them that these things should come upon them, and when they came all those prophetic warnings which they had despised stood up in judgment against them, and the words of a crucified Messiah, wrote the sentence of judgment and condemnation, upon the face of passing events. When they saw that his words were true, and beheld the fulfilment of his prophecies, they could feel with all the pungency of grief that their sentence was just, and see the hand of him they had pierced, dispensing those judgments from the throne of glory. Then it was that the nations stood before him and were judged with equity and justice by the words he had spoken. Such kind reader was the coming of Christ, and such the judgment which then took place. Here we leave the subject, hoping that the few hints we have dropped will at least have a tendency to awaken inquiry, and lead the reader to a more enlarged and profitable investigation of the subject embraced in our remarks.

W.

FULFILMENT OF PROPHECY.

Egypt shall be the basest of kingdoms, neither shall it exalt itself any more among the nations; for I will diminish them that they shall no more rule over the nations. I will make the land of Egypt utterly waste and desolate from the tower of Syene even unto the border of Ethiopia.

The pride of her power shall come down; from the tower of Syene, shall they fall in it by the sword; and I will make the rivers dry, and sell the land into the hand of the wicked, and I will make the land waste, and all that is therein by the hand of the strangers. I will also destroy their idols, and I will cause their idols to cease. Ezek. xxix, 15. xxx, 6, 12, 3.

More than two thousand and four hundred years have elapsed since this prophecy was delivered.

ered, and the event predicted was at that time to the eye of human wisdom of the most improbable nature.

Egypt was at this time in the height of her glory, one of the most renowned and powerful kingdoms of all antiquity, and said to have contained as many as eighteen thousand cities, and seventeen millions of inhabitants. The country was rich and the soil fertile, and its inhabitants renowned for their enterprise and warlike achievements. Under these circumstances we hardly can conceive of an event more improbable than that such a nation, should for ages and ages bow beneath a foreign yoke and never have a ruler of its own. The prophecy has been fulfilled notwithstanding, and with a precision too that can scarcely leave a doubt with the most sceptical, that the spirit which dictated it, was wisdom from above.

Not long after the prophecy was delivered Egypt was conquered by the Babylonians and Persians.—When the Persian empire was subverted by Alexander, Egypt became subject to the Macedonians, then to the Romans, then to the Saracens, then to the Mamelukes, and it is now a province of the Turkish Empire. Syene is now in ruins, the idols are scattered, the canals with which the country was intersected are now neglected, her rivers are dry, and an immense region of country on both sides of the Nile, which was formerly enriched like a garden by the overflowing of its waters is now utterly desolate, overwhelmed with sand in flying blasts and consigned to everlasting solitude. Such is the fate of Egypt, once the glory of the world, and the traveller upon her parched sands, when he weeps over the mouldering sepulchres of her heroes and sages, may read, in her sad and melancholy condition, the great truth that GOD spake by the mouth of his ancient prophets, and the words which he spake must stand forever.

W.

SCHENECTADY.

We are truly happy to learn that the good cause continues to prosper in this place, under the diligent and well directed labors of our much esteemed Br. T. J. Whitcomb. We understand that the services of the sanctuary are well attended, and that many are inquiring the way to Zion. Meetings are at present held in the court house, but a neat and convenient house of worship is under contract, and will be finished about the first of May, barring all untoward circumstances.

May this little branch of the true vine be watered with the dews of divine grace, and grow till its fruit shall supply the famishing multitude with the sweet nectar of the kingdom of Heaven.

W.

REVIVALS.

No revivals in this city, (Albany,) nor any uncommon movements for raising any. Gentlemen, why stand ye all the day idle? If perishing souls are going to hell because they are not converted and your exertions can convert them, why sleep ye in inactivity? Is your mercy clean gone forever? Up get you and work while yet it is called to-day, for to-morrow if your doctrines be true ye may be in hell.

W.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

HORRIBLE EFFECTS OF FANATICISM.

"Lawrenceville, St. Lawrence Co., Feb. 1, 1833.

"Br. SKINNER—As I have a few leisure moments, I readily improve them to inform you of the proceedings of the Limitarians in our village, as they openly avowed their intention to destroy Universalism.

"That celebrated dealer in brimstone, *Luther Lee*, appointed a three days meeting, and word was given out that on the second day, Mr. L. would preach a sermon that would completely destroy Universalism. The Universalists generally attended. After the discourse, Mr. John Ferris offered Mr. Lee, five dollars for a copy of his sermon fitted for this press: but he utterly refused to grant the request. The meeting, however, I think was productive of some good. Several that were wavering before, are now firm in the belief of the ultimate holiness and happiness of all mankind.

"The Presbyterians next followed with a three days meeting. But no converts to endless misery were gained at either of the aforesaid meetings.

"The next meeting of the kind was appointed by the Baptists—they had the success to gain, or reclaim some old backsliders, and some women and children. The Presbyterians next proposed a union meeting, to be composed of the three above named denominations. Now success was certain—the meeting held four days—some converts or proselytes were gained; the most remarkable of whom was a young man by the name of *Hubbard*. He had been a member of the Presbyterian church for six or seven years. He now declared that he never knew any thing about religion before; that he had arrived to perfection, was sanctified and could sin no more. I told the people the man was crazy; but they declared he was in his right mind, and a zealous Christian! He then ordered the brethren to kneel down, and he would pray for me, or as he called me, a 'poor damned Universalist.' His order was obeyed, and he commenced praying in the following words: 'O Lord, God Almighty, strike this poor damned Universalist instantly blind,' (the brethren cried amen,) 'or I will swear by Jesus Christ, that what thou hast said in thy word is false!'

"After this most horrid imprecation was uttered, I remarked to him that his God did not hear him. He then struck me on the cheek—I immediately turned the other, and told him to strike that also. The brethren then collected around him and broke up the meeting.

"The next and last distracting meeting in our town, was appointed for the exclusive benefit of the Methodists, (they not getting their share of the converts at the union meeting.) It was spread far and wide that such a meeting was to be held in the west part of our town, for said purpose. The time arrived, and the people collected—the priests also appeared, and commenced their unhallowed railings against Universalists, and the unregenerate. Wonderful success was reported—

sinner were converted and baptised without delay. But the most wonderful convert was *George Everett*, a man in easy circumstances before the said meeting.—*He is now a raving maniac, and no hopes are entertained of his recovery!* This is not the only case of mania in our town, in consequence of such meetings. There is likewise a case of insanity in *Monn*, the town east of ours, and one in *Stockholm*, the town west of ours, which have terminated in death, all in consequence of distracted and distracting meetings.

"The above are facts which can be proved by ample and undoubted testimony.

Yours in sincerity,
"JOSIAH F. SANDERS."

Such expressions appear absolutely too horrid to be put on paper, or in type, much more to be spoken under pretence of religion; and our only apology for giving them publicity is the desire of warning community against such fanaticism and wickedness, and exhibiting the deformity of modern superstition.—*Gospel Advocate*.

EVERLASTING CONFUSION.

"But the Lord is with me, as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed, for they shall not prosper; their everlasting confusion shall never be forgotten." Jer. xx, 11.

We have been requested by a Methodist friend to explain the above passage, and to show how it can be reconciled with our faith. The difficulty which he discovers, lies in the phrase *everlasting confusion*; and to this we shall confine our remarks.

We commence by remarking that the prophet was speaking of the confusion of his enemies, by being defeated in their plans to persecute him. Hence, he says, 'My persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper.'—Here it is evident he simply means, the confusion they would experience by being defeated, and that he has reference to no other confusion or shame. As their wickedness was great, their confusion would be great; and therefore he says, their everlasting confusion shall never be forgotten. But he could not mean by this, that the people would endlessly remember the confusion of his enemies; neither could he mean that the confusion arising from defeat, would be endless, because he had no reference whatever to futurity, but simply to the shame and confusion arising from defeat.

People now speak very much after this manner. When a man does any great criminal act, we say, he is ruined forever; but we only mean, that he has so disgraced his character, that he can never be again respected or trusted; we do not mean he cannot be saved, in case he repents; indeed we have no reference to his condition in another world, but simply to his condition in this. We say too of such a man, that his crime will never be forgotten; but we do not mean, it will be remembered through eternity; all we mean

is, that the people acquainted with the crime will not forget it.

Unless the text under consideration, is to be understood in this manner, there is great impropriety in the prophet's language, because it would be improper to say, that his enemies will be endlessly confused, in consequence of being defeated in their plans against him. Besides, it should be remembered, that everlasting confusion is used synonymously with "they shall stumble and be greatly ashamed."

The foregoing remarks will be confirmed by the common usage of the word everlasting. In the 23d chap. Jer. it is said, 'Behold I, even I will utterly forget you, and I will forsake you and the city, that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.' Now that this refers to temporal punishments, is evident, from its being applied to the city, and to the people in a national capacity. Dr. Blayney translates the phrase 'I will utterly forget you, and I will forsake you and the city,' thus, 'I will both take you up altogether, and I will cast you off together with the city. And the phrase everlasting reproach, Dr. Clarke refers to this life. His language is, 'This reproach of having rebelled against so good a God, and rejected so powerful a Savior, follows them to this day, through all their dispersions, in every part of the habitable earth.'

Again; in Jer. xlix. 13, it is said, I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual, (everlasting) wastes.' Now that everlasting is used here in a limited sense, is too plain to require any proof. Bozrah has not an endless existence; and therefore its wastes cannot be endless. See Eccles. i. 14, where it is said, 'the earth abideth forever; and Ps. civ. 69, where it is said, 'who laid the foundations of the earth, that they should not be removed forever.' See also the following texts, where the land of Canaan is said to be forever to Abraham and his seed. Gen. xiii. 14; Exod. xxxii. 13, I. Chron. xxviii. 8; 2. Chron. xx. 7; Isai. lx. 21.

Enough has been said to convince the unprejudiced, that the phrase everlasting confusion, is no proof of endless suffering; and of course, no proof against our most holy faith. It simply expresses the great shame and disgrace and confusion of those who were so wicked as to persecute the prophet of God.

G. A. S.

From the Working Man's Advocate.

DEATH BY FANATICISM.

We informed our readers, about three weeks ago, that an individual had become a raving maniac in consequence of Mr. Finney's proceedings during the recent protracted meeting at the Chatham street Chapel: we afterwards announced that

the case of that unfortunate individual had become almost hopeless, and finally, we last week mentioned that death had terminated his sufferings. We copy an account of the affair given by the 'Sunday Reporter,' and we request our readers to understand that we had before received the information contained in the article which we copy, from a source on which we can place the utmost reliance.

"A retired old gentleman, Mr. Daniel Mack, of respectable connexions, died after a short illness and partial derangement, brought on by fear, arising from a vow he was induced to make at an exciting meeting in Chatham-st. Chapel. This gentleman attended some meetings in that Chapel about three weeks ago, in perfect health and soundness of mind. While there, the minister invited those who wished to be prayed for to come forward. This gentleman went forward among others, and was solemnly prayed for. He, with others, was then invited to take the sacrament, to which he consented; when the minister in an unusual manner, represented the act as a vow by which he should give himself up entirely to his God in future, without reservation of wife, children, or property, that he should henceforth give up all to the Lord; and these conditions were reiterated in the most solemn manner, and inseparably connected with a vow, and the vow with the sacrament. The expressions were as nearly as we can learn, 'You hereby solemnly vow to make yourself holy as God is holy; and you will give up your property and part with your wife and children, and worldly possessions, for the sake of the Lord.' The old gentleman, it seems, who had frequently taken the sacrament before, was caught as in a snare, the manner was unusually solemn, and the conditions what he had not anticipated; he had advanced to take the sacrament, and he had not courage to withdraw; he did take it, and had a vow imposed upon him, which from the very moment, he felt he was not able to keep, as he understood the conditions, solemnly imposed by the minister. He returned, agitated, continually referred to the subject, thought he must keep his vow, and felt he could not; his agitation increased in spite of his wife and friends' palliations or favorable explanations, and he at length became partially deranged, and died, a victim of fanaticism.

SCRIPTURE GEOGRAPHY.

River Jordan.—This commences near the foot of the Paneas Mountains, not far from Cesarea Philippi, in North Galilee. It evidently runs under ground about 13 miles, and rises about 12 miles before it enters Lake Merom, through which it passes, and extends 13 miles, and enters the sea of Galilee. It seems to pass through this sea, a distance of 16 miles, with a perceptible current. The water is pure, clear, and the fish are various and excellent. Where it leaves this sea, it is from 150 to 200 feet wide, generally, and 6 or 8

feet in depth. The river has two banks; one, to which the water usually comes, and the other to which it rises after great rains, and when the snow melts on the mountains of Paneas and Lebanon. At such times the river is often from 300 to 600 paces wide, and 10 or 15 feet in depth. It is 50 miles from the sea of Galilee to the Dead sea, on a straight line, and much more including the windings of the river. The bottom of the river to the first bank was covered with small stones; but the level strand, or ground, from that to the second bank, not being always covered with water, was covered with various kinds of shrubs and bushes. It was probably on this level strand that John the Baptist stood and pointed to the stones, when he exclaimed, 'I say unto you God is able of these stones to raise up children unto Abraham;' and then turning to the bushes on the second bank, and adding 'now also the axe is laid unto the roots of the trees.' See Matt. iii, 9, 10.

DEFINITION OF A MEAN MAN.

One who is always ready to subscribe for a newspaper, without the least intention of ever paying for it: or in other words, one who orders his paper sent to a certain office, and, after receiving half the volume refuses to take any more from the office, or removes to some place unknown without notifying the editor of the fact.—A character of this kind, (and many there be) we unhesitatingly pronounce **A MEAN MAN.**

POETRY.

THE LOVE OF FAME.

By Mrs. Norton.

Go, dear one, go! my grief shall sleep
Till thou, the cause, art far away;
Since I might make thee pause and weep,
But have no power to bid thee stay.
Go! win the Fame whose visions bright
Have tempted that young heart to roam,
And learn how ill its meteor light
Can match the sunshine of thy home.

Ah! then, when all is won, which now
Bright in the distance tempts thy soul;
When triumph crowns thy laurelled brow,
And hails thee foremost at the goal,—
Then shall the secret pang be known,
While shouts thy applauding echoes fill,
To turn thee from them with a groan,
And feel thy heart is empty still.

Thou, midst the restless strife, to keep
What restless striving hath obtained,
Wild doubts across thy soul shall sweep,
And tell how little thou hast gained;—
The sleepless nights—the heavy days—
The carelessness of all to come—
Disgust and weariness of praise;—
Are these—oh! are they worth thy home?

Oft shalt thou turn, and inly sigh
For simple joys, despised before;
The quiet peace of years gone by,
The hope, the happiness of yore.
Oft shalt thou pine for words whose breath
Scarce stirred the sunnier tides of youth;
And yearn to barter glory's wreath
For one heart's long forgotten truth!

Unsatisfied thy soul shall rove,
And warm with fancy's sickle glow;
Now soar ambitiously above—
Now, passion-fettered, sink below.
And thou shalt waste thy life in sights,
Unfit to serve or to command,
With hopes that wither as they rise,
Like verdure on the desert sand!

SLANDER.

He who can choke the sweet flowers of social love and taint them with disease—or in the paradise of earthly bliss where the plants of virtue flourish, spread the blight and mildew of desolation, hatred and distrust; who can crush his neighbor's fame to dust and build on its ruins—who can write infamy upon the brow of others to prove his own purity—is neither man nor beast—but a heartless fiend.—Those who have seen their dearest interests tampered with—who have known what it is to have the priceless gem of a good name sullied by the poisonous breath of cold, un pitying slander; these best can say that he has no heart. If the lightning's flash ever darts from heaven to strike the guilty down, it will blast the hope of such as these.

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Bennington, Vt. Sept. 27

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Select Sermons, delivered on various occasions from important passages of Scripture, in Boston. The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by KEMBLE & HILL.

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Sermon at the funeral of A. V. Bassett, by T. Whittemore.
Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

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EXPOSITOR,

AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

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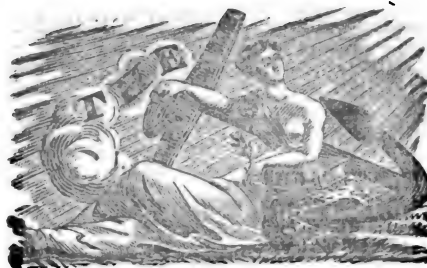
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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, MARCH 30, 1833.

NO. 40.

From the Christian Pilot.

DR. SPURZHEIM.

A friend has put into our hands a volume entitled 'PHRENOLOGY, or the doctrine of the MENTAL PHENOMENA. By G. SPURZHEIM, M. D.' We make the following extracts from Section 5, 'On the Religious constitution of man.'

**** Nations who believe in one Supreme Being; ascribe to him the qualities of a tyrant whilst they continue to live in ignorance and barbarism, and they believe in his softer feelings in proportion as their own manners and habits are more refined. Stupid persons are not shocked by inconsistencies in God's commandments, whilst reasonable men think him degraded by such supposition. If men fancy God an ill-natured Being, armed with infinite power, who takes delight in the misery of his creatures, they fear him, but cannot love him.—The doctrine of God's attributes is also of great influence on the moral conduct of man, since he feels inclined to imitate his maker. If God indulge in fancies, tricks, and lower passions, why should man not be allowed to follow the example of his Great Master. If God be revengeful, why may not man become intolerant. But if God be love, forbearing and forgiving, then man must forbear and forgive as he hopes to be done by, by his Creator.

**** It is commonly believed that there can be no religion without revelation. This however is an error which will not be committed by those who understand the innate feelings of man. This is rather the language of priestcraft. It is to be regretted that religious people are averse to reason. It may be so since many points of their doctrine do not stand the scrutiny of reason. I think with an able writer, that 'religion has been wronged by nothing more than by being separated from intellect, and by being removed from the province of reason.' I also think with him that 'Christianity was given not to contradict and degrade the rational to nature, but to call it forth, enlarge its range and its powers; that it admits of endless development, and is the last truth that should remain stationary.' I farther say with him; 'Religious and moral truth is appointed to carry forward mankind, but not as conceived and expounded by narrow minds, not as darkened by the ignorant, not as debased by the superstitious, not as subtil-

ised by the visionary, not as thundered out by the intolerant fanatic, not as turned into a drivelling cant by the hypocrite.—Like all other truths it requires for its full reception and its powerful communication, a free and vigorous intellect.' God gave reason to man, and why should its use be interdicted in the most important subject—religion.

**** It seems hostile to priesthood to conceive the Supreme Being as reasonable—sometimes he is represented as an arbitrary tyrant, nay, very often he is demonised by fanatics. Atheism, however, is preferable to demonism. We cannot conceive the whole nature of God. To be able to do so, we ought to be his equal. But to degrade him under the better part of our nature is abomination.—Let the idea of him be formed at least after the image of a good, noble minded and reasonable man. Theologians and priestcraft have shockingly abused the religious sentiments of man and turned them to their advantage, quite forgetting the sublime lessons of Christianity. They think it sufficient to cover themselves with the shield of mysteriousness, and to demand unbounded belief. But reason tells us that religious belief must work on kindness, reverence, justice in practice, and that religion cannot exclude intellect and moral conduct. It also tells us that any religious creed that does not tend to the glory of God and the general good of man, is objectionable and may degenerate to demonism. Doctrines which are contradictory in themselves or contradict common sense must be surrounded with awe and imposed; this is expedient to selfish or superstitious theologians, but it is not in conformity with reason and pure christianity. Reason cannot deny the reality of revelation; it even finds in it a great motive of moral conduct. But human reason does not detect that God is fond of perfumes, tabernacles, songs,—all sorts of fineries; sacrifices, &c. **** It would have been more profitable to mankind at large, if the teachers of religion had been penetrated with the superiority of pure christianity, and if they had followed the example of their great model. Reason perfectly agrees with the precepts, to refer every thing to God as the first cause;—to venerate his almighty power and providence;—to submit to his decrees and arrangement of things;—to feel gratitude for his benevolence; and to adore him in truth and in spirit. Natural religion,

as well as the systems which are announced as revealed, endeavors to make us acquainted with God's attributes and with our duties to him, but having reason and the powers proper to man for its guide, it rejects all notions which are opposed to them.

**** All religious regulations, therefore, ought to be auxiliary means of rendering mankind morally good. Hence it is presumptuous and pitiful to perform ceremonies by way of rendering service to God. Many ceremonies destined to glorify God, are ridiculous, and rather calculated to amuse children than to edify reasonable beings. Their aim, which may be laudable and respectable, ought never to be disguised, nor obscured by absurdities or immoral proceedings. It is edifying to assemble and to sing together the greatness of God's perfections, but it is ridiculous to attribute to him qualities for which we despise each other in society; let us reflect on the benevolence and justice of the Supreme Being, but let us not debase him by low passions; particularly, let us never lose sight of the principal object of religion, viz. the moral improvement of man.

**** It is a common tendency of the sacerdotaly to keep religious notions stationary, and to monopolize certain advantages connected with their office. It is therefore natural that they decry every improvement which may be proposed.—Accordingly the Roman, English, Scotch or any other dominant church will contend for the necessity of some uniform discipline. But then even in admitting the soundness of the principle the great difficulty remains concerning its application and decision about the nature of the discipline, that is, whether it shall be childish or reasonable, useful to a few or profitable to mankind at large. It has happened that priesthood in feeling it necessary to yield to the march of intellect, did it secretly and without mentioning it openly. Sometimes they altered the language, but continued to act with the former spirit. This their proceeding must change. Religious opinions as they have been established in dark ages to the advantage of a few, require a reasonable reform in the actual state of civilization. To that end it is desirable that in every country the clergy keep pace with the public in the acquirements of natural sciences. In that case alone they will be ready to admit every improvement which

reason and justice demand not only in language but also in work.

The above extracts are sufficient to give an idea of the character of mind—the talents, and the researches of the late Dr. Spurzheim. The subject of Theology or Religion, escaped not his careful attention. He admitted its preeminent claims, and gave it that calm, deliberate, and candid inquiry, and examination, which can hardly fail to be rewarded with rational, elevated, and most consoling views of the divine character and economy, and the consequent destination of his intelligent creation. His penetrating genius, his extensive knowledge, and his independent liberal and noble sentiments, lifted him far above vulgar prejudices and superstitions,—long venerated traditions and popular theories : and with the acknowledgment of the high favor, and the great advantages of *Divine Revelation*, he dares to recommend in the belief and reception of its doctrines and precepts, the free and constant exercise of the powers of the human understanding—reason and common sense.

EXTRACT FROM A SERMON.

BY H. BALLOU.

It may be worth while my hearers, to inquire what is the occasion of that religious propensity so universally observable in men? It is not enough to say, that he beholds convincing evidence of the being and government of a God. If this were all, he might indeed assent to the abstract truth, yet feel no great interest in the fact. Now, what are the reasons that render this conviction so dear to his heart? Why does he cherish it, through all climes and ages, as the sacred treasure of his soul?

We have only to look into the circumstances of his existence here, and we shall have our answer at once. Living amid conflicting elements, that he knows himself unable to manage ; exposed perpetually to dangers which he cannot avert, the consciousness of his weakness compels him, absolutely compels him, to seek refuge in superior power. How else can he, for a moment, attain the assurance of security? Full well does he know, that no mortal skill nor might can avail to all his imperious necessities ; and he rejoices to find an arm that is strong enough to support and protect him, whatever be his circumstances, of life or of death. He is almost blind to the future. He cannot penetrate it, with certainty, to the extent even of a single hour ; and what perilous chances are gathering in the shades, and crowding unseen around him, no human foresight can discover. From this distressing ignorance of his own fortune, there is but one way to turn for relief. If he feels himself under the care of an unerring Guide, his fears are soothed, like those of an affrighted infant on being received into the arms of its parent.

It is difficult to conceive the horrible sense of utter helplessness and destitution, that would sink down upon our hearts, like the deadening oppression of an incur-

bus, did not the idea of a superintending Guardian afford relief. We should literally be orphan creatures, amid an unsheltered, abandoned universe, reaching after protection, grasping for some permanent security, and finding nothing but cruel despair. Nor is this all. There would stand perpetually before us the blackness of darkness forever, ready to swallow us up, at every step of our progress. We know that we must die. This reflection steals, in spite of us, into much of our lives, and mingles with our gayest scenes. Successful or unsuccessful in our petty pursuits, prosperous for the present or unfortunate, the hour of doom comes steadily on, that sweeps us from this narrow stage of action ; and where are we? Who can bear to look into an infinite chasm of non-entity? Who can endure that this sunny existence should go out, like a flash, into everlasting extinction? Who can lay down this animated, thrilling being, and become but a lump of hard clay, a mass of dry dust, thoughtless and senseless forevermore? Death itself is dreadful enough. To part with all that has engaged us upon earth, is hard, even while hope points to reviving life beyond the dying struggle. But to extinguish that hope, is to annihilate the universe to us. No wonder, then, that we cling to the promise of immortality, which like a glorious morning shall follow the night of the grave. No wonder that we regard, with unspeakable interest, that overruling Providence, which is our only possible security, and which alone can afford us adequate protection, amid our weakness and ignorance.

And he who would explode all religion, whatever be his motives, and rob us of its support and consolation, is in reality striving to do us an injury, compared with which all the evils under the sun are nothing. He is a thoughtless speculator, who, for the sake of a curious experiment, springs the tremendous mine on which he and ourselves stand, and with one blast of his wonder-working alchemy, sends us all to destruction. Leave us the hopes of existence ; leave us faith in our God and Father ; suffer us still to repose on a foundation, stable and unchanging. Say what we will, it is no favor to deprive us of the bread of life, without which we perish. Take from us, in welcome, every poisonous ingredient, every unwholesome compound ; yet do not leave us destitute but supply us with something better. Such is the part of benevolence.—*Ibid.*

From the Sentinel and Star in the West.

SCATTERED THOUGHTS.

Origin of the devil—by whom and for what begotten—his manner of dealing with mankind compared with modern orthodoxy, &c.

1. It is generally supposed that the devil originated in heaven ; that he was once an angel of light, and basked in the rays of divine munificence. But this account of the origin of the devil, though it has almost universally obtained, is certainly erroneous, and nothing more than an ingenious device of priestcraft, to con-

ceal the true circumstances of his birth ; wisely judging that by giving him a celestial origin he would be more readily received, and better answer the purposes for which he was created.

2. The truth is, (and it cannot be much longer disguised, the devil is the legitimate offspring of orthodox priestcraft—conceived in the womb of a fruitful imagination, not by the power of the holy ghost, but by the power of invention, and bro't forth to subserve the diabolical purposes of priestly domination, and clerical influence. And he plays his part so well in the execution of all the schemes and devices of modern orthodoxy, that they would not part with him for a thousand worlds. The excitement, which recent attempts to discountenance the belief in the personal existence of the devil, have produced among the friends of orthodoxy, shows conclusively in what high estimation he is held, and how very loth they would be to dispense with his services.

2 The following poetical description of the *modus operandi* of the devil, is so very beautifully and strikingly illustrative of modern orthodoxy, that I cannot forbear laying it before the reader for his edification and amusement. It is a picture to life.

To places and persons he suits his disguises,
And dresses up all his banditti ;
Who as pick-pockets flock to a country assizes
Crowd up to the court and the city.

They're at every elbow and every ear,
And ready at every call, sir ;
The vigilant scout plants his agents about
And has something to do with us all, sir,

In some he has part, and in some he's the whole,
And in some (like the vicar of Baddow)
It cannot be said they have body or soul,
But only are devils in shadow.

The pretty and witty are devils in mask,
The beauties are mere apparitions ;
The homely alone by their faces are known,
And the good by their ugly condition.

The beaux walk about like the shadow of men,
And where ever he leads them they follow ;
But take them and shake 'em there's not one in ten
But's as light as a feather and hollow.

Thus all his affairs he drives on in disguise,
And tickles mankind with a feather ;
Creeps in at our ears, looks out at our eyes,
And jumbles our senses together.

He raises the vapors and prompts the desires,
And to every dark deed holds the candle ;
The passions inflames, and the appetite fires,
And takes every thing by the handle.

Thus he walks up and down in complete masquerade,
And with every company mixes ;
Sells in every shop works at every trade,
And every thing doubtful perplexes.

Now by carefully comparing the above with the schemes and devices of modern orthodoxy, the reader will at once perceive the force and beauty of the association, and how very similar these two beings are in their nature and manner of dealing with mankind.

Does the devil suit his disguises to all places and persons? So does orthodoxy.

Does the devil dress up his banditti in imposing garbs and send them out, as pick-pockets, to country assizes, courts and cities? So does orthodoxy. Are the agents of the devil at every elbow, and every ear, and ready at every call? So are those of orthodoxy. Has the devil something to do with us all? So has orthodoxy. Do the agents of the devil take their stands in the corners of the streets and private walks to take advantage of the wary and unsuspecting? So does orthodoxy. Has the devil a part in some, and in others the whole? So has orthodoxy. Are some of the devil's subjects and devotees like the vicar of Baddow, without either body or soul? So are many orthodox christians, nothing but shadows. Does the devil employ the pretty and witty to carry on his work? So does orthodoxy. Does the devil convert the beauties into mere apparitions? So does orthodoxy. Are not many of our orthodox female beauties mere insinuating ghosts? Do the subjects and agents of the devil walk about like the shadows of men, and follow wherever he leads them? So do those of orthodoxy. Are there shadowy beaux who walk about in the service of the devil as light as a feather and hollow? So are those of orthodoxy. Witness our orthodox missionary fops, Sunday school agents, and mercenary beggars. Does the devil drive on all his mercenary affairs in disguise? So does orthodoxy. Does the devil tickle mankind with a feather? So does orthodoxy. Does the devil creep in at our ears and look out at our eyes? So does Orthodoxy. Does the devil jumble our senses together, and cause us to see every thing confusedly? So does orthodoxy. Does the devil raise the vapors and prompt the desires?—So does orthodoxy. Does the devil hold a candle to every dark deed? So does orthodoxy. Does the devil inflame the passions and fire the appetites? So does orthodoxy. Does the devil take every thing by the handle? So does orthodoxy. Does the devil walk up and down in complete masquerade? So does orthodoxy. Does the devil mix with every company? So does orthodoxy. Does the devil sell in every shop, and work at every trade? So does orthodoxy. This is a masterly stroke; how striking the feature is! Does the devil render every thing doubtful and perplexing? So does orthodoxy. This is the finishing touch in both, and expresses, at a single glance, all the complicated features of these two most extraordinary and subtle beings.

When we look upon the two pictures, although great outlines, the lights and shades, the blending of the colours, and the whole expression of the countenance, appear to be so exactly alike, that we can make no distinction; and are forced to believe that they are really one and the same being, although two distinct persons. They are completely amalgamated, and so indissoluble is the union between these two beings, that the existence of the one is indispensably necessary to the existence of the other. Destroy orthodoxy,

and my life for it, the devil will die that instant. Adieu!

THINKS FOR HIMSELF.

Nov. 16th, 1832.

ON REVIVALS OF RELIGION.

BY AN EMINENT CONGREGATIONAL MINISTER.

I have endeavored to guard my people against an error too common, where religious conferences are much attended: I mean, substituting *these* in the place of divine institutions and making them a kind of *thermometer*, by which to prove the degree of heat and cold in religious zeal.—When we hear of a *revival* of religion in any place, the unusual frequency and the general attendance of lectures and conferences by day and night, are adduced as decisive evidences of it. When these meetings become less frequent, or less full, it is said, 'Religion appears to be on the decline.' We ought always to place religion where the scripture has placed it, in holiness of heart and life; and to regard devotional duties as instrumental to this end. We are never to place the essence of religion in things that are but the means of it.

A serious man from a neighboring parish, being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his vicinity. I expressed my satisfaction in the intelligence; but asked him wherein the happy revival discovered itself: whether the people appeared to be more humble, more condescending, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their manners, &c. He could not answer particularly with respect to these things; but said, 'People were much engaged in attending religious meetings; they had private lectures as often as any transient preacher could be obtained; and they had conferences very frequently, almost every evening.' I observed to him, that an attendance on the word preached was highly important, and a hopeful indication; but asked him how it was on the *Lord's day*; whether they attended on the instituted worship of *that day* better than they used to do: (for I knew they had been shamefully negligent of that duty). 'Why, no,' said he, 'we don't go to meeting on the Sabbath.'—What, I inquired, do you neglect God's institutions to observe your own? The prophet marks this as a token of the *decay* of religion among the Jews. He answered, 'We do not like our parish minister very well.' I observed to him, that if they had a minister, who did not preach the gospel, this was a reason why he should leave the pulpit; and not why they should leave the *meeting-house*: and they ought to take regular measures for his removal, and the introduction of a better man. "O," said he, "I don't pretend, but that he preaches the gospel; but there are some subjects, on which he does not preach." Perhaps he preaches on them when you are absent. He continued, "I don't like his manner of preaching. He

is not so fervent, so engaged, as I wish; he uses his notes too much," &c. Friend, said I, you will remember, that Paul, Apollos, and Cephas, all preached in Corinth. They preached the same gospel; but had different voices, and different modes of speaking. And among their hearers, one said, I am of Paul; another, I am of Apollos; and a third, I am of Cephas. Now on this occasion, Paul told them they were *carnal*. Apply this to yourself. On the authority of Paul, I tell you that you are carnal. He answered, "I do not see, but that it is so." He had the honesty to confess his fault; whether he had the virtue to reform, I do not know.

Occasional meetings and private conferences may be useful, if properly conducted; but they are matters of christian discretion, not of divine institution. I know of no apostolic precept or example, which elevates these to a place among the institutions of God. When Paul came to Troas, where was a christian church, and doubtless some stated place for public worship, he waited seven days for the return of the first day of the week, on which day the disciples were wont to come together for social worship. Then he spake to them, and continued his speech to an unusual length.

When he preached in Ephesus, where a church was not formed, "he taught publicly, and from house to house." As the christians had no stated place in which they could claim the privilege of assembling, they convened where they could. Paul first taught in the Jewish synagogue; meeting with opposition there, he removed to the school of Tyrannus, and here he continued for a length of time teaching daily.

His preaching, though from house to house, from the synagogue to the school, where he could obtain leave, was *public* not *private*. His teaching daily in the school was incompatible with his spending much time in *private houses*. He always chose the most open manner of teaching. He never imitated those seducers who creep into private houses.—Memoir prefixed to Dr. Lathrop's Posthumous Ser. pp. 31—34 Springfield, 1821.

MUSINGS ON LIFE AND DEATH.

BY LUCY HOOPER.

There is no subject on which regret is so often or so commonly expressed as on the passing nature of earthly pleasures, and the changing periods of life. We mourn that childhood must verge into maturity, and maturity change to age. We connect with this change thoughts of "the ruin and the tomb," and forget that this alteration may bring aught of sufficient value to compensate for the gaiety it deprives us of, or give any thing better and dearer than the buoyancy of youthful feeling. In such a mood I watched a group of children at play; they were so light in their motions, so gay, so glad-some, and seemingly so unconscious of evil, that I could only compare them to a cloud of butterflies on the wing inhaling

the fragrance of the bright flowers, and floating onwards in the perfumed breeze of summer. And I sighed to think how soon that mirth would pass, and that gaiety flee, and the sun of pleasure go down to those bright and happy things, and care, and age, and sorrow, be their portion. And as I looked on them I saw one go out from among his companions, and laying himself on a bank of flowers was soon wrapped in profound sleep. And strange thoughts of his future life came thronging over me, till I shuddered at the vivid creations of my own fancy: I wept to think how often sorrow might pierce that light and gladsome heart, or cares invade the repose of that innocent boy. But perhaps, thought I, other and darker evils may fall to his lot; it may be that in youth he will sow the seed of wrong, and reap in his manhood the harvest of dishonor. Yes! passion may debase that mind, and indolence enchain its powers, and sin leave dark traces on its purity. Oh! there are weariness, and pain, and sorrow in the prospect of years—the first bright hours of life are happier far than any after period. Would that I were a fairy to wave a light wand o'er that slumbering boy, to ensure that the bloom should not fade from his cheek, nor the glow pass from his heart—that no clouds should darken his sky, and no harder couch be destined for him than that flowery bank. Oh! there is something so withering in the touch of age, it seems to me like the death chill to the warm feelings and generous purposes of youth. It is not that age bows down the strength of manhood, that it shivers the dark trees of youth; no, no, it is the touch upon the heart, that makes one fear his approach. Alas! for the unconscious one! it may be thy lot to feel all this, and give examples of its truth.

I turned bitterly away, for other cares were mine. Was it chance, or accident, or the leading of diviner wisdom than the dark eye of mortality may perceive, which directed my steps to the bed of death? which caused me to stand in the last earthly presence of one whose path had been as the sun, which shineth more and more unto the perfect day—one who had met trials but to vanquish them, and came off more than conqueror through him who loved us. One who was revered in life, and whose name would be ever afterwards even "as ointment poured out." There is a moral in such a scene which enters the hardest heart. I stood subdued before its sublimity; I was awed; was it thy presence, King of Terrors? No, I was entranced—rapt—in the dawning glories of immortality. Then it was that I thought that man should not seek only his own good; then it was that I felt why his life should be as a universal blessing, or as the odour of many flowers, a gift of sweetness to all, a something that gives relief to the dull sense, a renewal of pleasure to the wretched. Yes, it was then that I felt the power of virtue, that I felt the worth of the mental endowments, and the social feelings which God

has given us—when the one has proved itself by enlightening mankind, "a spark of divinity"—and the other by blessing all within its reach, an attribute of God. But there was silence and thought in the chamber; peace sat on the countenance of the dying, and we wept not—but we considered his life in our hearts, and were all still, when his deep thrilling voice rose up in the quiet room as he closed his eyes forever on earthly things. 'Let me go forth for the day breaketh.'

I left the place in silence; I pondered on the foolishness of my reasoning as regarded the child I have mentioned. I wished no longer for fairy gifts; I bowed myself down before the Majesty of Heaven, and felt that he who has planted the seed will water it, and he who watched its growth will bring it to perfection.

Brooklyn, Feb. 12.

DIVINE JUSTICE.

Perhaps there is no subject on which christians more greatly err, than Divine justice. They at times console themselves by the thought, that they are in the hands of a just Judge; and yet they believe this justice at war with mercy, and the happiness of all men; and they think, if it had its full demands, all would be the subjects of endless ruin. That either justice or mercy must be finite, if at variance, is too plain to be disputed, because two infinite opposing attributes, cannot exist in the same being. Hence, if we say the common opinion of justice is correct, we say that God is an imperfect being; and that either justice or mercy must lose its demands. We ascribe injustice also to the works of God; for if justice is cheated, there is injustice done; and if mercy is cheated, there is injustice done.

To avoid these difficulties, we have only to say, that the demands of justice and mercy, are not at variance; and that the justice by which God is righteous in all his ways, and the mercy by which he is beneficent, are both infinite and eternally inherent in his nature, and tend to the highest good of all men. Hence, to have justice done us, is to have a punishment inflicted which will tend to our reformation, and to have mercy shown us, is to have means employed for our reformation and happiness. Thus justice and mercy both conspire to the same end, and go hand in hand.

This view of justice supposes that all punishment for punishment's sake, is injustice, or mere cruelty and malice. Consequently, if correct, the doctrine of endless hell torment must be rejected; and only that punishment can be inflicted, which is proportioned to the offence, and calculated to amend. In this way God can be both just and merciful to the same people and at the same time. Hence, with the Psalmist we can say, 'Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his deeds.'

Taking this view of justice, we avoid the insurmountable difficulty, connected with the common view; which is, that

an act would be just to God, because he is our Creator, even though it caused countless millions of his creatures endless ruin! Now it is a sufficient refutation of this to say, in the language of Archbishop Tillotson, 'The right that God had in his creatures, is founded on the benefits he hath conferred on them, and the obligation they have to him on that account. Now there are none, who because they have done a benefit, can have by virtue of that, a right to do a greater evil, than the good he has done amounts to; and I think it next to madness to doubt whether extreme and eternal misery, be not a greater evil than simple being is a good.'

O. A. B.

VARIOUS ITEMS.

"Self love to prompt, and reason to control."

The 'greatest amount of happiness,' is the object of universal pursuit. No man wittingly and willingly renders himself miserable. Our errors, when in pursuit of happiness, are errors of the judgment, and not of the will—in other words, they are errors of the head and not of the heart. If I am induced to believe, that, by defrauding my neighbor, the advantages will be greater than the disadvantages, my desire for happiness will prompt to the fraud. Reason is given to control this self love; and cannot be better employed than in convincing mankind that duty and interest are identified—that no man can promote his true interest by a neglect or violation of his duty—that he who faithfully performs his duty, will thus effectually subserve his true interest. When Solon was modelling his laws, a friend laughed at his undertaking, and endeavored to show the absurdity of attempting thus to prevent injustice. Solon replied—'Men keep their agreements when it is an advantage to both parties not to break them; and I will so frame my laws as to make it evident to the Athenians that it will be more for their interest to observe than to transgress them.'

I would that this sentiment of the great lawgiver were written on the tablet of every heart. We should then hear nothing of the pernicious idea, that there is 'pleasure in sin.' God has given us laws for our moral government; and it is not reasonable to suppose that Infinite and Disinterested Love has given us a law, without knowing that obedience thereto would increase our happiness. He has not required us to perform any thing opposed to our present true interest. Our interest is our duty—our duty is our interest, and he who allows the truth of these remarks, will acknowledge that it is as much a *privilege*, as a *duty*, to be virtuous.—*Christian Messenger*.

Funerals in the country are always more impressive. The stroke of death makes a wide space in the village circle, and is an awful event in the tranquil uniformity of rural life. The death bell tolls its knell in every ear; it steals with its pervading melancholy over every hill and vale, and saddens all the landscape.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, MARCH 30, 1833.

To the Rev. JACOB SENTERLING, Pastor of
the Lutheran church in Brunswick.

REV. SIR—I have for some time past had it in my mind to address you, but have hesitated in carrying this purpose into effect. This hesitation on my part has arisen not from any impropriety in the measure, for I can see none, but from a doubt whether on your part, such a communication would be favorably received. My last visit to your neighborhood has determined the point in my mind, and I trust the nature of the communication will furnish a sufficient apology for the liberty I have taken.

It is a source of satisfaction to me, in addressing you, to feel the assurance that I am approaching a gentleman of charitable and generous feelings, and one who, if report says true, is far from illiberal in his sentiments. These circumstances I deem very favorable, and from these I am induced to hope that a communication dictated with friendly feelings on my part, will meet with a reciprocal cordiality on yours. Whatever construction you may put on this letter, I beg to assure you, that I have not written it from motives of hostility, neither from a wish to be intrusive or officious; my object is to elicit truth, in the knowledge of which you are equally concerned with myself.

Your neighbors inform me that you have lately held a four days' meeting, the object of which, I presume, was to awaken up the dormant energies of your flock and inspire them with fresh zeal in the great cause of religion. With this, I have nothing to do and but little to say. I have always doubted the expediency of these meetings, and experience has pretty clearly shown, that if some good is done it is overbalanced by the evil which arises therefrom. From all that I can learn the Brunswick four days meeting was an abortion. It has done no good, by the confession of those who attended it, and I have not heard that it has done much harm. To say the plain truth then, of the matter, it was a mere waste of time, and as such might as well have been left alone. But there were some things connected with this meeting which I feel disposed to remark upon, and to which I beg to direct your attention.

The last day of the meeting, the subject of God's impartial grace in the salvation of ALL the children to whom he has given life and being, claimed a large proportion of the addresses of yourself and fellow clergymen. To use a familiar style, (if too familiar I beg you to excuse me) we poor Universalists got it. Our sentiments were incorrectly stated, grossly misrepresented and then held up for ridicule. Although this might be very amusing, it was neither very instructive nor very convincing. Indeed, Rev. Sir, I cannot for the life of me conceive anything absurd or ridiculous in the idea of the Father of ALL, being the Saviour of ALL. I beg you to forget your creed for a few moments, and in the spirit of common sense and rational reflection agitate this proposition in your mind. I am very confident that with the imperfect views which

you entertain of the moral character, you would not leave any of your family destitute of any necessary comfort, if you had the power to bestow it; why then should we believe that the framer of our bodies and the Father of the spirits of all flesh, the God in whom we live and move and have our being, should be less provident for the spiritual wants of his family, than you are for their temporal necessities? I cannot of myself see any shadow of reason why he should: if you know any, so far oblige me as to communicate it.

Some of the remarks which were made with respect to the danger of embracing Universalism, were truly ludicrous. The following illustration has at all events novelty to recommend it. It was said, that a man who embraced the doctrine of universal salvation was like one who had been inoculated with the kin-pox, he would always have some fear lest he might take the small pox the natural way; but the orthodox professor having already received it in the natural way, never felt any fearful apprehensions. Who the 'wiseacre' was that exhibited this specimen of wit and ingenuity, I did not learn. I have no objection to his comparing his system of orthodox faith to the small pox or any other loathsome and disgusting disease; but I do protest against his meddling with the pure doctrines of the cross and assimilating them to his system. When he approaches the subject again, I hope he will come with pure hands and cast from him "the unclean spirit."

What share you had in these remarks I am not prepared to say, but from your acknowledged reputation for candor, I am disposed to believe that you rather TOLERATED than APPROVED this "low cant." You did, however, speak "of the way we teach" as being erroneous and imminently dangerous, and warned your people from being taken in the snare. I have no fault to find with you for this. Believing it an error, it was your imperious duty to guard your flock against it; you acted the part of the faithful shepherd. If I must find fault with you, it is not for doing too MUCH but too LITTLE. You do not, it appears to me, adopt the wisest course to stop the growing schism: for it can be no secret to you that it is spreading very fast in your neighborhood. Permit me to direct you to a certain and safe way to remedy the evil. I will tell you the secret, why the Universalists gain ground so fast in the community. They act openly and "above board." They go and address the people—they bring strange things to their ears as did Paul, when he preached the doctrine of the resurrection, and like that great apostle, they are always ready to answer the objector and publicly give a reason for the hope that is in them. Now the impression which this course of proceeding leaves on the minds of the people, is very favorable. They naturally say—"these may be mistaken men, but they are honest and open to conviction"—this has a good tendency. Another thing is still more in their favor, and that is, their liberality in opening their houses of public worship. There has never, to my knowledge, been an instance in which an orthodox clergyman, of any denomination, was refused the use of one of their buildings; and never has the orthodox clergyman officiated, while the universalist minister endeavored to keep his people from attending. I am sure that candor will compel you to acknowledge that this, to say the least of it, looks like "fair play." It is by such open measures

that universalism marches onward from strength to strength.

And now, Rev. Sir, that I have told you the whole secret, let me invite you to the moral—*imitate their example*. Do you desire to exterminate this heresy as you call it, from Brunswick? Open the doors of your meeting house—call upon the universalist preacher, whosoever he may be, to prove his doctrine—meet his arguments fairly, and not misrepresent him when he has no opportunity to defend himself. Instead of permitting him to be crowded up in a small school house, invite him to enter your pulpit—request all your people to attend, and then confound him before the assembled multitude. I do not hesitate to say that if you were to do this, and succeed in controverting him, that you would totally overturn the system and show not only your honesty but your prowess.

I have thus made bold to point out to you the wisest and most efficient course that you can pursue "as touching this matter." You may rest assured that nothing but an open, manly defence, will ever crush the growing heresy. If I can be of any service to you, by way of an opponent, I beg you to command my services. I preach every month in your neighborhood, and always give due notice in the "Anchor." If you should feel yourself disposed at any time to avail yourself of my offer, I beg you to use no ceremony—I shall be always ready, willing and happy to accommodate you. If you can convince me (and if I know my own heart, I am open to conviction) I will be a co-worker with you in preaching a partial God, a partial Christ, and a partial Redemption. If I do not yield to your views, I will give you arguments, which I am confident will not appear to yourself or to the congregation either unscriptural or unreasonable.

With sentiments of respect I remain

Yours in the Gospel,
C. F. LE FEVRE.

COMMUNICATION.

MESSES. EDITORS—I have always, until I was able to judge and reason for myself, believed in God the Father, God the Son, and God the Holy Ghost, three in one.

God the Father, I think certainly exists. But as for the other two, I am at a loss to form a sufficient evidence in my own mind for believing.

First, is it a natural conclusion that God, who is all powerful, should condescend to honor this poor earth by creating a *human* being, and that being his own son; which certainly must be the case, as the Holy Ghost, is none other than God. It is a very lame argument with me, that a man will certainly be sent to hell, if he does not believe such monstrous and improbable things of his maker; it is in my opinion, laying certain charges against the great I AM, which He has expressly forbidden among men.

Suppose, Sirs, that the birth of Christ had happened in our days, would you or any other reasonable man have believed, that the infant was the son of God, more than any other child. I undertake to say you would not.

I do not know that you will publish this, but hope you will, as you say you are impartial. If you can convince me of this absurdity being true, I hope you will do it in your next, and oblige

A SUBSCRIBER.

REPLY.

The communication of "a subscriber," as he is pleased to sign himself, is not, we conceive, levelled at pure christianity, but at its perversion and corruption. We cannot believe any more than himself in three self-existent Gods *amalgamated* (if we may be permitted such an expression) into one. The doctrine of the Trinity we reject in all its features as a mass of absurdity and superstition.

The expression so frequent in scripture of Christ being the "Son of God," has, in our view, a very different meaning from that generally attached to it. In one sense we are all the sons or children of God—for God is our Creator and our Father.—Christ might be appropriately called "the Son of God" or "God's well beloved Son," inasmuch as he was especially gifted with the communication of his Father's spirit, in the great work which he was sent to accomplish—as a perfect pattern of obedience to the will of his heavenly Father; as possessing the spirit without measure; as being the reflex image of his perfections, in such a sense and in such only do we construe the expression of Christ being "the Son of God." It appears to us that Christ was particularly guarded in preventing a misapplication of this phrase and cautioning his hearers against supposing that he claimed a divine nature. A striking instance of this occurs in the tenth chapter of John, commencing at the thirtieth verse. "I and my Father are one. Then the Jews again took up stones to stone him. Jesus answered, many good works have I shewed you from my Father, for which of these works do ye stone me? The Jews answered him saying, for a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, is it not written in your law, I said ye are Gods? If he called them Gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world; thou blasphemest, because I said I am the Son of God. If I do not the works of my Father, Believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me and I in him." From this statement of our Saviour himself, we are led to believe that he was "like unto the brethren," though eminently gifted with divine power and wisdom, to fulfil the purpose of his mission. L.

CANADA SUBSCRIBERS.

A subscriber to the "Anchor" in Canada wishes to know to whom he shall pay the amount of his subscription. We would inform him, and all others in similar circumstances, that Mr. David Moe, of Ascut, is our agent, and that he is authorised to receive monies for us and account to us for the same. The request of the above correspondent, E. B. of Compton, shall be complied with. L.

To Correspondents.

We occasionally receive communications of a character so infidelic (if we may be permitted to use a newly coined word) that we cannot consistently admit them into our columns. We have already given place to several articles which a desire to oblige our patrons has alone induced us to publish. Our readers will please to notice that we do not hold ourselves responsible for the peculiar views of our correspondents. We feel much oblig-

ed to correspondents for articles with which they sometimes furnish us and we shall feel more so, if they will bear in mind in writing their communications, that "we are set for the defence of the Gospel" and that the object of this paper is to promote "liberal christianity." Eds.

Original.
CANDID TALK.

No. IX.

This is the age of theory. We live, move, have our being, by a set of rules.—Everything is effected, not by individual exertion, but by combinations and patronage. Does an individual wish to accomplish some favorite object, in order to be successful he must, in the first place, join the church. A society is then organised—president, secretary and treasurer duly chosen—a sermon or two preached on the subject, and a simultaneous effort made by all the members of the church, without inquiring into the propriety of the measure, or calculating its consequences.—We might instance the Temperance Society of the day.—By the inexpedient and self-interested steps which the orthodox sectarians have taken in the matter, they have converted it from a question of pure and simple and natural morality, to one of the thousand speculative and ridiculous absurdities which deform our theoretical churches; until temperance has become but another name for bigotry or hypocrisy. This can be accounted for by the avidity which the church always manifests to seize on every thing calculated for the real benefit of mankind, and cherish it as one of its own offspring. Thus the Temperance Society, we have no doubt if it had avoided the parental embraces of the church, would have produced, as its natural result, a sound and healthy reformation in the morals of community. It would have held out the true inducements to men for becoming temperate, and instead of turning the whole affair into burlesque by the extravagancies of a bigoted fanaticism, would have new advocates from the good and wise of all classes. The plain fact is this;—that when the church cannot lead, it will annoy;—and where it does lead, none but its own satellites can, with a proper regard for their own independence follow. It does not care a straw for a proselyte who follows because he thinks the church is right in this particular instance; but its adherent must follow for no other reason than because the church leads. Its principle of action is supreme control over the minds of its minions; an assenting ally it values not.

It is by dexterously playing this game that the church is enabled to finger so much of the resources of every institution or society that might, without its withering influence, be beneficial to mankind.—Instance the society for the suppression of vice, in London. Now, what, reader, should you naturally set down as the objects of a society of Christians, bearing the above appellation?—You would undoubtedly suppose that its

members would go about relieving want and misery which are the legitimate parents of every species of vice. You would naturally imagine that it would employ its energies in discovering, and its resources in alleviating misery in all its hydra forms, wherever it lurks among mankind. But no:—this is by no means the design of the suppression of vice Society. They have higher and more sinister views.—They form themselves virtually into a Society of public robbers—for they deprive an innocent man of his property, and then seek to blast his reputation. Yes:—these are the motives, the benevolent purposes of the Society for the suppression of Vice! The first act of that Society, after its organization, was to commence a suit at law against the Rev. Robert Taylor, on a charge of *Blasphemy*, for venturing to understand the doctrines of the Bible in a different light from themselves. At the trial, they and their patrons were judges, counsel, jury and officers. They stripped the unfortunate man of his property—drove him from his home, and compelled him to seek an uncertain existence upon the changeable tide of popular prejudice, and if he is not compelled to resort to vice and crime for the support of life, the society for the suppression of vice cannot deserve the credit. Here is an instance: a man of high talent, of deep literary and scientific research dares to oppose the current of popular opinion, and only demands a fair hearing—even on the condition, "strike, but hear me!—oh—no—it must not be! He is a dangerous man, and an organized body of professed christians, strangle him with the strong and well-wove cord of Church and State, or religious law, and tumble him into the street for the very dogs to lick his wounds. Z. Z. Z.

From the Christian Messenger.

SANCTUARIES.

The Marquis Beccaria, in his admirable Essay on Crimes and Punishments, devotes a chapter to a consideration of the justice and expediency of Sanctuaries—that is, places to which if a criminal flee he shall escape the punishment his crimes deserve. The following is the opinion of the erudite author:

"Sanctuaries and impunity differ only in degree; and as the effect of punishments depends more on their certainty than their greatness, men are more strongly invited to crimes by sanctuaries than they are deterred by punishment."

In this opinion, so far as the administration of human governments is concerned, professing christians most cordially concur. Were the principle recognized by the 'powers that be,' that a man who has committed a crime shall not be obnoxious to punishment, provided he can escape to the abode of the Governor—the foundations of civil society would soon be broken up. The laws would lose their restraining influence, and at least a degree of impunity would be the natural consequence. Against this mischievous result, wise legislators will guard with

especial care. The penalties attached to laws will be rendered as certain as possible, and all diligence in bringing offenders to justice, will be enjoined on the executive department of the social compact.

Every modification of Partialism supposes a different procedure in the Divine Government. The 'creeds of men' inform us, that the sinner may escape all merited punishment, beside enjoying himself in sin, provided he escape to the abode of Jesus the Governor, an hour before he gives up the Ghost. A sanctuary, differing from impunity only in degree, has thus been provided by the wisdom from beneath. And many of our race have been more strongly invited to transgression by the proffered sanctuary referred to, than deterred by the prospect of uncertain interminable wretchedness.

Beccaria has another remark in his chapter on Sanctuaries, which should be considered in connexion with the sentence already quoted. He says—

"The place of punishment can certainly be no other than that where the crime is committed; for the necessity of punishing an individual for the general good, subsists there, and there only."

The justice and expediency of the procedure here recommended by implication, will not be disputed, so far as human governments are concerned. I speak in reference to the punishing a criminal *where* he committed the crime. I am not satisfied of the justice of 'punishing an individual for the general good.' But of this some future opportunity. At present, I will notice only so much of the extract as certifies the justice and expediency of punishing a criminal *where* the crime was committed. A crime committed in Pennsylvania must be punished in Pennsylvania.—There is no sanctuary known to our laws—no transportation for trial and condemnation.

But beside the Sanctuary, the existence of which is supposed by the doctrine of Partialism, and beside the possibility of escaping all punishment, that doctrine teaches the transportation of sinners to a future world, to be tried and condemned for offences committed on this! The conduct of our fathers, who protested against a similar proceeding in the British Government while these States were Colonies, is thus virtually condemned.

REPENTANCE.

Reader, our blessed Father in heaven has not left us to grope our way in the dark respecting our duty: for he has called upon "all men—every where to repent," and inasmuch as he has commanded us to do so, we certainly are compelled to believe that he loves *all* men, or he would not have enjoined the command upon all to repent. Why, says an objector, these are exactly my views on the subject; I believe we must all repent. Ah, do you so, brother, then give me your hand, and let us salute each other with a "spiritual kiss." Come, now, let us walk arm in arm in the garden of love. Well, you be-

lieve in the doctrine of repentance—so do I—and much more; I believe in conversion—in conversion from sin to holiness—from darkness to light, and from the power of satan to God. Nor is this all—I believe that every man shall repent—that is "all men shall be made alive in Christ," and he that is alive in Christ, is a new creature. Now you believe the blessed Saviour died for all men—do you not? Oh yes, says the objector, if they repent. What if they repent! alas brother, "how can two walk together except they be agreed?" But let me ask, does repentance on the part of the sinner, alter the fact that Jesus died for him? Is it not a glorious truth, that the Savior tasted death for every man, whether every man repents or not? Think again—was there a time when you had not repented? Oh yes. Well did not Christ die for you until you were brought to repentance—and did your repenting make it a truth? Methinks it is too plain to need further illustration. Christ is the Saviour of the world, whether the world believe it or not. Brother, have you caught a spark of truth divine? Let us give our God the glory—to his exalted name be all the praise. Hark! my Master's footsteps! is he knocking at the door? Oh, receive the heavenly guest—the truth will make you free indeed, and Jesus is the way, the truth, and the life.

No doubt, there are many individuals who, could the truth be presented to them in a plain and simple manner, would receive the testimony in the love of it, and my object in writing, is to endeavor to be as explicit as possible, in unfolding to the understanding of the reader, what I conceive to be the loveliness of truth—it is indeed a precious gem! a pearl of great price—and he who has the truth, is in possession of life everlasting. Blessed be the God of truth.—*Phil. Liberalist.*

From the Catskill Messenger.

SUICIDE.

On Monday last, Mr. Alexander Stewart, committed suicide by hanging himself. Mr. Stewart, is a Scotchman by birth, and formerly lived in the town of Andee, Delaware co., from whence he moved to Troy, and during the cholera in that city last summer he came with his family to this village. His occupation was that of a Silversmith, at which business he worked up to Friday of last week in the employment of Mr. Willard. We are told that for some time past his mind has been greatly exercised upon the subject of religion, and that his doubts and fears had driven him to a state, bordering upon, if not of actual despair. The aberration of his mind were so apparent on Sunday, that it was not deemed prudent to leave him alone, and he was accordingly watched during Sunday night, notwithstanding which, he eluded the vigilance of his keepers, escaped from the house, and subsequently found upon the creek in search of a hole in the ice where he might drown himself. The next day he again effected his escape, wandered across the river,

and was found upon the premises of Dr. Benham, suspended from a tree by a silk handkerchief around his neck. He has left a wife and two young children.

SCRIPTURE ILLUSTRATION.

They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Matt. vi, 5.

Such was the ostentatious devotion of the Pharisees. Retirement and privacy were not considered either as accessory or desirable in prayer. This part of their conduct is still imitated by many persons, especially among the Mohammedans.—An aged Turk is particularly proud of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them, or saying their prayers, or reading the koran.—*Richardson's Travels.*

POETRY.

HYMN OF THE MOUNTAIN CHRISTIAN.

BY MRS. HEMANS.

"Thanks be to God for the Mountains"—Howitt's Book of the Season.

For the strength of the hills we bless thee,
Our God, our fathers' God!
Thou hast made thy children mighty,
By the touch of the mountain sod,
Thou hast fix'd our ark of refuge
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee,
Our God, our fathers' God!

We are watchers of a beacon,
Whose lights must never die;
We are guardians of an altar
Midst the silence of the sky;
The rocks yield founts of courage
Struck forth as by thy rod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

For the dark, resounding heavens,
Where thy still small voice is heard,
For the strong pines of the forests,
That by thy breath are stirr'd,
For the storms on whose tree pinions
Thy spirit walks abroad—
For the strength of the hills we bless thee,
Our God, our fathers' God!

The royal eagle darteth
On his quarry from the heights,
And the stag that knows no master,
Seeks there his wild delights;
But we for thy communion
Have sought the mountain sod—
For the strength of the hills we bless thee,
Our God, our fathers' God!

The banner of the chieftain
Far, far below us waves;
The war-horse of the spearman
Cannot reach our lofty caves;
Thy dark clouds warp the threshold
Of freedom's last abode;
For the strength of the hills we bless thee,
Our God, our fathers' God!

For the shadow of thy presence
Round our camp of rock outspread;
For the stern defiles of battle,
Bearing record of our deed;
For the snows, and for the torrents,
For the free heart's burial sod,
For the strength of the hills we bless thee,
Our God, our fathers' God!

LINES FOR MUSIC.

They tell me she's no longer fair,
That time has swept aside
The lustre of her youthful brow,
Her beauty's blooming pride;
But if her heart is still the same,
Still gentle as of yore,
Then is she beautiful to me,
More lovely than before.

They tell me that her cheek is pale
As is the twilight hour,
And that her eye hath lost its light,
Her glance its former power;
But if her soul is still as chaste,
Still gentleness is there,
Then is her eye to me still bright,
Her cheek to me still fair.

For, oh! 'tis in the shrined soul
Where beauty truly dwells,
Where virtue lives, and faith exists,
Like pearls in ocean shells,
Give me a fealing, faithful heart:
Perfection's richest prize—
That is the temple of all love,
Where beauty never dies.

RELIGIOUS NOTICES.

The senior Editor will preach at McCasney's School house, in Brunswick, on Wednesday evening next, at the usual hour. The subject of the discourse will be the "Salvation of Judas."

To-morrow evening, in the chapel in this city, he will preach, by request, from the 13th Chapter of Luke 4th and 5th verses,

NEW UNIVERSALIST BOOKS.

A TREATISE on the Atonement and Final Reconciliation to Holiness and Happiness, by Hosea Ballou, fourth edition.

A series of Lecture Sermons, delivered at the Second Universalist meeting house in Boston, by Hosea Ballou Pastor. Second edition.

Select Sermons, delivered on various occasions from important passages of Scripture, in Boston. The above making Nos. 3, 4, and 5, of the Universalist Library, just received and for sale at No. 3 Washington Square by KEMBLE & HILL.

THE following works just received, may be had of STEPHEN VAN SCHAAK, No. 392 South Market street, Albany.

St. Paul a Universalist, by M. Rayner. Sermon at the funeral of A. V. Bassett, by T. Whittemore.

Whittemore on the Parables.
Parable of the Rich Man and Lazarus.
Smith on Divine Government.
April 28, 1832.

BOOKS.

STEPHEN VAN SCHAAK,
No. 392 South Market street, Albany, keeps the following books constantly on hand for sale:

ANCIENT History of Universalism.
Modern do. do.

Ballou on the Atonement.
Do. on the Parables.
Do. Sermons.
Balfour's 1st and 2d Enquiry
Do. Letters to Hudson.
Do. Essays.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.

Series of letters in defence of Divine Revelation.
Pickering's Lectures in defence of Divine Revelation.

Hutchinson's Triumph.
Universal Damnation and Salvation.
Life of Murray.

New Hymn Book, compiled by S. and R. Streeter.

SERMONS.

Intemperance Reproved, by I. D. Williamson.
Absalom's Ingratitude, by C. F. Le Fevre.
The valley of Dry Bones, do.
Haman's Gallows, by do.
Parable of the Sheep and Goats, by T. Whittemore.

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KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS.

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal Christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Ballou on the Atonement.

Do. on the Parables.

Do. Sermons.

Balfour's 1st Enquiry.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabin.

Do. Letter to Beecher.

Series of Letters in defence of Divine Revelation
Life of Murray.

New Hymn Book compiled by S. and R. Streeter
SERMONS.

Absalom's Ingratitude, by Rev. C. F. Le Fevre.

The Valley of Dry Bones, by do.

Haman's Gallows, by do.

The Rich Man in Hell, by T. Fisk.

Can a woman forget her sucking child? by do.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. B. Grosh.

Intemperance Reproved, by I. D. Williamson.

Christmas Sermon, by do.

Priestcraft Exposed, by Z. Fuller.

Everlasting Destruction, by W. Balfour.

100 Arguments in favor of Universalism.

Fox Sermon, by H. Ballou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.
Troy, N. Y. May 26, 1832.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep on constantly for sale, aside from their general assortment of Books and Stationary, a large assortment of

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Boston, May, 1832.

UNIVERSALIST EXPOSITOR.

As the Universalist Expositor has been finally given over by its former company of proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the title of the

EXPOSITOR;

AND UNIVERSALIST REVIEW.

Which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size pages and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor, it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value; we mean the department of the Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favors we humbly commend the undertaking.

PLAN OF THE WORK.

It will consist chiefly of—
Explanations of Scriptural Phrases and Subjects;
Dissertations on points of Biblical Literature;
Critical Interpretations of Texts;
Expositions, both argumentative and historical, of religious truth, in general;
Reviews of such important works as may be deemed specially interesting to Universalists;
A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

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I. The Expositor and Universalist Review will appear in numbers of 72 octavo pages each once in two months; i. e. on the first of November, January, March, May, July, and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The numbers as delivered to subscribers, stitched in handsome printed covers, a Title page a Table of contents, and Index of subjects, at the end of the year.

III. Price \$2 per annum, payable on the receipt of the second number.

NEW BOOKS.

SMITH on Divine Government,
Whittemore on the Parables,
Balfour's 1st Enquiry, new edition, price 1 dollar
Streeter's Hymns, new edition,
Life of Murray, No. 1. Universalist Library,
Ballou's Notes on the Parables, No. 2 do.
A fresh supply of the above works just received at No. 3, Washington Square, by
Troy, Sept. 29. KEMBLE & HILL.

THE GOSPEL ANCHOR.

Is published every Saturday, at No. 84 (up stairs,) State-street, Troy, N. Y.

BY KEMBLE & HOOPER.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, APRIL 6, 1833.

NO. 41.

Communicated.

Messrs. Editors—The publication, in the Anchor, of the following extract from a discourse on the evidences of Christianity, will gratify, at least, one of your subscribers.

Text—Romans i. 16. I am not ashamed of the gospel of Christ.

"I ask," he says, "that I may be heard as a friend of truth, desirous to aid my fellow creatures in determining a question of great and universal concern. I appear as the advocate of christianity, solely because it approves itself to my calmest reason as a revelation from God, and as the purest, brightest light which He has shed on the human mind. I disclaim all other motives. No policy, no vassalage to opinion, no dread of reproach even from the good, no private interest, no desire to uphold a useful superstition, nothing in short but a deliberate conviction of the truth of christianity, induces me to appear in its ranks. I should be ashamed of it did I not believe it true.

In discussing this subject I shall express my convictions strongly; I shall speak of infidelity as a gross and perilous error.—But in so doing, I beg not to be understood as passing sentence on the character of individual unbelievers. I shall show that the christian religion is true, is from God; but I do not therefore conclude, that all who reject it are the enemies of God, and are to be loaded with reproach. I would uphold the truth without ministering to uncharitableness. The criminality, the damnable guilt of unbelief, in all imaginable circumstances, is a position which I think untenable; and persuaded as I am, that it prejudices the cause of christianity by creating antipathy between its friends and opposers, which injures both, and drives the latter into more determined hostility to the truth, I think it worthy of a brief consideration in this stage of the discussion.

I lay it down as a principle, that unbelief considered in itself, has no moral quality, is neither a virtue nor a vice, but must receive its character, whether good or bad, from the dispositions or motives, which produce or pervade it. Mere acts of the understanding are neither right nor wrong. When I speak of faith as a holy or virtuous principle, I extend the term beyond its primitive meaning and include in it not merely the intellect, but the disposi-

tion or temper, by which this assent is determined, and which it is suited to confirm; and I attach as broad a signification to unbelief, when I pronounce it a crime. The truth is, that the human mind, though divided by our philosophy into many distinct capacities, seldom or never exerts them separately, but generally blends them in one act. Thus in forming a judgment, it exerts the will and affections, or the moral principles of our nature, as really as the power of thought. Man's passions and interests mix with, and are expressed in the decisions of the intellect. In the scriptures, which use language freely, and not with philosophical strictness, faith and unbelief are mental acts of this complex character, or joint products of the understanding and heart; and on this account alone, they are objects of approbation or reproof. In these views, I presume, reflecting christians of every name agree.

According to these views, opinions cannot be laid down as unerring and immutable signs of virtue and vice. The very same opinion may be virtuous in one man and vicious in another, supposing it, as is very possible, to have originated in different states of mind. For example, if through envy and malignity I should rashly seize on the slightest proofs of guilt in my neighbor, my judgment of his criminality would be morally wrong. Let another man arrive at the same conclusion in consequence of impartial inquiry and love of truth, and his decision would be morally right. Still more, according to these views, it is possible for the belief of christianity to be as criminal as unbelief. Undoubtedly the reception of a system, so pure in spirit and tendency as the gospel, is to be regarded in general as a favorable sign. But let a man adopt this religion, because it will serve his interest and popularity; let him shut his mind against objections to it, lest they should shake his faith in a gainful system; let him tamper with his intellect, and for base and selfish ends exhaust its strength in defence of the prevalent faith, and he is just as criminal in believing as another would be in rejecting christianity under the same bad impulses. Our religion is at this moment adopted, and passionately defended by vast multitudes, on the ground of the very same pride, worldliness, love of popularity, and blind devotion to hereditary prejudices, which led the Jews and heathens to reject it in the primitive age; and the

faith of the first is as wanting in virtue as the infidelity of the last.

To judge of the character of faith and unbelief, we must examine the times and the circumstances in which they exist.—At the first preaching of the gospel, to believe on Christ was a strong proof of an upright mind; to enlist among his followers, was to forsake ease, honor, and worldly success; to confess him was an act of signal loyalty to truth, virtue and God. To believe in Christ at the present moment has no such significance. To confess him argues no moral courage. It may even betray a servility and worldliness of mind. These remarks apply in their spirit to unbelief. At different periods, and in different conditions of society, unbelief may express very different states of mind. Before we pronounce it a crime, and doom it to perdition, we ought to know the circumstances under which it sprung up, and to inquire with candor whether they afford no palliation or defence. When Jesus Christ was on earth, when his miracles were wrought before men's eyes, when his voice sounded in their ears, when not a shade of doubt could be thrown over the reality of his supernatural works, and not a human corruption had mingled with his doctrine, there was the strongest presumption against the uprightness and the love of truth of those who rejected him. He knew too the hearts and the lives of those who surrounded him, and saw distinctly in their envy, ambition, worldliness, sensuality, the springs of their unbelief; and accordingly he pronounced it a crime.—Since that period, what changes have taken place! Jesus Christ has left the world. His miracles are events of a remote age, and the proofs of them, are to many imperfectly known; and, what is incomparably more important, his religion has undergone corruption, adulteration, disastrous change, and its likeness to its founder is in no small degree effaced.—The clear, consistent, quickening truth, which came from the lips of Jesus, has been exchanged for a hoarse jargon of vain babblings. The stream, so pure at the fountain, has been polluted and poisoned through its whole course. Not only has christianity been overwhelmed by absurdities, but by impious doctrines, which have made the universal Father, now a weak and vain despot, to be propitiated by forms and flatteries, and now a mighty torturer, foreordaining multitudes

of his creatures to guilt, and then glorifying his justice by their everlasting woe.—When I think what christianity has become in the hands of politicians and priests, how it has been shaped into a weapon of power, how it has crushed the human soul for ages, how it has struck the intellect with palsy and haunted the imagination with superstitious phantoms, how it has broken whole nations to the yoke, and frowned on every free thought; when I think how, under almost every form of this religion, its ministers have taken it into their own keeping, have hewn and compressed it in the shape of creeds, and have then pursued by menaces of everlasting woe whoever should question the divinity of these works of their hands; when I consider, in a word, how, under such influences, christianity has been and still is exhibited, in forms which shock alike the reason, conscience, and heart, I feel deeply, painfully, what a different system it is from that which Jesus taught, and I dare not apply to unbelief the terms of condemnation which belonged to the infidelity of the primitive age.

Perhaps I ought to go further. Perhaps I ought to say, that to reject christianity under some of its corruptions is rather a virtue than a crime. At the present moment, I would ask, whether it is a vice to doubt the truth of christianity, as it is manifested in Spain and Portugal. When a patriot in those benighted countries who knows christianity only as a bulwark of despotism, as a rearer of inquisitions, as a stern jailor immuring wretched woman in the convent, as an executioner stained and reeking with the blood of the friends of freedom; I say, when the patriot, who sees in our religion the instrument of these crimes and woes, believes and affirms that it is not from God, are we authorised to charge his unbelief on dishonesty and corruption of mind, and to brand him as a culprit? May it not be that the spirit of christianity in his heart emboldens him to protest with his lips against what bears the name? And if he thus protest thro' a deep sympathy with the oppression and sufferings of his race, is he not nearer the kingdom of God than the priest and inquisitor who boastingly and exclusively assume the christian name? Jesus Christ has told us that 'this is the condemnation' of the unbelieving, 'that they love darkness rather than light;' and who does not see that this ground of condemnation is removed, just in proportion as the light is quenched, or christian truth is buried in darkness and debasing error?

I know I shall be told that a man in the circumstances now supposed, would still be culpable for his unbelief, because the scriptures are within his reach, and these are sufficient to guide him to the true doctrines of Christ. But in the countries of which I have spoken, the scriptures are not common; and if they were, I apprehend that we should task human strength too severely, in requiring it, under every possible disadvantage, to gain the truth from this source alone. A man, born and

brought up in the thickest darkness, and amidst the grossest corruptions of christianity, accustomed to connect false ideas with their principal terms, and wanting our most common helps of criticism, can hardly be expected to detach from the mass of error which bears the name of gospel, the simple principles of the primitive faith. Let us not exact too much of our fellow creatures. In our zeal for christianity, let us not forget its spirit of equity and mercy. In these remarks I have taken an extreme case—I have supposed a man subjected to the greatest disadvantages in regard to the knowledge of christianity. But obstacles less serious may exculpate the unbeliever. In truth, none of us can draw the line which separates between innocence and guilt in this particular. To measure the responsibility of a man, who doubts or denies christianity, we must know the history of his mind, his capacity of judgment, the early influences and prejudices to which he was exposed, the forms under which the religion and its proofs first fixed its thoughts, and the opportunities since enjoyed of eradicating errors, which struck root before the power of trying them was unfolded. We are not his judges. At another and an unerring tribunal he must give account.

I cannot then join in the common cry against infidelity as the sure mark of a corrupt mind. That unbelief often has its origin in evil dispositions I cannot doubt. The character of the unbeliever often forces us to acknowledge, that he rejects christianity to escape its rebukes; that its purity is its chief offence; that he seeks infidelity as a refuge from fear and virtuous restraint. But to impute these unbecoming motives to a man of pure life, is to judge rashly, and it may be unrighteously. I cannot look upon unbelief as essentially and unfailingly a crime. But I do look upon it as among the greatest of calamities. It is the loss of the chief aid of virtue, of the mightiest power over temptation, of the most quickening knowledge of God, of the only unfailing light, of the only sure hope. The unbeliever would gain unspeakably by parting with every possession for the truth which doubts or rejects. And how shall we win him to the faith? Not by reproach, by scorn, by tones of superiority; but by laying due respect to his understanding, his virtues, and his right of private judgment; by setting before him christianity in its simple majesty, its reasonableness, and wonderful adaptation to the wants of our spiritual nature; by exhibiting its proofs without exaggeration, yet in their full strength; and, above all, by showing in our own characters and lives, that there is in christianity a power to purify, elevate, and console, which can be found in no human teaching. These are the true instruments of conversion. The ignorant and superstitious may indeed be driven into a religion by menace and reproach. But the reflecting unbeliever cannot but distrust a cause which admits such weapons. He must be reasoned with as a man, an equal,

and a brother. Perhaps we may silence him for a time, by spreading through the community a fanatical excitement, and a persecuting hatred of infidelity. But as by such processes christianity would be made to take a more unlovely and irrational form, its secret foes would be multiplied; its brightest evidences would be dimmed, its foundation sapped, its energy impaired; and whenever the time should arrive for throwing off the mask (and that time would come), we should learn that in the very ranks of its nominal disciples, there had been trained a host of foes, who would burn to prostrate the intolerant faith, which had so long sealed their lips, and trampled on the rights and freedom of the human mind.

According to these views, I do not condemn the unbeliever, unless he bear witness against himself by an immoral and irreligious life. It is not given me to search his heart. But this power is given to himself, and as a friend, I call upon him to exert it; I ask him to look honestly into his own mind, to question his past life, and to pronounce impartial sentence on the causes of his unbelief. Let him ask himself, whether he has inquired into the principles and proofs of christianity deliberately and in the love of truth; whether the desire to discover and fulfill his duties to God and his fellow creatures has governed his examination; whether he has surrendered himself to no passions or pursuits which religion and conscience rebuke, and which bar the mind and sear the heart against the truth. If, thus self-questioned, his heart acquit him, let no man condemn him, and let him heed no man's condemnation. But if conscience bear witness against him, he has cause to suspect and dread his unbelief. He has reason to fear that it is the fruit of a depraved mind, and that it will ripen and confirm the depravity from which it sprung.

I know there are those, who will construe what these will call my lenity towards unbelief, into treachery towards christianity. There are those who think, that worst scepticism be ranked among the worst crimes, and the infidel be marked out for abhorrence and dread the multitude of men will lose their hold on the gospel. An opinion more discreditable to christianity cannot easily be advanced by its friends. It virtually admits, that the proofs of our religion, unless examined under the influence of terror, cannot work conviction; that the gospel cannot be left, like other subjects, to the calm and unbiassed judgement of mankind. It discovers a distrust of christianity, with which I have no sympathy.—And here I would remark, that the worst abuses of our religion have sprung up from this cowardly want of confidence in its power. Its friends have feared, that it could not stand without a variety of artificial buttresses. They have imagined, that men must now be bribed into the faith by annexing to it temporal privileges, now driven into it by menaces and inquisitions, now attracted by gorgeous forms,

now awed by mysteries and superstitions; in a word, that the multitude must be imposed upon, or the religion will fall. I have no such distrust of christianity; I believe in its invincible powers. It is founded in our nature. It meets our deepest wants. Its proofs, as well as principles, are adopted to the common understandings of men, and need not to be aided by appeals to fear or any other passion which would discourage inquiry or disturb the judgment. I fear nothing for Christianity, if left to speak its own tones, to approach men with its unveiled, benignant countenance. I do fear much from the weapons of policy and intimidation, which are framed to uphold the imagined weakness of christian truth.

Dr. Rogers, of the Herald and Watchman, Montrose, Pa. has the following in a late No. under the head of

THE JOURNALIST.

After plodding through mud all day on our way to Green, Br. Peck and myself put up for the night at an Inn, on the Chenango river, seven miles above Binghamton. In the course of our conversation, as we rode together, we had remarked, *that despite the much that is said against Universalism, there is yet much public good will in its favour.* The truth of this remark we had opportunities of seeing confirmed in the course of the evening.

There sat in a circle around the fire, a person, who, on learning that we were Universalists, commenced an attack upon the doctrine; in this he was joined by another at my right hand. Br. Peck and I, finding work thus prepared to our hands, went at it in good earnest, but our opponents were not of the wrong-headed stamp, they soon relinquished their grounds. The former told us he belonged to the Presbyterian church, but confessed at the same time, that he should like much to get a preacher of our sentiment into his parish, if he could do so without his agency in the business being known. This led me to remark, that I should yield all pretensions to manhood if I dared not avow my sentiments, and support them to the full extent of my influence, without fear or favor. I would sooner, said I, be a mouse, or the meanest reptile, than to possess the form, without the soul of a man. They set but little value on their principles who can consent to peddle them away for office, interest, or popularity, or indeed, any thing the world can offer, for this plain reason—the world can furnish no equivalent for them.

He, at my right hand, proved a Methodist. Nevertheless, he told me that if I would come into his neighborhood and preach, I might call on him, and he would accommodate myself and horse, and procure a place of meeting. Mark, reader, how the mind of man is struggling to break its chains, and to assert its right to be free.

At this stage of the conversation our social circle was augmented by two young men, who were on their return from the

protracted meeting at Binghamton. The elder, one who makes some pretensions to scholarship, and occasionally delivers temperance addresses, and all that, received the information of our being Universalists with a contemptuous sneer. "Oh!" said he, "I have enough of such characters about me at home." What of them my friend? "Why, they cut people's harness in the night," &c. You are sure they are Universalists who do this? "Yes, quite sure." Who are they, what are their names? "Oh, I could not name the individuals." If you do not know the individuals, how can you know their religious faith? But, supposing them to be Universalists, what does it prove? "Why, it proves what sort of characters Universalists are." Indeed! this is a sweeping way of denouncing a whole denomination! Suppose, now, that I were to exhibit the Rev. Mr. Strale, with all his villainies, as a sample of the Presbyterian priesthood, should you think it fair, and honorable in me? "I don't think it a fair way," he replied, after a pause of some length, "of determining the truth or falsity of a religious system, by the conduct of some bad men who profess to have embraced it." Ah, indeed! you are wise in this, my friend, but your wisdom comes to you rather late! "Well, at all events," said he, "my prayer to God is, that I may never believe your doctrine." I fear, sir, said I, you do not understand the import of your prayer. Let us compare it with the scriptures, and see how it shall look.

God "who will have all men to be saved." Grant, O, God, that I may never believe this, but rather, that it is thy will to damn a part to remediless ruin! "Christ tasted death for every man, he shall see of the travail of his soul, and be satisfied." Oh! may I not believe, that Christ shall redeem all for whom he died. Grant me, Oh Lord, the consolation of believing that the travail of Christ's soul shall prove vain and profitless to untold millions of our race, and that he shall be dissatisfied to all eternity. Christ has directed us to pray that God's will (which is to have all men to be saved) may "be done in earth, as it is in heaven." True, Lord, I am willing to offer this petition, but, Oh, keep me from believing that it will ever be granted. I cannot endure the idea of having all men saved, for this will be treating all as well as I expected to be treated myself. Let me, therefore, believe any thing rather than such a horrid doctrine as this.

How do you like the looks of your prayer, my friend? "Bah! Universalists are not worth talking to. They are the greatest Pharisees I know of." The greatest Pharisees!!! Well, when I think on it, I don't know but you are right. Let us see. The Pharisees made many, and long prayers in public places, that they might be seen of men. *So do Universalists.* The Pharisees lengthened out their visages, and made their countenances sad; and when they fasted, they issued their proclamations before-hand, that it might be publickly known; that on such a day they

would hold a fast. *So do Universalists.* The Pharisees were a very ceremonious people; they paid their tithes of mint, anise, and cummin; they were very conscientious in trifling matters, very scrupulous about observing certain days, and on these grounds they assumed to themselves the characters of the righteous, the godly, the heirs of heaven, the children of God, &c. while the world around them were sinners, unregenerate heirs of hell, &c. *Universalists do just so.* The Pharisees were great Missionary characters; they would compass sea and land, to make a proselyte; and they assumed much of the outward appearance of sanctity, that they might the better win upon the confidence of the simple; for their obvious purpose was to "devour widows' houses," to extort the last penny from the widow and the orphan, under a pretence that God stood in need of it, in order to the salvation of souls. *SUCH, EXACTLY, IS THE CONDUCT OF UNIVERSALISTS.* Well, I thank you for this information; it never occurred to me before.

Now, it came to pass, that at this stage of the conversation, the man of God waxed warm, and came down heavily upon me, "having great wrath," (pious wrath, of course,) and he prophesied unto me, saying, that in two or three years time, there should be no Universalists in existence, and that the earth should be peopled exclusively with saints, &c. &c. So, said I, you contemplate a return of the blue-law days upon us, do you? Our country has already had some experience in the matter of saintly rule. The New England states were colonized by saints—and saints exclusively—or, if heretics occasionally sprung up among them, they managed by means of stripes, banishment, and the halter, to rid themselves of these troublesome neighbors, and to keep the land pure of every thing but saints. Well, what was the result? In that very region, the doctrine of impartial grace is shedding its golden light on the vision of man, and is dispersing the gloom of superstition with a rapidity unknown in other places. And such, my friend—mark the prediction and record it—such will be the case throughout the country, within a term of three years from this date. Your fanatical proceedings will not always be borne with. The reign of common sense will return, and with it the triumph of rational religion, and the downfall of superstition. See now, my friend, which of us will prove the true prophet.

"Such fellows are not worth talking to," the saintly man muttered, as he swaggered out of the hotel—and he was right—for when a man is resolved to be ignorant, it is not worth his while to talk to those, who may communicate truths which he does not wish to know.

From the Sentinel and Star in the West.

A GOOD ONE—NO MISTAKE!

Two or three years ago, the senior editor of this paper, preached in Sydney.

Shelby County, Ohio, to a large and respectable congregation, among which was a methodist and a presbyterian clergyman. Each of these clergymen took the liberty to contradict the speaker in time of preaching: The speaker observed, "If the gentlemen will use good manners, when I have gone through with my remarks, they shall have the liberty of replying." After some time these *reverend* gentlemen became quiet. When the speaker had concluded his arguments he observed, that those gentlemen who had interrupted him when preaching, were now at liberty to reply. The speaker then took his seat, and waited for a reply.—All was silent for a few minutes.—At length a Col. W. observed, "I expect sir, no gentleman wishes to reply—those men who interrupted you in your discourse, were not gentlemen." The speaker then, after thanking the ladies and gentlemen for their attention and good behaviour, dismissed the congregation; at the same time apologizing for the conduct of the two clergymen, stating that no doubt, like the rest of the clergy, they considered themselves privileged characters, and therefore he flattered himself that the congregation would excuse them, as he was informed they were not gentlemen.

When the congregation was dismissed, one of the clergymen commenced a reply—after making a few wild shots he sat down, and was followed by the other, who, in commencing his remarks, observed, "As my brother has just remarked," &c. When he had gone through with his speech, the senior editor observed, that the conduct of the two clergymen reminded him of the circumstance of Herod and Pilate making friends on a certain occasion. "These gentlemen," said he, "if I may be allowed to call them by that appellation, although entire strangers to me, believe in different creeds: One of them is an arminian, and the other a calvinist; this I know by their different modes of reply to my arguments. In my absence these men are very hostile to each other; and for the correctness of my judgment I appeal to all my congregation who know them. Notwithstanding they are beligerent powers, on this occasion they call each other brother, and unite their strength to oppose me: Yet both of these clergymen believe, and preach the same doctrines that I have preached to you this evening—I say both of them—for I assure you, ladies and gentlemen, that neither of them believe and preach my creed—but I say they both do. One of them tells you that it was the purpose of God in sending his son into the world, to save the whole world, and that Christ came and suffered and died for all.—The other tells you that whatever God purposes to do, is sure to be done—and that all for whom Christ died, are sure to be saved. This, ladies and gentlemen, is what you know to be the doctrine of both these clergymen: And you also know it to be the very doctrine I have preached to you this evening. Thus you see that I believe and preach, neither less nor more than what these gen-

tlemen (if I may call them such) both believe and preach—yet they are both highly offended at my doctrine, call each other brother, and raise the hue and cry against me, because I believe and preach what is believed and preached by them both."

"Now, suppose my arminian brother, (for I will call him such,) really believes what he preaches: namely—That it was the purpose of God, in sending his son into the world, to save the whole world, and that Jesus Christ by the grace of God tasted death for every man—has he any right to try and pick a quarrel with me for saying I believe the very same thing? And if my calvinistic brother is sincere, when he tells you that all the purposes and designs of God are sure to be accomplished—and that not one for whom Christ died will ever be lost; what right has he to be offended at me for taking particular pains to prove to you, that it is the eternal truth of heaven? And yet both of these brethren appear quite exasperated at me, for preaching what they both considered the Gospel of Christ! It is true, one of these brethren preach one half of the truth, and the other the balance.—What God has joined together, they have put asunder—I publish the bands of matrimony for the union of these heaven-born truths; if these gentlemen can show any just cause why they shall not be joined together, let them now speak, or forever hereafter hold their peace. But one remark more and I am done—I beg liberty to recommend these clergymen to go home and read their bibles, and know what they contain, before they attempt to controvert doctrines again. Both of them have quoted for scripture—"If ye die in your sins, where God and Christ is, ye never can come." Now if it would be the means of saving the souls of these men from eternal perdition, they cannot find the text, (and the only text they have pretended to quote,) between the lids of the bible.—Yet they set themselves up for teachers of the people!"

While the editor was making the above remarks, the two clergymen sneaked out of the house unperceived by him; and when he had concluded, he called on the Rev. gentlemen to come forward and show the congregation the only text they had pretended to quote from the bible, or acknowledge their ignorance of that book, which they possessed to make their study.

All eyes were turned to that part of the house, where these clergymen had been so noisy awhile before. The stillness of death ensued before a moment—all who had not seen the clergymen decamp, were listening for their reply: but their reverences had deserted their post. A second call was given—Col. W. above mentioned, who had observed the clergymen when in the act of absconding, remarked that the *reverend* clergymen had reminded him of one passage of scripture, although they did not quote it—"And being convicted in their own consciences, they went out one by one, and left Jesus alone, and the woman standing in the midst."

Next morning a warrant was issued against the two clergymen, on the complaint of some of the citizens of Sydney, and their reverences were brought before Esquire F., a universalist. The methodist clergyman took a charge of venue, on the ground that Esquire F. was a universalist, and he did not believe they could have a fair trial. The case was taken before a Justice of the peace, who was a methodist. The evidence was produced, and the justice very deliberately read the statute imposing pains and penalties on any person who should interrupt a congregation of any religious denomination, in the time of worship—"Stop brother," cried the methodist clergyman, "We did not consider them in the light of worshippers—but we considered the meeting last night in the light of a ball." "Well brother," said the methodist Justice, "if you considered it in the light of a ball, what business had you there?"

The honest methodist Justice decreed that their reverence pay a fine of five dollars each and the cost of prosecution.—The methodist clergyman being a man in very limited circumstances, the money on his part was raised by the *universalists* of Sydney, and the fine and cost discharged. The presbyterian clergyman having a better salary, was left to the mercy of his church, or to pay it up by peddling tracts or preaching funeral sermons.—But so it was, the editor was never interrupted in Sydney afterwards. K.

From the Christian Messenger.

In the course of my various tours many incidents occur of rather an amusing character. Among them the following may be noted.

An intelligent looking Limitarian inquired of a Universalist how it happened that his doctrine was not known till modern times. Why was it not taught by Christ and the apostles? The latter deliberately taking down a Bible, remarked, that although it was a Universalist Bible, yet he verily believed it told the truth. He then turned to Acts iii, 20 21, and read the following, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The partialist after reading it, said, "Well, if my memory serves me, I guess it does not read so in our Bible."

Mrs. Chapone, was once asked why she was always so punctual in being at church before the commencement of the services; "because," she replied, "it is a part of my religion not to disturb the devotions of others."

Phrenology is at length reduced to practice. Lunatics in the London asylum are now classed according to their respective bumps, and in consequence, only two are required to be strongly secured.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, APRIL 6, 1833,

During several weeks past our subscribers will have perceived that credit has not been given in our columns for the receipt of subscriptions. The reason is, that our clerk who usually attended to that business has been sick and still continues to be. We take this occasion to acknowledge the receipt of the remission from Hubbardton, Vt. from Onondaga, Onondaga county. The amount stated in each case was received and duly credited to the several persons mentioned. P.

NEW PUBLICATION.

Br. Fisk of New Haven, Conn. who furnishes newspapers with as much apparent ease as other Editors do paragraphs, has established another paper, entitled the "Herald of Universal Salvation." The paper is to be published semi-monthly, in the folio form, at the very moderate price of fifty cents per annum. L.

"THE UNIVERSALIST"

This neat and excellent periodical, which has hitherto been published simultaneously in Boston and Lowell every Saturday by an association of clergymen, has of late changed proprietors. It has passed into the hands of the Rev. Sebastian Streeter and his son S. F. Streeter, by whom it is exclusively owned and conducted. The publication has always been conducted with great ability, and we feel assured that it will lose nothing on account of the change of editors. The articles in this paper are always prepared with great care, and a high and chaste tone of moral sentiment pervades its pages. We wish it a patronage commensurate with its deserts. L.

NEW MEETING HOUSES.

The advocates of a "stalled Theology" in this city are busy in devising ways and means to increase the number of their churches. A portion of Rev. Mr. Tucker's congregation have purchased a lot of ground for a site, on second street next south of the court house, upon which they intend to erect an elegant edifice to be occupied as a place of worship after the order of the Presbyterians. The gentlemen engaged in this project are abundantly able to accomplish it.

The first Presbyterian Society, over which the Rev. Mr. Beman officiates, also contemplate the erection of a new church. The building now occupied by that society was built of wood, is somewhat old and inconvenient. It is in the view of the society to tear it down and to erect a larger temple with more durable materials. P.

THE SABBATH.

To the christian philanthropist and to the moralist, a proper observance of the Sabbath will ever be an object worthy of approbation. "Six days shalt thou labor," is a command which few in the ordinary walks of life have the liberty to disregard; but the expediency of resting on the seventh day

does not appear to be so imperative or so generally acknowledged. It is with unfeigned regret that this admission is made.

I am the zealous advocate for the observance of the Sabbath. I believe it promotes health of body, peace of mind, and leads to prosperity in worldly affairs. The secular labors and cares of six days wear serious inroads upon the physical constitution. A time of rest, a cessation from toil and exertion is required to reinvigorate the functions of the body. If the seventh day be devoted to that purpose, it is wisely and usefully spent. But if it be made a day for excursions, routs, rides, or clubs, there is little reason to believe that the Monday's sun will find us prepared for the duties of the week before us.

An attendance upon church is highly important. We owe to the kind Father of the universe the thank offering of sincere hearts. We should enter his gates with thanksgiving and his courts with praise. There should we acknowledge our dependence upon Him, and there worship Him with pure hearts.

"I love to see the house of God
Indeed a place of solemn prayer;
I love to see its deep aisles trod
By the heartbroken worshipper."

Amid the assembled congregation it is pleasant to recognize the faces of our friends and associates; it is pleasant to join with them in supplications of prayer and in aspirations of praise. It engenders kind feelings in the human bosom. It warms and strengthens social and domestic ties. It leads to contemplation and reflection, and opens to the mind a generous feast of reason.

I believe an appropriate observance of the Sabbath leads to worldly prosperity. It has been my custom for several years to watch the movements of men and the various causes which produce penury or affluence. I find that in this city (Troy) nearly all that portion of the population, who sustain the rank which man as an intellectual being was destined to sustain—that portion who enjoy the respect and confidence of community—that portion who control the mercantile and business operations of the place; in short, that portion who are steadily advancing in the road to honor, wealth and happiness, are regular attendants upon public worship in some one of the churches of the city.

There are many ways to use money. He who spends his Sabbath in short or long walks, who makes a call or two at the public houses, or visits the wharves, docks, and shanties thereon, to pass away his tedious Sabbath hours, will find his pockets considerably lightened when he goes to bed.—So riding on Sundays, which is quite fashionable, is a heavy draft upon many pockets which can but poorly withstand such disbursements. In whatever light the subject may be viewed the same result will be made manifest. "The Sabbath was made for man" and if he judiciously improves it, he will be prepared to begin the week which succeeds it, with renewed health and spirits, and with a tranquil serene mind. This is the state of mind which man requires to do business successfully, and it may always be attained by a proper observance of the Sabbath. P.

UNIVERSALISM IN NEW-YORK.

The cause of universalism is making progress in the city of New-York. This statement is based on the following facts—First it is opposed in the 'high places.' Dr. Brownlee, pastor of the middle Dutch

church in that city, a clergyman of eminence and influence, has undertaken lately in a series of lectures to bring the doctrine before his people and endeavor to expose its fallacy. This proves that it is considered of sufficient importance to deserve attention. These lectures have been regularly replied to in a regular course, by the pastor of the Universalist Society worshipping in the Orchard street church. An ineffectual attempt was made to procure a copy of Dr. Brownlee's lectures for publication, that his sentiments might be fully attended to and no misrepresentations take place. But Dr. Brownlee, like Mr. Beman in this city, did not find it convenient to write for the press. Mr. Sawyer was therefore obliged to follow notes which were taken, and confine himself to them. In addition to this method of reply, Mr. Sawyer is addressing a series of letters to Dr. Brownlee, through the columns of the Christian Messenger, in which he reviews the principal arguments and positions taken against Universalism. These letters are again published in pamphlet form and when completed will form an interesting tract. We shall expect to receive a number of copies for sale.—From these movements we feel authorised in stating that the progress of Universalism in New-York, is "onward."

Secondly, we are happy to state that the public organ of universalism, the "Christian Messenger" is increasing in patronage and its prospects very flattering for continued support. It is published by P. Price, 2. Chatham square, and edited by Mrs. T. J. Sawyer of New-York, and A. C. Thomas of Philadelphia. It is conducted with ability and spirit and ranks with our best periodicals of a similar character. The second half year of the second volume will soon commence and furnish a favorable opportunity for persons to subscribe. The terms are two dollars, if paid within the first six months. In the last number the publisher remarks—

It will be perceived by our patrons, that the first six months of our second volume is drawing to a close, and it will also be remembered that our published terms were \$2 per annum in advance, or \$2 50 if not paid within six months. We call attention to it again, that no misunderstanding may occur. We must have a boundary—a stopping place—in the credit on our paper, and these regulations must be adhered to or they are utterly useless. On our first volume, it is true we were not very particular for we commenced under peculiar circumstances, and were disposed to give some certificate of its course before pressing payment. A sufficient time has elapsed to satisfy its patrons in this respect, and as we have aimed to be punctual ourselves, we hope that they will be prompt with us. They will bear in mind, therefore, that six numbers more, close the first six months. After which we shall be under the necessity of requiring, according to our terms, \$2 50." L.

CLINTON LIBERAL INSTITUTE.

We are happy to see by the last Evangelical Magazine that the Clinton Institute is in successful operation. Its patronage already, which is the first term of its existence, has been very favorable. The Magazine publishes a catalogue of the students during the term ending Dec. 10, 1832. Their names are given together with the place of their residence, and their number is fifty. We recognize

among them the children of some of the fathers in Israel, who from their remote distance from the institution by their patronage, that they wish it well and give it the preference to colleges in their own immediate vicinity. We would respectfully suggest to our friends in this quarter, who have children whom they wish to send from home for their education, to acquaint themselves with the character and advantages of this seminary for learning. The expense of conveyance from Troy and Albany to Clinton, when the canal is open, is a mere trifle, and not to be considered in such an important business as educating a child. We wish our brethren to think of these matters and give to this rising institution all the encouragement that lies in their power. It deserves well of the liberal public and we feel confident that the more its importance is known and appreciated, the greater its patronage will be.

ATHEISM.

Br. Drew, of the Christian Intelligencer, takes exception at an article written by the senior editor of this paper. In an article headed "catechising witnesses" and which was written in reference to a clause which went to exclude the Atheist from giving evidence, for the sole reason that he did not acknowledge the existence of a Supreme Being, we took occasion to remark "the very profession of Atheism is an indication of honesty at least.—He can have no other purpose to serve in declaring a sentiment opposed to the strongest prejudices of the community, but that he believes he is subserving the cause of truth." Br. Drew objects to this sentiment on two grounds: first, because it gives the Atheist an undeserved compliment in favor of his honesty and paramount devotion to truth; and secondly, because it is not correct in itself—certainly not without many qualifications. He allows that an Atheist may be honest, but it does not follow, "that every man must be honest because the avowal of irrational and licentious sentiments is opposed to the prejudices of community. We can conceive how dishonest and abandoned men, having lost all claim to the respect of the popular sentiment and bent on mischief, should make it their business to scatter firebrands arrows and death openly in the hope of gain from those they may be able to deceive." Br. Drew takes a view of the subject which we do not think the obnoxious sentiment warrants and which certainly was not intended. We meant to confine the honesty of the Atheist to his speculative opinions alone and his avowal of them in a court of justice, as an evidence of his sincerity. In this opinion we still remain. We agree with Br. Drew that it is possible to conceive of a person from dishonest motives and the hope of gain avowing a sentiment at variance with popular feeling, and that this would be no test of his honesty. This we consider selecting an extreme case and scarcely in point. Our remarks were of general character and their drift was to show that the honest avowal of Atheism should not deprive the citizen of his unalienable rights. The exception to a rule does not destroy the correctness of that rule in its general application. What we have before written and what we now write is not to advocate Atheism. We repeat that we believe the Atheist to be a mistaken man, but our personal knowledge of several amiable characters both in 'his country and Europe, admonishes us, that to

reject a man as a witness, merely on this ground, would be manifest injustice and an infringement on his constitutional rights.

SHORT SERMON.

'Sow not among thorns.'—Jer. 4. 3.

I am not come to preach to that class of people called *farmers*, because my text, by general application, will not be particularly profitable to them. They generally heed the injunction, 'sow not among thorns.' But I design to address a class of theologians, who might well learn of the farmers a lesson practically illustrated, and one which I think would be more useful to them, than almost any that could be named. If they will step into the fields during seed time, they will discover that every husbandman takes care to plough his ground thoroughly before scattering his seed, and that he is particularly cautious to root up the briars and thorns.—It would be vain to sow, unless the ground were prepared for the seed. I presume they would not wonder at this; and yet in preaching they deny it being the proper way.

They tell us that controversial preaching is altogether unprofitable; and we ought not to meddle with opinions which others hold sacred' or in other words, that we should preach our own sentiments and let others alone. Now, for the sake of illustration, we suppose this state owns a certain tract of land which has been occupied by A. who for some purpose has suffered it to become completely covered with thistles. When the time for which he was permitted to improve it arrived, B is permitted to take his place for a given time. He wishes to sow wheat, for instance. The question is, is it best for him to preach his own doctrine and let others alone; to sow his wheat and let the thistles grow; or to break up his fallow ground! All reply the latter.

Now for the application: All men belong to God. In their heart and understandings; some bad seeds have been sown. We come forward by permission of the owner to scatter the good seed of the kingdom. And shall we scatter it amid the rubbish of ages of corruption?—Shall we suffer the thorny doctrines of Anti-Christ to root deeper and deeper; to blind the understanding and corrupt the heart, without even attempting to show their pernicious tendency? But I shall be told, that to question an opinion publicly often offends. But whom does it offend? Not the honest inquirer, surely, but merely the one who holds it. Apply this objection in the case we have supposed. When B. came forward to till the ground was he bound to sow his wheat among the thistles, merely because they were so precious in the sight of A? No. Then why in the name of reason, should we be advised to take no note of error, simply because the bigot is offended, lest he should be converted?

The fact is, there is no man that can live up to the doctrine of saying, 'Preach your own sentiments and let others alone,'

and be at all successful in his business.—We know nothing but by comparison.—The mechanic looks at the samples he can find, and compares one with another, in order to get the best model. All preachers will occasionally revert to the miseries of vicious persons in contrast with the happiness of virtuous ones, for the purpose of inclining their hearers to the path of virtue. Every temperate man deplors and sets forth the evils of intemperance. And yet many of these same persons will complain of their preacher, because he attacks erroneous opinions in theology, which he believes tend to practical immorality. I am sorry to say that some preachers have gone so far as to let alone doctrinal subjects, so called, solely thro' fear of offending; and all this, right in the face and eyes of their own consciousness of usefulness and duty!

There is one remark frequently made, which I really wish our friends would dispense with; at least in part. They say we 'preach against other denominations. I am willing they should say so, when it is true; but nine times in ten, when they use the expression, it is not true. When we reprove a man, or any set of men, for evil conduct, then if ever, we preach against such men. But when we speak of error in faith, we do not speak against men, nor any denomination of men. And let it be remembered, that when we controvert the errors of the day, we do no more than the Deity enjoins, saying, 'Break up your fallow ground and sow not among thorns.'—Herald and Witness.

From the Trumpet and Magazine.

LADIES' FAIRS.

We took up a little orthodox paper a few days since, which a friend from Newburyport has sent us, and we found the editor was out violently against what are called Ladies' Fairs. We subjoin his remarks without comment, because comming as they do from such a source, they will receive the more attention:—

"It seems that it has recently been discovered that the benevolent design of spreading the gospel may be promoted by the proceeds of the toy shop. The poor may be fed and sinners converted by making *London Dolls* in New England; together with sugar plums, sugar candy, wax fingers, &c.; all of which little nick nacks are made instruments to more important purposes. I am told that it is a fine invention to force those people who never put a cent into the poor box, to contribute their money to good objects, even when they are spending it in vanity; and to make the fair a sort of consecrated place. It is a new invention by which the world is out-witted and cheated into christianity before they know it. It is blending religion and amusement together, by which they are both gainers, religion becoming more attractive, and amusement more holy. The invention has certainly some pretensions to novelty. But the question is, is it agreeable to the gospel? Now let us suppose that St. Paul, when

he was writing to the Christians, giving them account of the collections of the churches in Macedonia, had proceeded in somewhat this style. 'But brethren, there is one thing I had almost forgot to mention to you; those holy women, who have labored with me in the gospel, have lately held a ladies' Fair, in Thessalonica, where they scraped together all the pretty things which you can imagine; and sold them for ten times what they were worth, (except we reckon a woman's time, which you know is worth nothing) and now, my beloved brethren in the Lord, I advise you to exhort your wives and daughters to hold just such a Fair, for the spreading of the gospel, in which the heathen rakes and beaux may be inveigled to come and give their money; since we know they will not give it on any other condition.' I say what should we think if we found such a passage in some improved version of the scriptures? Should we not suppose the apostle had forgot the simplicity of his former character? Should we not imagine he was violating his own precept, and inviting us to do evil that good may come? But if such a proceeding should be wrong then, it is equally so now; for Jesus Christ and his gospel are the same, yesterday, to-day and forever."

IMPOSITION OF HANDS.

A religious ceremony, by which a bishop lays his hand or hands on the head of a person, in ordination, confirmation, or in uttering a blessing. Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom; it being the practice among those people, whenever they prayed to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he cured the sick; adding prayer to the ceremony. The apostles likewise laid hands on those upon whom they bestowed the Holy Ghost.—The Jewish priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh when they entered upon any new undertaking. In the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe.

NATURE OF RELIGION.

Religion, in a general sense, is founded on man's relation and accountableness to his Maker; and it consists in cherishing the sentiments and performing the duties which thence result, and which belong to the other relations, to other beings which God has appointed him to sustain.

Concerning these relations, sentiments, and duties, we are instructed in the scriptures, especially in the New Testament. Religion, with us, is the Christian religion. It is found in the teachings and example of Jesus Christ. It consists in

the worship, the sentiments, and the character, which he enjoined, and which he illustrated in his own person.

What you are to seek, therefore, is, under the guidance of Jesus Christ, to feel your relation to God, and to live under a sense of responsibility to him; to cultivate assiduously those sentiments and affections which spring out of this responsible and filial relation, as well as those which arise out of your connection with other men as his offspring; to perform all the duties to Him and them, which appertain to this character and relation; and to cherish that heaven-ward tendency of mind, which should spring from a consciousness of possessing an immortal nature. He who does all this is a religious man, or in other words, a Christian.

You desire to be a Christian. To this are requisite three things: belief in the truths which the gospel reveals; possession of the state of mind which it enjoins; and performance of the duties which it requires; or, I may say, the subjection of the mind by faith, the subjection of the heart by love, the subjection of the will by obedience. This universal submission of yourself to God is what you are to aim at. This is Religion.

REAL RELIGION.

A poor slave was once addressed by a lively gentleman, in a jocular way. 'Well uncle, I hear you have become very religious lately, and I want to know what religion you are of.' 'Why massa,' said he, 'my religion is, to cease to do evil, and learn to do well. What religion are you of?' Could any one have returned a more appropriate answer?

From the Universallist.

NEW WORK.

WOMAN in her General and Social Character. By Mrs. SANFORD. From the London Edition. Boston: Leonard C. Bowles. 1333. pp. 180.

The importance and influence of the female character have been so eloquently advocated in a recent extract from a sermon by an esteemed brother of the order, that we deem it unnecessary to indulge in a long disquisition on these subjects.

The book, the title of which is placed at the head of this article, has been lately published in this country, and is a reprint of an edition which found great favor in England, the native land of the authoress. Although adapted more particularly, to a state of society differing in many and important respects from our own, still the fundamental principles and the general sentiments are such as must meet the approbation of every admirer of the female character.

The authoress has properly made religion the basis of character, and has interwoven this as a golden thread in the whole tissue of virtues and affections; not a religion which presents a claim for praise to the eye of every friend, which aims to be seen and admired of men, or which consists in ostentatious confessions

of sinfulness and ill desert but that gentle, meek and forgiving spirit which is the only true inspiration of the gospel. The style is remarkably chaste and delicate, perhaps polished to an extreme; the pages abound in fine and pointed allusions, and the sober, religious tone of thought, and sound wisdom of its principles, make it well worth the perusal of persons of taste of both sexes.

The points particularly dwelt upon, are, the causes of female influence, the importance of religion to women, female defects, romance, education and duties. All these subjects are important; and to give a specimen of the work, as well as to benefit those of our readers who cannot obtain it, we make some brief extracts. Passing by several chapters on female influence &c. we come to the following remarks on the importance of religion to the sex.

"Religion is indeed a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security.

"There is nothing so adapted as religion to her wants. Woman has many trials, and she therefore peculiarly needs support; and religion is her asylum, not only in heavy afflictions, but in petty disquietudes. These, as they are more frequent, are perhaps almost as harassing; at least they equally need a sedative influence, and religion is the anodyne.

"Resignation is not, as we are too apt to portray her, beauty bowered in willows and bending over a sepulchral urn; neither is she a tragic queen, pathetic only in her weeds. She is an active as well as passive virtue; an habitual, not an occasional sentiment. She should be as familiar to woman as her daily cross; for acquiescence in the detail of Providence is as much a duty as a submission to its result; and equanimity amid domestic irritations equally implies religious principle, as fortitude under severer trials. It was the remark of one, who certainly was not disposed to care for trifles, that 'it required as much grace to bear the breaking of a china cup as any of the graver distresses of life.'

"And, if religion is such a blessing in the ordinary trials of life, what a soothing balm is it in graver sorrows. From these woman is by no means exempt; on the contrary, as her susceptibility is great, afflictions press on her with peculiar heaviness. There is sometimes a stillness in her grief which argues only its intensity, and it is this rankling wound which piety alone can heal. Nothing, perhaps, is more affecting than woman's chastened sorrow. Her ties may be severed, her hopes withered, her young affections blighted, yet peace may be in her breast, and heaven in her eye. And if the business and turmoil of life brush away the tears of manly sorrow, and scarcely leave time for the indulgence even of sympathy, woman gathers strength in her solitary chamber to encounter and to subdue grief; There she learns to look her sorrow in the face; there she becomes familiar with

its features; there she communes with it, as with a celestial messenger, till at length she can almost welcome its presence, and hail it as the harbinger of a brighter world.

"Religion is just what woman needs.—Without it she is ever restless or unhappy; ever wishing to be relieved from duty or from time. She is either ambitious of display, or greedy of pleasure, or sinks into a listless apathy, useless to others, and unworthy of herself. But when the light from heaven shines upon her path, it invests every object with a reflected radiance. Duties, occupations, nay even trials, are seen through a bright medium; and the sunshine, which gilds her course on earth, is but the dawning of a far clearer day.

"And if pain, rather than toil, be her penalty; if an exemption from bodily labor be more than counterbalanced by bodily weakness, it is piety alone which can lighten such a cross. This only can inspire that passive fortitude which, to her, is more essential than active strength. And surely, religion never seems more lovely, or is more truly sublime, than when she stifles the cry of pain, and wipes the drops of anguish from the sufferer's brow; when she imparts a martyr's courage to the gentlest spirit—when she teaches woman in the stillness of a sick chamber to bow her head in patient resignation, and to endure her trial with Christian fortitude and faith.

"A woman's virtues must be genuine. They are to expand, not in the sunshine, but in the shade. And, therefore, they need some vital principle to supply the place of foreign excitement. Religion is this influence—this germ of every grace, this sap which finds its way through every fibre, and emits the fairest blossoms without the aid of artificial heat.

"The pious woman courts retirement. She seeks not the inertness of quietism, but the calmness and regularity of domestic duty. And though she may sometimes be called to less congenial scenes, she will neither refuse the summons, nor show a peevish reluctance to obey it; yet her taste is *home!* for there she feels she is most useful, most happy, and has most communion with her God."

We doubt not the reader will be as well pleased with the above sentiments as ourselves, and in this belief shall make further extracts hereafter, hoping that they may be carefully treasured up by our female readers, and that they may result in an increased love of religion, and in a spirit of resignation to the will and providence of God.

Blindness and prejudice are seldom resigned but with pain; and therefore, for the most part, are not resigned at all. It is but an unacceptable civility to offer to let in the rays of understanding upon those minds, which are used to subsist in the dark. It is like opening day-light upon a nest of owls; It always sets them a screeching.

POETRY.

Original.

THE LAST WISH.

"And Israel said, It is enough, Joseph my son is alive, I will go and see him before I die." Gen. xlv, 23.

"It is enough;"—Once more these aged eyes
Shall scan thy features, oh my darling child!
Shall gaze upon thy face, with fond surprise
And trace thy mother's look of aspect mild;
Thy image memory stamps upon my heart,
And I shall know thee, altered as thou art.

"It is enough; thou livest;"—But sad the day
When to my view thy bloody coat was spread,
To some wild beast I fancied thee a prey,
And mourned for thee, my son, as for the dead:
The voice of comfort died upon my ear
In listless notes—my Joseph was not near.

"It is enough; thou livest;"—Thy brethren say,
In Egypt's land, where Potiphar doth reign,
That thou dost exercise a mighty sway
And in his court a princely rank maintain.
And does my shepherd boy now live in state?
Strange revolution in the book of fate!

"It is enough; thou livest;"—Sure I feel
Thine high estate will not corrupt thine heart,
And tho' before thee hundred vassals kneel,
Thou still wilt not the son's obedient part,
Thy filial love shall dissipate the gloom
Thine absence caused, and light me to the tomb.

"It is enough; thou livest;"—O my God!
Thine erring creature pardon, if he dared
Thy wise designs to question; may thy rod
Of judgment, for these murmurings be spared!
O may he learn that all thy ways are just!
In all events, thy goodness may be trusted!

"It is enough; thou livest;"—my sons arise,
And bear your father to far Egypt's land,
Delay no more to bless these longing eyes,
But speedily comply with my command.
One earthly wish doth all my soul possess,
That to this anxious heart, my Joseph I may
press! C. F. L. F.

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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, APRIL 13, 1833.

NO. 42.

From the Examiner.

JOHN FREDERIC OBERLIN.

Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche. From the third London edition. With an Introduction by the American Editor. Cambridge. 1832. 12 mo. pp. 301.

One of the most admirable personages of the last generation, was John Frederic Oberlin, Pastor of Waldbach, in the north east of France, where, after a long ministry of nearly sixty years, he died in 1826. A memoir of him lately appeared in England, and was republished at Cambridge, in the early part of last year, under the title which stands at the head of this article. Though weak and visionary in some of his notions, possessed of no talents that would be called brilliant, and secluded in one of the most obscure parishes in the country, yet the unequalled success with which he devoted his entire being to the improvement and welfare of his humble flock, attracted the admiration of philanthropists throughout all Europe, and finally spread his fame, by him unsought and unexpected, over the whole Christian world.

He was born and brought up in the city of Strasburg, on the borders of France and Germany. From infancy, his distinguishing characteristics were benevolence, generosity and self-denial, of which several remarkable instances are given in the history of his youth. The example and instructions of a pious mother early impressed his mind with deep religious sentiments, which, as he grew older, were strengthened by various circumstances in the lively and all-pervading principle of his life. Having completed his education at one of the universities of Strasburg, he was ordained in 1760; but no situation offering, which suited his peculiar taste and purposes, he spent some years as domestic tutor in the family of an eminent surgeon. Perhaps no man was ever more regardless than he of worldly honors and distinctions. He was ambitious only of a station where he might find ample scope to be useful, whatever were the hardships and cares with which it was encumbered. Such a place, at length presented itself.

About fifteen or twenty miles west of the delightful city of Strasburg, there was a wild district among the mountains, shut out from the rest of the world, and remaining in the half barbarous state of the dark

ages. Even its language was an unintelligible gibberish, resembling the antiquated French of the twelfth century; its schools, so called, were all nominal, the masters themselves being scarcely able to write or to read. The territory had never recovered from the devastations of ancient wars; the soil was hard, and agriculture in its rudest state; the roads utterly neglected, without bridges, and generally but mere foot paths; and the inhabitants a race of tenants oppressed and degraded by the remains of feudal vassalage.

It was to one of the parishes in this district that Oberlin cheerfully dedicated his ministry and his life, in 1767, at the age of twenty six. Some improvement had indeed been already effected, especially in the schools, by his enterprising predecessor; but it remained for him to turn to account what little had been done, and to change the rugged waste, both moral and physical, into cultured fields and a virtuous intelligent community. On his arrival at Waldbach, the first glance that he throw over the mountain was sufficient to convince him that the task he had proposed was one of no flattering kind. He soon found that the natural difficulties in his way were to be increased by the perverseness and obstinacy of his ignorant parishioners. Attached by the habits of successive generations to their old course of life, they resolved to oppose all innovation; and when their inveterate prejudices were alarmed by the signs of improvement, they became outrageous. They formed conspiracies against their new pastor; they waylaid him. But his vigilance detected their plots; and by his magnanimity, by a happy mixture of gentleness and decision, by throwing himself unreservedly into their power and still maintaining his self possession and air of authority, he disheartened them of their resentment. His enemies grew desirous of gaining his esteem, and for this purpose began to second his views, which they had before so bitterly opposed.

As a preliminary step to his beneficent plans, he judged it necessary to bring his parishioners into contact with the inhabitants of other and more civilized districts, by opening a regular communication with the high road to Strasburg. To give a specimen of his mode of procedure, we quote the account at large of the execution of this project:

"Having therefore assembled the peo-

ple, he proposed that they should blast the rocks, and convey a sufficient quantity of enormous masses to construct a wall to support a road about a mile and a half in length, along the banks of the river Bruche, and build a bridge across it near Rothau. The peasants were perfectly astonished at the proposition. The project appeared to them totally impracticable, and every one excused himself on the plea of private business, from engaging in so stupendous an undertaking. Oberlin, still intent on the prosecution of his scheme, endeavored to refute the objections raised on all sides. 'The produce of your fields,' said he, 'will then meet with a ready market abroad; for instead of being imprisoned in your villages nine months out of the twelve, you will be enabled to keep up an intercourse with the inhabitants of the neighboring districts. You will have the opportunity of procuring a number of things of which you have long stood in need, without the possibility of obtaining them, and your happiness will be augmented and increased by the additional means thus afforded, of providing comfort for yourselves and children.'

But his arguments were concluded with a more touching appeal. He offered them his own example in the undertaking. 'Let all,' he said, 'who feel the importance of my proposition, come and work with me.' Oberlin had already traced the plan, and no sooner had he pronounced these words, than, with a pick axe on his shoulder, he proceeded to the spot; whilst the astonished peasants, animated by his example, forgot their former excuses, and hastened, with unanimous consent, to fetch their tools and follow him. He presently assigned to each individual an allotted post, selected for himself and a faithful servant the most difficult and dangerous places; and regardless of the thorns by which his hands were torn, and the loose stones by which they were occasionally bruised, went to work with the greatest enthusiasm. The emulation awakened by his conduct quickly spread through the whole parish. The increased number of hands rendered an increased number of implements necessary; he procured them from Strasburg; expenses accumulated; he interested his distant friends, and, thro' their assistance, funds were obtained; walls were erected to support the earth, which appeared ready to give way; mountain torrents, which had hitherto inundated the meadows, were diverted

into courses, or received into beds sufficient to contain them: perseverance, in short, triumphed over difficulties, and, at the commencement of the year 1770, a communication was opened with Strasburg, by means of the new road, and a neat wooden bridge thrown across the river. This bridge still bears the name of *La pont de Charite*," [Charity Bridge.] pp. 54—56.

His next undertaking was to facilitate the communication, hitherto extremely difficult, between the several villages which stood in this mountainous district. It must have been a striking scene to behold the pastor, who on Sunday had directed the attention of his people, with all the fervor of his soul, to 'the rest that remaineth for the people of God,' marching, on Monday, at the head of two hundred of his flock, with a pick axe on his shoulder, to the rough and fatiguing labors of the week. To accommodate the peasants, he stocked a large warehouse at Waldbach with agricultural tools and implements of husbandry, and sold them on credit to such as had not the ready money. A sort of lending fund was established, under such regulation, however, that a failure to repay at the prescribed time, deprived the delinquent, for a certain period, of the privilege of borrowing again. There were neither masons, blacksmiths, nor cartwrights in the country, and the inhabitants were subjected to numerous privations and to great expense in procuring from the neighboring towns the necessary utensils and repairs. Oberlin, therefore, selected from among the elder boys some of ready abilities, and sent them to Strasburg to learn the several trades; and these, on their return, instructed others in their newly acquired arts. The dwellings were generally but wretched cabins, hewn out of the rocks or sunk into the sides of the mountains; under his instructions, the tenants, were brought to erect neat and convenient cottages. He wished to improve their miserable agriculture, but his suggestions to this purpose were heard with characteristic incredulity. To them it seemed that a man brought up as their pastor had been, in a city, and having no practical acquaintance with husbandry, must of course know less of the subject than themselves. He determined at once to appeal to their eyes, rather than their reason. Two gardens belonging to the parsonage, and crossed by public foot paths, were chosen for the scene of his exhibition; and his success soon attracted the notice of the peasants, as they went by to their daily work, and inspired them with a wish to avail themselves of the example. The face of the whole country began at length to put on a new appearance. The cottages, hitherto bare and desolate, became surrounded with little orchards and gardens; and instead of indigence and misery, the villages gradually assumed an air of rural happiness. Every step in this course of improvement was directed by Oberlin. He introduced new seeds and new plants, taught the art of procuring and using ma-

nure, converted the less productive pastures into arable land, established in 1776 a little agricultural society as auxiliary to that of Strasburg, and finally gave weekly lectures on husbandry and useful science.

Meanwhile, a large share of his attention was devoted to the instruction of the young. On his removal to this district, he found, in all of the five villages it contained, but one regular school house, and that, a log hut in a ruinous condition. It was in vain that he urged the inhabitants to provide a suitable edifice; they would not even consent that he should erect one on his own responsibility, till he had entered into a formal engagement that the parish should never become chargeable with its future repairs. Some of his friends at Strasburg were persuaded to lend their assistance; he himself spared a little from his own scanty income of about two hundred dollars per annum; and although the amount thus collected fell far short of the contemplated expense, he ventured on the erection of a house, trusting in God for the supply of all deficiencies. Nor was his hope disappointed; the work was completed without much encroaching on his funds; its advantages grew so manifest that, in a few years, a similar building was furnished in each of the other four villages; and the inhabitants at length came forward voluntarily and took upon themselves both the trouble and the expense attending the establishments. While these accommodations were in progress, Oberlin was engaged in training the masters and qualifying them for their stations. His ever active mind, fertile in schemes of improvement, conceived the design of *infant schools*; and it is probably to him that we owe the origin of these useful institutions, which were afterwards introduced at Paris, and since in England and America. All the schools, from the lowest to the highest, were under his constant superintendence; and in order to bring them into one general system, as well as to promote the spirit of emulation, he established a weekly meeting of all the scholars, besides assembling them every Sunday to recite the religious lessons they had committed, and to receive the exhortations or admonitions of their common father. By the contributions of his wealthier friends at Strasburg, he was enabled to print a number of school books and elementary treatises for the use of the district, to establish a library, to make a collection of indigenous plants, to procure a small philosophical and mathematical apparatus, and to award prizes both to the masters and to the scholars, who excelled. The effect of such a remarkable course of enterprise, so unwearied and so well applied, may be readily apprehended: the clouds of ignorance and barbarism, which had so long rested on this secluded part of the country, were gradually dispersed by the increasing light of knowledge and the influence of Christian education; presenting a scene which compared with the rude state of former years, seemed the

work of miraculous agency.

But wonderful as were his achievements in improving both the external circumstances and the intellectual character of the people, it was probably as a minister and as a religious man that he excelled. All his deeds of usefulness, even the most minute, were with him religious duties. Industry, economy, the planting of trees, the repairing of highways, the cultivation of the lands, the providing of conveniences of all kinds, in short, whatever conduced to human comfort, was resolved into an obligation arising from the great principles of the gospel. As such he felt it in his own practice, and as such he enjoined it on his parishioners. If there was somewhat of enthusiasm in his religion, there was nothing of superstition or bigotry. His natural temper was, perhaps, considerably touched with melancholy; but the incessant activity of his life counteracted that constitutional tendency, while his ardent and cheerful piety, and his hopes bright with immortality, filled his breast with an equable and placid delight. The sustaining force of such sentiments was strongly evinced in those afflictions which he from time to time experienced in common with most whose lives are protracted to their full length.—He was called, very suddenly, to part with his wife, just as the moral wilderness around them began to 'bud and blossom as the rose.' At first, the unexpected blow almost deprived him of sensation; but after a short interval of stupor, he returned thanks to God for his abundant mercy to the deceased, and seemed again to live in her society, looking forward to a re-union in the mansions of our Father's house. At a later period, he lost a son in battle; and afterwards another by consumption, who had already become known for his enterprising benevolence, and in whom the father anticipated an assistant and successor in his pastoral office. These bereavements served only to spread a chastening influence over his habitual serenity: he and his surviving children spoke of the departed, not as of the dead, but as those who had gone before them to heaven, where they confidently hoped, sooner or later, to meet them again.

The same fertility of invention and energy of purpose which characterized all his other schemes of improvement, marked, in perhaps a still higher degree, his care of the spiritual concerns of his people. His sermons and public addresses were distinguished for their direct, unceremonious application to the individual cases of his hearers. Boldness in reproof sin, however, was united with prudence in avoiding just cause of offence.—In his common conversation, he was peculiarly happy in drawing religious admonitions from every circumstance or topic that arose; and all his labors, so multiplied and so various, naturally took a bearing towards the great primary subject of his thoughts. This subject pervaded the schools, the agricultural pursuits and the amusements of the place, not indeed with the constrained and gloomy air which

ligion is sometimes made to assume, but with a cheerful confidence in God, and a sacred regard for his laws. He supplied the families with the Bible either in whole or in part; he had appropriate texts and little cards of religious advice printed for constant distribution; he formed societies for prayer and christian watchfulness; he established a course of donations, among the poor peasants, for charitable and pious objects. Whatever we may think of the missionary schemes and Bible Societies, so called, as they are conducted in our own country, there can be no doubt that it was on the genuine principle of universal benevolence that Oberlin was one of the first among the Protestants of Europe to engage in these enterprises. He parted with nearly all his plate as a gift to the cause of missions; and established a Bible Society, the first in France, as auxiliary to that in London.

The doctrines which he held, were for the most part such as are called orthodox in the reformed churches. To Universalists it will be a gratification, however, to know that he enjoyed a belief in the final salvation of all mankind. His biographer, who pronounces this doctrine fanciful and mistaken, and unwarranted by the Scriptures, reluctantly confesses that—

‘He seemed to hope that the passage 1 Cor. xv, 27, where it is said that, all things shall be subjected unto the Almighty, and the Son also himself shall be subjected, that God may be all in all, might include not only the little flock of Christ’s immediate followers, but ultimately, at some almost indefinite period, through the boundless mercy of God, and the blood of Jesus, which was shed for the sins of the whole world, all the race of mankind. And he was strengthened in this belief by understanding in another than the ordinary sense, that as in Adam all die, even so in Christ shall all be made alive.’ p. 200.

The biographer, however, asserts, with the view perhaps to extenuate Oberlin’s heresy, that the doctrine of universal salvation ‘appeared very little in his preaching.’ That he was actuated to a very great degree by its catholic and benignant spirit, is sufficiently manifest from the narrative already given. But a more striking proof perhaps may be found in the circumstance, that with all his zeal in the cause of religion, he was free from its usual concomitant, sectarian prejudice.—‘His tolerance,’ says a writer for some time a resident in his district, ‘was almost unbounded. He administered sacrament to Catholics, Lutherans and Calvinists at the same time; and because they would not eat the same bread, he had, on the plate, bread of different kinds, water, leavened and unleavened. In every thing the same spirit appeared; and it extended not only to his Catholic but also to his Jewish neighbors, and made him many friends among them all.’

Obscure and secluded as was the chosen sphere of this good man’s enterprise, it was impossible that mountains and

rocks should long conceal a phenomenon so extraordinary from the notice of the surrounding world. The wonders that were doing in this neglected spot, were at length rumored abroad. Numbers from all parts of Europe came to witness the novel scene; and the peasants were affected with surprise and gladness to learn that the name and the deeds of their ‘good father,’ as they called their pastor, had excited a warm emotion in distant countries. He himself shared in their surprise, but seemed elated neither with the extent of his renown, nor with the honors paid him. He became a correspondent and agent of the British and Foreign Bible Society; in 1818, the Royal and Central Agricultural Society of Paris deputed the Baron de Gerando, Counsellor of state, to present him with a gold medal for his extraordinary services; and Louis XVIII awarded him the decoration of the Legion of honor.

Such is but an imperfect sketch of the character and life of this remarkable man. The volume from which this account has been gathered, can scarce be read without tears of admiration, notwithstanding the feebleness and prolixity of its style.

Oberlin died on the first of June 1816, in the eighty sixth year of his age, after an illness of two or three days.

‘It would be impossible to describe the grief which his loss occasioned: sorrow was depicted on every countenance; and not only his own house, but in every cottage throughout his extensive parish, was his memory embalmed by the tears and regrets of those who had participated in his labors of love or enjoyed the benefit which his unrelenting kindness afforded.

• • • During the four days that intervened between his decease, and the simple and affecting ceremony which consigned his remains to their last home, heavy clouds rested on the surrounding mountains, and the rain poured down in incessant torrents. This circumstance did not, however, prevent the inhabitants of the Ban de la Roche, of all ages and conditions, nearer or more remote, from coming to pay a last tribute of respect to the remains of their ‘Cher Papa,’ [Dear Father,] whose venerable countenance they were permitted to see through a glass lid, which under the direction of Mr. Le-grand, covered the coffin, which was placed in his study.’ pp. 266, 270.

On the day of interment, a vast concourse assembled, consisting indiscriminately of Catholics and Protestants. The funeral procession reached two miles.—Throughout the immense multitude, one general expression of grief prevailed.—Sectarian feelings can hardly be said to have been suspended on the mournful occasion: They had long before been eradicated. Even the Roman Catholic women surrounded the burial place, all dressed in mourning, and kneeling in silent prayer; and several Roman Catholic priests, habited in their canonicals, took their seats among the members of the Consistory, and evidently participated in the general affection.

THE NATURE OF THE HUMAN MIND RELATIVE TO THE EMBRACES OF RELIGIOUS SENTIMENTS.

The full soul loatheth a honey comb; but to the hungry soul every bitter thing is sweet. Prov. xxvii, 7.

The whole order of nature involves eternal changes, and perpetual revolutions. Every thing pertaining to the whole complicated machinery of the universe is undergoing alternate variations. Suns, stars, and planetary spheres move on in mystic dance, and wheel their stated courses through yonder skies. Seasons go and come—day and night successively return—vegetation shoots forth and again decays—kingdoms rise and fall—and earth is alternately evacuated and replenished by successive generations of percipient beings. This is not all. Such is the peculiar composition of animal substances, and nature of animal organization, the elementary properties of sentient creatures admit of no permanent existence.—Susceptible of growth and decay, influenced and contracted by the elements, and destructible in character, the whole organic structure is constantly fluctuating and changing. Exhalations of the constituent principles of material identity constantly emitted, serve, but to exhaust and waste away the system. And were it not that means of reparation were ordained in the economy of nature by creative wisdom, a total dissolution of the whole body would be instantaneously witnessed.—But in order to preserve a proper equilibrium, and retain an identity of being, notwithstanding the exhaustion experienced, the laws and principles of nature are so suitably adapted to each other that what is lost by insensible perspiration, may be gained by nutrition. For the execution of this wonderful phenomenon of changing the substances of animal bodies, appetite, for craving the necessary food; and taste, for directing the choice of esculent, have attached to the system. And it is a circumstance well known, that the more the body is wasted away for want of proper nourishment, (at least for a season,) the more exquisite will be the gnawing of hunger, and the less delicate the taste.—Often the appetite will become so craving and voracious by a deprivation of food, that what was once nauseous and loathsome, becomes palatable and delicious; and what, on common occasions would be considered scarcely eatable, becomes the choicest of luxuries. Emphatically to the ‘hungry soul, every bitter thing is sweet.’ But as soon as nature receives her demands, the appetite desires no more; and if a little crowded, the most costly juices and delicate viands will appear loathsome. ‘The full soul loatheth a honey comb; but to the hungry soul, every bitter thing is sweet.’

The physical system is not more subject to hunger and satiety, from the peculiarity of its constitution; than is the soul of intelligent beings. True, from their dissimilarity of the native principles of their existence, they do not crave the same, or similar kinds of food. But both have their

desires; and both demand gratification. It is not the province of earthly things to satisfy the longing appetites of the immortal mind—it takes a loftier range, pursues more exalted objects, and seeks to regale itself on enjoyments more refined, and pleasures more substantial and sublime. Such is the constitution of the human mind, life becomes a desirable principle of enjoyment—misery is contemplated with horror, and happiness with delight. Man labors to lengthen out the thread of his earthly existence, and to protract the period of his return to his primeval state of unconsciousness—fond of his prison and his clay. But when reminded of the certainty of death, he feels the secret dread of falling into nought steal upon his soul; and he hungers and thirsts with longing solicitude after immortality. And as he fears pain and desires pleasure, shuns misery and pursues happiness, avoids evil and chooses good, he not only pants for future life, but desires it may be attended with unmixed fruition. This being the anxiety of the soul, she seeks with eagerness after the disclosure of eternity, and as the heart panteth after the water brook, so she pants after a knowledge of her future destiny. This is a state of imperfection; and here sorrow and suffering are entailed on the human race. Those who have indulged the hope of a future existence have commonly embittered the pleasing prospect with scenes of apprehended woe. But by some strange process, instead of making all alike in the unseen state [subjects of mixed pleasure and pain, as they are on earth,] they have imagined that circumstances will be so varied that while some will be the participants of unsullied bliss, others will be the sufferers of unmitigated wretchedness.—Forboding future ill, and fearing interminable pain, the soul hungers with craving appetite after those joys experienced by the favored few—and once satisfied that infinite delights are hers, she feasts herself on the sentiments, opening to her enraptured view the prospective glory; notwithstanding, at the same time, they ensure her of felicity and peace, they proclaim the unutterable anguish of these objects of tenderness and love, in which are garnered up all her best affections—though the idea, that all so tenderly loved—all, embraced with such ardent fondness must be banished to eternal night and black despair, would naturally freeze the soul with horror, and be like the worm-wood and the gall; yet, if we wring out the bitterest dregs the thought can produce, the solicitude for personal security will render it palatable, while it promises everlasting rest. And thus we often hear believers in a partial salvation descending on the joy and comfort, and consolation, produced by an embrace of their sentiments of religion; so sure it is 'that to the hungry soul, every thing bitter is made sweet.'

When the soul has fattened herself on the principles of *partialism*, and satiated her hunger on exclusive privileges therein laid before her, she often becomes so sat-

urated with self exaltation—so prejudiced in favor of her received opinions—so glutted with bigotry and superstition—and so contracted in benevolence that she loathes and spurns the 'honey comb,' or a system of *grace* that would secure the eternal welfare of all—doctrine in unison with the best feelings of our nature, and sweet to the taste of every philanthropist. So true it is, 'the full soul loatheth a honey comb.' If all are to be the recipients of eternal life and immortal glory, she perceives she must be debased to a common level—with the meaner spirits of earth—a thought too humiliating and degrading. And so deeply is she imbued with the character of the religion on which she has so long fed, that her very nature is in close connexion and approximation to the principles espoused, and she concludes, if all are to participate with her, at the feast of Heaven's eternal banquet there will be no joy for her on high, and she loathes with abhorrence the thought that everlasting righteousness and undying peace shall encircle all.

If the reader, hungers and thirsts after spiritual food, let him remember not to snatch the latent ill and feed himself on the husks that swine doth eat, till he shall loathe the better food—but may he come to his father's house, where there is bread enough and to spare. 'Why do you spend your money for that which is not bread; and your labor for that which satisfieth not? Harken diligently unto me, and eat that which is good and let your soul delight itself in fatness.'—*Inquirer*.

From the Trumpet and Magazine.

NEW SOCIETY IN LOWVILLE.

Messrs. Editors—It becomes my pleasing duty to announce to you, and if you please, through your columns to the public, the gratifying intelligence that another society, 'known and designated by the name of the First Universalist society of the town of Lowville and its vicinity,' was duly organized on the 10th inst., by adopting a Constitution, choosing officers, &c. Fifty two persons became members by subscribing their names to the Constitution.

The friends and advocates of impartial grace seem to manifest a determination to arise, assert their rights, and improve their privilege of worshipping God agreeably to the dictates of their own consciences; and may they trust in the infinite goodness of our Father in Heaven, love him because he first loved us, and receive the Gospel of Christ, through which life and immortality are brought to light, that they may have the hope which is an anchor to the soul, both sure and steadfast.

May the Lord enable this branch of his Zion to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and to walk as children of the light, and to let their light so shine that others may be directed in the right way, to put on charity which is the bond of perfection, and in a word, to imitate the example of Christ, who went about doing good.—

Dear Sirs, accept our best wishes for your personal happiness and prosperity, and above all, that the cause in which you are engaged may prosper and be extended far and wide, until the whole world shall be covered with the knowledge of the Lord, as the waters cover the deep. Br. F. Langworthy labors with us one quarter of the time. Yours, &c.

P. S. SMITH.

Lowville, March, 1838.

FUTURITY.

An anxious desire to obtain a knowledge of the future—to pry into the coming events of life—seems to have been at the bottom of all the Jewish wanderings into idolatry, and arts and rites forbidden alike by reason and revelation. It led the heathen into the most impious, abominable, indecent and inhuman practices, and piled human victims on the altars of their gods. Even the brave and otherwise great Julian, surnamed the Apostate, for his renunciation of Christianity, was infected with this weakness and inhumanity of the age, and sacrificed a beautiful youth to obtain a knowledge of future events. Superior light and knowledge, and nobler motives and juster conceptions of the proper study of mankind, have brought these practices into apparent disrepute. But the dregs of these practices—the filthy remains of these superstitions—are still nourished and retained by weak, credulous and idle minds among us. Silly girls and boys, and even men (!) can be found who are willing to be ensnared by the impostor's arts—to lavish their hard earned shillings on some old negress, in order to have their fortunes told! And then, ashamed of their superstitious weakness and folly, they will solemnly protest they have 'no faith in it—but really, the old woman or old man told me some things that *did* happen—some things that have come true.' Thus they add falsehood to folly, and folly to the falsehood.—No wonder that 'the prophets prophecy falsely, and the priests bear rule by their means,' 'for the people love to have it so.' No wonder that holy fairs are got up, and holy fortune wheels are used to wheedle people out of their money, when so many invite their managers to make dupes of them, by their encouragement of fortune tellers and conjurers. And the priests are blamed for these things! But is it not rather the people who encourage such practices—who tempt the priests to use them—that are to blame? I speak not of Partialists only, for to my certain knowledge there are professedly liberal Christians—professed Universalists—guilty of these silly, senseless, superstitious practices!!!—'Whoso readeth, let them understand.' 'A wake to righteousness and sin not' thus against better light and better knowledge; for some among you have not the knowledge of God. I speak this to your shame.—*Ibid*.

Happy is the man that findeth wisdom, and also the man that getteth understanding.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
L. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, APRIL 13, 1833.

THE SUSPENDED SWORD.

Damocles, one of the courtiers of Dionysius, was portraying to his imperial master the pleasures of royalty. He painted the glory and honor of his high estate; he dwelt on the pleasures which were at his control; he pointed to a thousand slaves ever obedient to gratify his wishes; he spoke of his wealth sufficient to gratify his every desire, and concluded if happiness was to be found on earth, Dionysius must be a happy man. Wouldst thou experience the pleasures of monarchy, exclaimed the tyrant, and know thyself the peace which royalty bestows? Damocles declared that he desired no greater happiness. Then says the tyrant your wish shall be gratified. He orders his courtier to be clad in the robes of state; he commands his slaves to show him that obedience which they were wont to show to himself; he orders a sumptuous banquet to be prepared and the exalted courtier to assume the royal chair. Amidst all this scene of magnificence, he causes an unsheathed sword to be suspended over his head by a single hair. The impending danger proved fatal to the happiness of Damocles. He dared not stretch forth his trembling hand to partake of the rich provisions which were set before him; the voice of the minstrels died upon his ear in unheeded cadence; his heart sickened at the display of voluptuousness which was spread before him, while the minister of death, hung by so brittle a thread over his devoted head. He begs to be restored to his former station, wisely preferring mediocrity with security, to the most exalted rank with impending destruction.

Such is the history; let it be our business to deduce the moral. Art thou, kind reader a partialist? then art thou situated precisely like Damocles.—Whatever may be the system which thou hast chosen, whether it be the theory of Calvin or Arminius, thou art the slave of a tyrant and the condition of the courtier is thy own. The rich provision of gospel grace is spread before thee; thy senses are ravished with strains of divine love; all that can please the eye or charm the ear is presented for thine acceptance; but over thy head the sentence of an eternal destiny to woe, is suspended by the brittle thread of a decree, or thine own obedience to a perfect law. And where is thy rest?—What becomes of this glorious gospel of love?—How vain are its pretensions! How delusive its hopes! How bitter is its mockery, crying peace, peace, and there is no peace!! Canst thou fold thine arms in peace and drink of the living waters, when thou knowest that a decree has gone forth, the result of which presents a thousand chances to one, that in a moment, in the twinkling of an eye, thou mayest be lanced on the shores of eternal despair? Or canst thou contemplate thyself, a feeble, frail, erring child of the dust; canst thou turn thy eye to the inner man, scan thy frailties, view thy errors, contemplate thy transgressions, feel thy want of resolution and yet taste of peace, when thine eternal state is suspended on the brittle thread of thine own obedience? Oh tell us not that this is

the gospel of our salvation; tell us not that the parent of mankind, the Father of the spirits of all flesh has acted the tyrant with us, and while he invites us to the gospel of his love, and has spread before us the rich provisions of his bounty, he has suspended over our heads the thunderbolt of eternal vengeance, ever ready to sink us in the gulph of endless woe! Tell us not that a world of intelligent beings have no stronger cord on which to hang their hopes of eternal life than this brittle thread!

Art thou, kind reader, a wanderer in this nether world, without a guide or a hope of immortality? Unsettled and unsatisfied, dost thou wander from system to system and findest no rest for the sole of thy foot? See that thou art not deceived by specious promises. Embrace no faith, subscribe to no doctrine "where destruction is in the path and the way of peace is not known." Be not beguiled by fair appearances—if in hoarse accents the Syren song is sung, see that the poison of asps is not under her lips; if you are invited to partake freely of the banquet of gospel love, see that it is the true gospel and not that treacherous feast, the end of which is death. Better far to wander in the wilderness, eating the bitter herbs and slaking your thirst from the stagnant pool, than to feast at that banquet which, luxurious as it may appear, is pregnant with destruction. Does thy famished spirit demand bread? partake of no other than that "bread which cometh down from heaven and giveth life unto the world." Does thy fainting soul ask for water? drink from that fountain "whose waters never fail, but which shall be in thee a well of water springing up unto everlasting life." "He every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money, for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me and eat ye that which is good and let your soul delight in fatness. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

CHRISTIAN SOLDIER.

A correspondent in the Christian Soldier has, under the head of "Falsehood exposed," charged the editors of the Anchor with making incorrect statements. The Christian Soldier is informed that the article to which he has made allusion was not written by either of the editors; and 'G's' assertion of being well acquainted with either of them, is a mistake. They have not the pleasure of knowing him. The article to which he alludes was penned by the Proprietor, into whose hands we have placed the comments of the correspondent in the Soldier. "He is of age, he will answer for himself."

By a reference to another column it will be seen that 'P,' to whom we have alluded above, has promptly responded to the communication in the Soldier. It is no less our pleasure than our duty to remark, that whatever opinion 'G' may have formed of 'P's' religious belief, the character and undisguised professions of the latter have left no room for doubt on that point. Several years acquaintance with him, and the estimation in which he is held by the community, justify us in expressing a doubt whether his moral character would suffer if

put in comparison with any of his juvenile associates, however high degrees, they, in their ripe years, may have taken in the school of Calvin,

COMMUNICATION.

We take much satisfaction in laying before our readers the following interesting communication of Br. Anatin. We are happy that his lot has been cast in a portion of the Lord's vineyard which promises such an abundant harvest. The address to which he makes allusion, must necessarily be deferred for a week or two. He will accept our thanks for it.

Montpelier, March 29, 1833.

Messrs. Editors of the Gospel Anchor:

DEAR BRS.—Receive my sincere thanks for your kind notices of my removal to this place, and your wishes for my future welfare and success. I hope ever to merit your regard and esteem, and that of the many friends, who, I am happy to hear, inquire after my prosperity. I shall ever bear in remembrance the many favors received at your hands, by which I have been enabled to raise my voice, and contribute my feeble abilities towards the advancement of that glorious and heart cheering cause in which we are mutually engaged.

By the providence of God I have been called to a situation, where my duties are pleasing, yet arduous. Pleasing, because of the warm-heartedness, the zeal, the devotedness of the many brethren by whom I am surrounded, and who lead a helping hand to forward the "good work"; and arduous, on account of the importance of the place, the greatness of the work, and the consequent necessity of unceasing and untiring perseverance and vigilance on my part. But thanks be to God, the reward is great. For never was "the good seed" sown in a field that bid fairer for an abundant harvest of the fruits of "pure undefiled religion," than this. Vermont is truly an interesting state; and in my humble opinion, it is destined, ere long, to take the lead of all her sister states, in the spread and firm establishment of that doctrine which indeed gives peace to the world. The inhabitants as a body, are plain, upright, honest and industrious—ever open to the convictions of their reason and their judgment, but firm as the granite rocks of their everlasting mountains, against all attempts at coercing them by appealing to their fears, into the adoption of sentiments which are in opposition to their good sense. This accounts for the unparalleled increase of our sentiments. It accounts for the increasing calls which come in from every section of the state, for laborers to enter the vineyard of our Master. For when people have come to the resolution to hear both sides, and to adopt that doctrine which is most in consonance with scripture and reason, we have nothing to fear.

My time is wholly occupied in this town. I preach successively at the State House in this village—at the centre of the town, where we own the half of a meeting house—and at the east village, where the Universalists are about building a brick meeting house, to be completed the ensuing summer or fall. In addition to this, I have constant calls to deliver lectures in the neighboring towns, where they have no constant preaching. My meetings are well attended—sometimes to overflowing—and I often have more hearers than all the other meet-

ings in the village together. I do not make these statements in the spirit of boasting; but merely to show you the power of Truth. For in this town, where the Universalists have had constant preaching but a little over four months, the doctrine of a world's salvation has as firm a footing and as many believers as the congregationalist society which has been established these twenty years. God speed the glorious truth; and may it increase and spread until error, superstition and bigotry shall hide their meagre heads, and flee the haunts of men forever!

You request a communication—in compliance I send you herewith, a short address, delivered before the Temperance Society at the congregationalist meeting house in this village. It was short from necessity. Six addresses were delivered the same evening, and each was therefore necessarily brief. I cannot resist the temptation of relating an anecdote, relative to said address—not to make myself the "hero of a tale," but to show the power and control which PREJUDICE exercises over the minds of many people.

An elderly lady, the wife of one of the principal men in the place, and a member of the congregationalist church, was present at said temperance meeting. Upon her return home she inquired the name of one of the speakers, whom she designated, and with whose remarks she observed she was highly pleased. She was informed that it was Mr. Austin, the Universalist minister. "Is it possible," exclaimed the lady, "the Universalist minister!—Well, I am glad I did not know it at the time, for I should not have heard *one word he said*."

The good woman was taken unawares. She did not know that she was listening to the words of the tempter until told of it. This changed the face of the whole affair—and words and sentiments which before appeared fair and pleasing to her, were now clouded with the pitchy hue of night. And this is the situation of thousands in our world. If they could hear the doctrine of God's unbounded love, preached by their own minister, it would be received joyfully as the pure gospel of Christ; but the moment they hear the same sentiments uttered by an avowed teacher of the order, it becomes the devil's doctrine, and is considered as blasphemy. And this will ever continue to be the case, until people will receive the truth because *it is the truth*, and not because it is uttered by a favorite individual.

Yours, Truly,

JOHN M. AUSTIN.

A virulent print misnamed the "Christian Soldier" published in Boston March 33, 1833, contains the subjoined article.

FALSEHOOD EXPOSED.

Messrs Editors—As your paper is intended to suppress error and promote the cause of truth, I would ask your attention and that of your readers, to an editorial article in the Gospel Anchor of Dec. 15, 1832. The 'Anchor' is a Universalist paper printed at Troy, N. Y. One of the editors says,

"In the year 1815 there lived in the town of New Rowley, Mass. but two individuals who avowedly believed in the doctrine of Universal Salvation. In the autumn of 1815 a preacher of the impar-

tial goodness of Almighty God happened to tarry in that place over the Sabbath, with some of his relatives who reside there. A few persons invited him to preach a lecture, which he consented to do, if any place could be obtained. Application was made, but neither meeting house nor school house could be obtained even for one hour. It was then proposed that a lecture should be given in a large venerable mansion called the Wallingford House, which then happened to be occupied by a tenant, who was not afraid to hear both sides of the question. Notice was accordingly given out that a lecture would be preached by a universalist minister, at 5 o'clock P. M. on Sunday afternoon, at the Wallingford house. This notice reached the ears of the Rev. Mr. Braman, through the medium of several of his church members. It was immediately agreed upon that Mr. B. should preach a third sermon at 5 o'clock P. M. to divert his parishioners from any attendance upon the heretical preacher. He did so, and the few who were disposed to attend at the Wallingford House, went and heard him, and at the close of the services gave a general invitation to all, to go and hear the universalist. The writer of this article, then in the 14th year of his age, in company with a son of the Rev. Mr. Braman, (since deceased) contrived to leave the crowd at the door of the meeting house, and reach the Wallingford House, without the knowledge of any one. We heard the commencement of the evening services. First, one of Dr. Watts' hymns was sung; then the clergyman prayed; his prayer was like other ministers, only 'without wrath or doubting,' and another hymn from Dr. Watts was sung. Our astonishment was great, and it was natural. Neither my companion nor myself had ever supposed that a universalist could pray. We had been led to believe that they were 'prayerless souls.' Dr. Watts' hymns too! greatly did we marvel that such wicked people should make use of such pious poetry.—But when the preacher named the text; named it from the Bible!! our surprise and astonishment were beyond control.—'Universalists use the Bible,' said we one to another, 'who ever heard such a thing before; we have always thought they disbelieved the Bible.'

"We did not dare to stop any longer. The fear that our parents would discover where we had been, impelled us homeward as fast as we could run. But our efforts to escape detection were fruitless. It soon reached the Rev. Mr. Braman that his son attended the universalist lecture, and the son was dealt with accordingly. For me, my good parents were made acquainted with my heinous transgression by way of the Rev. Mr. B. and long and severe was the recompence I received, which concluded by exacting a promise from me that I would never again attend a Universalist meeting so long as I was a minor. I kept my promise to the letter. As soon as I became 21 years old, I attended a universalist meeting, and I

have never voluntarily since that period, attended any other."

I am well acquainted with the writer of the foregoing article, and a regard for truth alone prompts me to contradict the falsehoods which it contains.

Whether there were more or less than two universalists in New Rowley in 1815, I pretend not to know. The tenant of Wallingford House was, no doubt, a universalist, and was probably strengthened in his belief by what he heard at that time. And this same individual after a life which was not creditable to himself, sealed his faith by his works, took laudanum, died, and went to his own place.

No application was made for the Congregational meeting house, and I believe the same is true in relation to the Baptist meeting house as well as the school houses. The lecture was held at the Wallingford House at the time specified, but as for any concerted plan between Mr. B. and his church, nothing of the kind took place. Mr. B. had agreed to exchange with Mr. Mead, of Amesbury, to which place he went on Saturday, and did not return until Monday. According to the usual practice at that season of the year, we had a third service, and the editor of the Anchor, Mr. B.'s son, and myself attended it. After meeting, we left the house together to return home. Passing the Wallingford House, we, with several others stopped a few minutes until the meeting was done. Mr. B. has no recollection that his son attended the meeting, and the assertion that he was 'dealt with' by his father is entirely without foundation. Moreover, Mr. B. denies that he ever said any thing of the matter to the parents of the editor of the Anchor. The assertion of the editor that he has 'never voluntarily attended any other' than a universalist meeting, since he was 21 years of age, is what I should not have expected to hear from him. I know that he has been, since that period, chorister in the Congregational Society for a number of years, and also a member of an orthodox bible class.

I can hardly believe that the editor of the Anchor is a universalist. He is a child of many prayers. If he is determined notwithstanding all that has been done for him, and all the instruction he has received from a pious father and mother, now in heaven—to go on in what he knows to be error, how great will be his condemnation!

One word in regard to the progress of universalism in New Rowley. It is true, that the Universalists have built a meeting house; but it is also true, that both the Baptist and Congregational Churches have received large additions within the last two years. A great revival which took place in the town more than a year ago, caused great dismay in the ranks of the errorists, and they concentrated all their forces, like the Samaritans of old, and built them a temple, which they have dedicated to the imaginary God of Universalism.

REMARKS.

My attention was called, by a friend, to the communication above copied. I presume that "G" is well known to me. If my conjecture be correct, he leads an initial of his name to a useless purpose. I take issue with his amanuensis on the facts.—What are they?

It is not contended that I made the number of universalists in New Rowley too small. The existence of the "Wallingford House," and the circumstance that a meeting was held in it by a universalist minister are conceded. Whether "G" is correct in saying that the individual who occupied the Wallingford House at the time that meeting assembled died by taking laudanum I have no reliable evidence to prove or dispute. Several tenants occupied that house in the course of a few years, from 1812 to 1822, and some one of them MAY have committed suicide.

The incidents which I related are substantially true—at least such was my opinion. It should not be supposed that I was an eye witness to all these circumstances. At that period I was too young to be admitted into the church council, or to be consulted concerning the use of a meeting house or a school house by an imputed heretic. But my parents both were numbered among the church members, and THEY knew what was going on. From them I derived all I knew or wrote upon this subject, excepting what I saw or heard in person. On the sabbath morning upon which the universalist preacher lectured in the Wallingford House I heard my parents, (whose veracity and means of information "G" will scarcely venture to question) speak one to the other of the deplorable fact that a universalist was about to scatter the seeds of his soul-destroying doctrine in the Wallingford House at 5 o'clock that afternoon. "But," said my father, "a third meeting is appointed at the same hour in the meeting house, and that will keep a great many from the universalist." How my father knew this fact I pretend not to say, but I know that he had seen some of Rev. Mr. Braman's family the preceding afternoon.

"G" is mistaken in saying it was "the usual practice to have a third service," at that season of the year. Such a practice I am quite confident did not obtain at that time. Third services were held occasionally, but not usually.

I have no recollection that "G," or indeed any one, attended the Wallingford lecture with young Braman and myself. If he did, he either left before us or tarried longer, for I well remember that but two of us were running up the 'long hill' together toward home. But this point is not material.

As to an "application for the congregational meeting house," I may be in error. I heard some person at the Wallingford house, before the service commenced, say to another individual that they "could not get either of the meeting houses nor the 'central school house' to hold their meeting in."—This person was a brother to the preacher.

When my parents called me to account for my stop at the 'awful place,' I justified by saying that Rev. Mr. Braman's son stopped with me. I was told in reply that Mr. B. was highly displeased on account of it, and had subjected his son to merited discipline. Whether my father KNEW that to be the case or whether he, supposing Mr. B. feeling as he did, would undoubtedly act as he did, I pretend not to say. I am sure that I was led to BELIEVE

that young Braman fared no better than myself, and that my parents were but copying the example of their minister in their conduct towards me.

When I said that "I had never voluntarily attended any but a universalist meeting since I was 21," I spoke an incontrovertible truth. It is true that I was "chorister in a congregational society for a number of years," but "G" also knows that there were no societies in that town but those denominated orthodox. I had therefore no choice in the matter. The alternative was before me, to attend one of them or go to no place of public worship. I preferred the former. But it was matter of notoriety in the congregation with which I connected myself that I was a unitarian, and a disbeliever in the heathen doctrine of eternal torment in a future mode of existence. I, being urgently solicited, joined a bible class; but at the first, and I think the only recitation I attended, I took issue with the parson, upon his interpretation of the texts before me, and contended in the presence of the whole class for the same exposition which is given to those passages by the believers in a world's salvation. "G" had no just grounds (and that he well knew) to doubt the integrity of my professed theological opinions. His reference to my attitudes as chorister, and member of a bible class, was calculated to convey an impression which he, as well as myself, knows to be incorrect.

I have no inclination to extenuate this subject.—If "G" be satisfied in his belief of "three Gods in one," of a personal devil and a never ending hell in a future state, I shall not disturb his dreams or his fancy. If he expects to escape all dangers, it may be possible that he has kindred near and dear to him, who are not altogether, upon his platform, out of harm's way. I cordially sympathize with him, if such a reflection occasionally sends a pang to his bosom; and I hereby assure him of my sincere wishes for the present and coming welfare of himself and all that are his, and if in any season of adversity the tender mercies of his "three Gods" should fail, I beseech him to draw liberally upon the one only and true God, who, I am well assured, will not be able only, but also willing to "wipe away all tears" and redeem and purify the whole race of intellectual beings unto himself. P.

PROGRESS OF UNIVERSALISM IN THE EAST.

Truly it may be said "light has arisen in the east." Its course, like the fountain of natural light, is westward. Liberal christianity is already the order of the day in the state of Maine. There society after society is formed; and church after church is erected. So prevalent is the doctrine of universal salvation, that its profession scarcely subjects one to reproach.

In New Hampshire and Vermont Universalism marches onward with the step of a giant. In the latter state its progress is truly matter of astonishment. It receives there the countenance and support of men high in place and power—men whose example has an influence which is generally followed and seldom disregarded. The people are not afraid to hear both sides. They hold themselves ready to give a reason for their faith, and "to prove all things." Where such are the signs of the times truth will eventually prevail.

In New Hampshire we have been particularly gratified with the "signs of the times." Not the

preachers of a world's salvation only, but also many editors of political papers in that state have fearlessly breasted the black current of a calvinistic creed and openly defended the doctrine of God's impartial goodness. The N. H. Patriot, the Democratic Republican, printed at Haverill, the Newport Spectator & the Farmers Museum published at Keene have all given many decided expressions of their sentiments upon this subject. From the Museum of the 5th instant we extract the subjoined article.

UNIVERSAL BENEVOLENCE.

However various the religious opinions of men, and however widely they may differ in regard to the future and eternal destiny of our race, it may, we think, be safely affirmed that whoever suffers this difference of opinion to engender bitterness and hostility towards those who cannot think as he does, is a stranger to that Gospel, whose fundamental doctrines are universal benevolence and brotherly kindness. In looking abroad upon the works of God, or into that Holy volume which contains His will concerning us, where do we find any authority for that exclusive and vindictive spirit which arrays man against man, and embitters a life which, however well regulated, is not free from trials and vexation?

How surely is a man rebuked by the benevolence and impartiality of God! He who knoweth the hearts of the children of men—who knoweth the evil from the good, causeth his sun to rise upon them without distinction, and sendeth his rain upon the just and upon the unjust. But man, who is but a being of yesterday and knows nothing, arrogantly presumes to erect a standard by which to judge the world, and, as if his decision was final and irrevocable, proceeds to execute, as far as his power permits, his sentence upon a fellow man!

This is usurpation! The decision by which man is exalted to heaven, or cast down to hell, must be made by a higher than a human tribunal—by the searcher of hearts. He has not put it in the power of the hypocrite,

"Who steals the livery of a saint to serve the devil in,"

to escape the punishment due to his iniquities, while the unpretending Christian loses the rewards of a virtuous life. The execution of Justice does not depend upon contingencies: "that which a man soweth, he shall surely reap."

Are there any, however illiberal they may be, however ready to condemn others, who will contend that this is the spirit of the Gospel of Christ—or that it is not forbidden by the example of the Saviour, whose life, on earth was devoted to the inculcation of forbearance, benevolence and charity?—

How much of the unhappiness which we witness around us, might be prevented by that charity which hopeth all things!—how much of it is the fruit of man's unkindness to man—of that exclusiveness which divides the world into rival and hostile sects—of that selfishness which

seeks its own, at that hazard of others' good!

A religion (if we may so speak) which does not enlarge the mind and expand the affections and teach us to regard all mankind as our brethren, is good for nothing. Sects may promulgate their creeds, compass sea and land to make proselytes, and speak as with the tongues of angels;—but still this is not religion. It is mere sectarian zeal, calculated only to engender strife and discord.

There is no religion without charity—without morality—without benevolence—without justice between man and man—Religion must do more than make us willing that all mankind should be happy here, and hereafter; it must engage our hearts, and diffuse that love which excludes selfishness and partiality.

DOMESTIC HAPPINESS.—An Extract.

I cannot picture any scene more pleasing than family groups: there is nothing else in nature like them. If I were a painter, it should be my joy often to study fine subjects in the physical world.—The glorious sunset, or the breaking of day; the quiet green wood with its gushing brook and many colored flowers, or the silvery river stealing and winding along by its fringed and shaded shores,—my conception of all these I should glory to embody on canvas; but I have never lingered around the cheerful hearth of one pure happy family without dreaming of pictures surpassing them all.—There is a want of worldliness in these scenes which wine upon the fancy. I have known men for years in the mean way of business, without the slightest esteem for their characters, or interest in their fortunes, who, after having seen them in their own homes, mingling in the familiar and graceful pleasures of their families discovered a thousand good qualities that raised them in my estimation.

It is, however, to women that we must look for the charms of home; their gentle attentions and winning ways must steal upon the gloom of man's thoughts, and reveal his lighter and pleasanter feelings. How important it is then, that the education of females should be adapted to this end. It is for this that I would have them value the fashionable accomplishments of the day; not to astonish a party with a waltz, or a finely executed piece of music. I am but half satisfied with a dashing belle who sings in a crowded drawing room, and can scarcely unite in the warm compliments with which she is so profusely greeted; but I have stood aside to gaze with admiration deeper than I chose to utter, when a happy wife and mother was singing to her husband her favorite airs, and the voices of her children came in mingling with the music.

If, then, a man's home exerts so important an influence upon his character and destiny, it cannot be amiss to enquire what will cause it to be the centre of his thoughts. Is it fashion?

He may meet crowds of the gayest and yet be alone. Is it splendor? His apartment shall be decorated with all that wealth can purchase, and his eye still find nothing but misery. Is it luxury? You may treat his senses with ambrosial perfumes, and tempt his palate with the feast of kings, and he will soon turn away coldly sick at heart. Not even leisure and opportunity to devise and execute great enterprises will give the lustre of real cheerfulness to the cheek, and its buoyancy to his bosom; nothing but the communion of gentle blessings will ever awaken him to all life's real blessings. Fashion and splendor, luxury and fame, derive their fictitious value from the caprice of the world; their triumphs are cold and brief; they are ethereal intoxications, and pass away like light fevers of the soul, leaving it weaker for their exhilarations. But the indulgence of the affections is the vivacity of health and virtue; you drink pleasure from a natural spring, whose fountain is in the heart. Providence has guarded the dazzling ways which ambition and the passions of mankind generally prompt them to pursue, with

innumerable perils, as if to show they were forbidden ground; while along the humbler path of domestic life, peace and pleasure come unbidden, unattended with danger, and almost without pain. From the soil of the first, art and labor can raise no plants but what are without color or fragrance, and soon fade away; while along the latter, natural flowers spring up exuberantly, and scent the air with wholesome fragrance.

In all the public excursions of life, the very best and most fortunate have generally failed to secure their own happiness, unless such as they snatched during the intervals of their traffic with the world. There is a fine fellow of my acquaintance, who set out early in life to be rich. He resolved to sacrifice all pleasure which interfered with his favorite design, and to devote himself entirely to the acquisition of wealth and eminence in his profession. He resolved to live a single life, for a wife and children would make stronger calls both upon his time and purse that he could conveniently answer. He continued his career for a considerable time, and as he possessed much talent and many friends, his advances were rapid. His fortune has already exceeded his former wishes, and his fame is equal to his fondest hopes; but he himself is a sickly and peevish being, who will never again enjoy a single true blessing in life. He boards at a splendid hotel, but spends his evenings at theatres, balls, or taverns, wondering that other men who have not half his riches, are so merry in the occupations to which their necessity drives them.

DIED.

In this city, on the 7th inst. of consumption, Jane, eldest daughter of James and Margaret Hagen, aged 22.

In Hamilton, Mass. of Consumption, William Augustus Whipple, aged 19.

NEW BOOKS.

JUST received a few Copies of Kelly's Union, price 75 cents.

Important questions, at 50 cts. per hundred. Correspondence between a member of the Reformed Dutch Church and a Universalist, three cents single, or \$2 per hundred.

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Letters addressed to Rev. W. C. Brownlee D. D. in reply to his Course of Lectures against Universalism, \$2 per hundred or 3 cents. single. For sale by KEMBLE & HILL. April 13th, 1833.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and STATIONARY, a large assortment of

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A great variety of SMALL BOOKS, suitable for Sabbath Schools, constantly on hand. Boston, May, 1832.

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SMITH on Divine Government, Latest News from Three Worlds, Heaven, Earth, and Hell, by Russell Storer. Petit Pierre on Divine Goodness. Discourse by Wm. E. Channing. Cobbs Sermon from John 5th 28 29. Defence of Universalism by, O. Whiston. A fresh supply of the above works just received at No. 3. Washington Square by KEMBLE & HILL. April 13th, 1833.

BOOKS, PAMPHLETS & SERMONS.

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Can a woman forget her sucking child? by T. Fish.

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Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

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Troubles of Israel, by A. C. Thomas.

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100 Arguments in favor of Universalism. new edition.

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The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House.

Troy, N. Y. April 13, 1833.

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THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by S. VAN SCHACK.

THE GOSPEL ANCHOR.

Is published every Saturday, at No. 84 (up stairs,) State-street, Troy, N. Y.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, APRIL 20, 1833.

NO. 43.

Original.

Letter to the Rev. SAUNDRES COLEMAN
Methodist Preacher.

Sir,—I was informed on Monday last, that you were to deliver a lecture in the evening, at the select school house in this town; and, as I had previously learned from some of your hearers, that you were a violent and bitter opposer of Universalism, and that you embraced every opportunity to bring the doctrine into disrepute, and heap reproach upon its believers by resorting to misrepresentation and scurrility, I resolved to hear and judge for myself. Accordingly I attended your lecture; and, I must say, the half had not been told me. I have heard them, who would be thought the faithful followers of the meek and lowly Jesus, and teachers of his peaceful, gospel attempt to preach against Universalism, and say many hard things against its believers, but they were no touch to you. Should the greatest blackguard in the country undertake to abuse his fellowmen with base language, he could not exceed you. And you appear to be in your element too. You were really more eloquent on this branch of your subject than any other: if it be allowable to say that you were eloquently abusive. You were so supremely ridiculous in your abuse, that you highly amused and gratified many of your hearers.

It is evident that you consider the Universalists, "the filth of the world, and the obscuring of all things." You exerted every faculty of your inventive mind, and exhausted your vocabulary of opprobrious epithets, to heap reproach upon them and ridicule their doctrine. And to aggravate your sneer, and cap the climax of absurdity, you said you did not wish to hurt the feelings of any one—you did not mean to speak against any denomination: it was not men you aimed at, but the their doctrine. You knew not whether there were any present who believed this doctrine; but if there were not, you wished your hearers to tell them what you had said about them. What! knock a man down, and stamp him into the very dust! and then ask his pardon? This beats all!! Did you suppose that your hearers were so stupid, that they could not discern the difference between the abuse of men and the reputation of their doctrine? Read your language—see how it looks in print; and then imagine how it would sound

when roared forth like thunder in a small hall. Here it is. "All the liars, profane swearers and drunkards, are Universalists.—If you want proof of this, my hearers, look through Stephentown—get all the profane swearers, and liars, and thieves, and drunkards, and you will have all the Universalists." You were not speaking against men, but their doctrine. Sir, was this modest? was it becoming a minister—a teacher of the pure gospel of Christ? is this the judgment with which you would wish to be judged?

Sir, I seriously appeal to your own heart, and ask—did you not state that which was absolutely false? And did you not know that they were unqualified falsehoods? Have you taken the census of the liars, profane swearers and drunkards of Stephentown? And did you really find them all to be Universalists? If not, why did you make such unwarrantable assertions? Thou that teachest, a man should "serve God with a perfect heart, and a willing mind," dost thou defame and abuse his subjects? absurd! thou that teachest, men should be temperate in all things, dost thou get intoxicated with anger and rail without knowledge, use intemperate language, and call sober men, drunkards? ridiculous!! Thou that sayest, all liars shall have their part in the lake that burneth with fire and brimstone, dost thou lie, and bear false witness against thy neighbors? Outrageous!!! Thou that sayest, thou shalt not steal, dost thou rob thy fellowman of his good name, which is dearer to him than precious gold, yea! than all the riches of the earth? abominable!!!!—When you were dealing out such slang, and thus abusing your neighbors, did you think that you were obeying the injunction of your text? Were you "serving God with a perfect heart, and a willing mind?" If you serve God with a perfect heart, in lying and defaming your neighbors' characters, by the most abusive language, pray tell me how you would serve the Lord, with an imperfect heart? "For out of the abundance of the heart the mouth speaketh." Let us see what more you have in your perfect heart. O! good advice to Universalists. Listen to it. Go into the woods, and roar it out like a lion, and you will then find that it sounds more like the language and yell of the savage, than like the soothing admonition of an enlightened christian. But God forbid that the savage should be so cruel and inhuman. "Go home," said you, "and

kill your children—why do you let them grow up in this miserable world—why don't you send them right to heaven?—You are fools if you don't. Go and put an end to the existence of your poor drunken fathers—get them out of their misery; and then take a pair of pistols and blow out you own brains, and so all go right to heaven together; you are fools if you don't. What do you stay in this miserable world for, when you can go right to heaven? Why, if I believed this doctrine, (Universalism) I would take some poison and go all over the country, and kill every body I would come across. I would take the most miserable first, murderers, thieves, rum-drinkers and liars, (what! commit suicide!) "And send them all to heaven first. Now, what is the reason they" (Universalist) "don't do all this? I tell you, my hearers, because they don't believe their doctrine, they don't believe a word on't. They try to believe it, to quiet a guilty conscience; but they don't believe a word on't."

All this, sir, and much more of the same kind of abuse came out of your own pure and perfect heart. How full of charity and virtue, and brotherly love it is. What a fine thing it is to be perfect in the midst of so much imperfection; and what a blessed thing it is to "serve God with a perfect heart and willing mind." How perfectly evident it is, that you love God with your whole heart, and soul, and mind, and might, and your neighbors as yourself. He who would deny this, would deny the perfection of your heart and doctrine. Do tell me, sir, that I may be perfect too, do tell me what it is that restrains your evil propensities, keeps your lips from lying and abuse, and your tongue from speaking evil against your neighbors. Is it because you love God, and your Universalist neighbors heartily and perfectly? or is it the slavish fear of an unending hell? I think it must be the latter; for you say, if you believed what Universalists try to believe, you would do as you say they do, lie, steal, swear and get drunk; and you would also do, as you advise them to do. Is it not evident then, that it is the fear of hell, that keeps you from being the vilest of the vile? and if so, how much virtue is there in you? how much virtue is there in the degraded slave, who will not do his duty, unless his master stands over him with a whip in his hand? Answer me this question, and I will tell you how much virtue there is in you.

Allow me to say, that the understanding Universalist is actuated by higher and nobler principles. I do assure you, sir, that we can truly say with John, "we love God, because he first loved us." It is our meat and drink to learn and do his will. We love to read our Bibles because they reveal to our understandings, the nature and disposition of our heavenly father who is love, pure, unchanging love; because they tell so much about the impartial and unbounded love of God to poor sinful men which was manifested in sending his only begotten "son into the world, not to condemn the world, but that the world through him might be saved"—so much about his faithfulness and precious promises; and because they teach us the way of life and peace, and make known unto us the truth, which makes us free indeed, and wise unto salvation. We love the service of Christ, because his yoke is easy and his burden light; and because while we continue therein, we find rest unto our souls. We have learned that "the way of the transgressor is hard," that "there is no peace to the wicked;" and therefore we shun to do evil, and learn to do well—"to walk in the paths of wisdom, whose ways are ways of pleasantness, and all her paths are peace." But when we have done our best, fall short of perfection, and therefore, we cry, God be merciful to us sinners. And if he cast us off forever, we cannot help it. But we have no fears of this. We love to go to meeting, because we hear good tidings unto all people, and thus our hearts are made glad, and our souls filled with joy unspeakable. Indeed, sir we like to hear you preach, because you unwittingly build up the doctrine you desire to pull down.

I will now endeavor to point out some of your inconsistency. You are inconsistent in saying that our doctrine makes us bad men, while you positively deny that we believe it. What effect can any doctrine have upon the disposition and conduct of a man, until he heartily believes it; surely none at all. It is impossible to conceive of a greater absurdity than for you to say, our doctrine corrupts our hearts, and deny that we ever took the sentiment into our hearts. Be consistent, sir, and either say that we believe this damnable heresy, and that it does corrupt our very hearts and souls; or that we do not believe it, and therefore it has no effect upon us at all. The same inconsistency is made manifest, in saying that we only try to believe in order to quiet a guilty conscience.—Look at this absurdity a moment. This would be cheating ourselves indeed. But I will attempt to illustrate this case, that the absurdity may appear clear to your mind. We will suppose a man with a broken leg, which fills his whole body with the most excruciating pain, seated in a great chair on one side of a large room. He finds it impossible to get out of his chair; and every such attempt, adds to his almost insufferable torture. He sees a healing balm on the opposite side

would afford him relief, could he only get it; but it is impossible. Still he tries to get up. Would his trying to get at the healing balm, assuage his pain? No; every attempt would add torture to pain. So it would be with the man that should try to believe Universalism in order to quiet a guilty conscience; but found it impossible. Every trial resulting in disappointment, would add agony to his tortured soul.

But, sir, a man who makes the Bible his whole study, ought to know that there is no such thing as quieting a guilty conscience, only by hearty and genuine repentance. The law of God is written on his heart, and he might as well try to flee from the presence of God, as attempt to escape justice. There "is a righteous God who judgeth in the earth." Read and believe the word of God. "There no peace saith my God, to the wicked." "Though hand join in hand, the wicked shall not be unpunished."

But, sir, you contradicted your own statement. You positively declared that the Universalists did not believe their doctrine; after this, you said God had sent them strong delusion, to believe a lie, that they might be damned. There is a plain contradiction. When you said they were given over to believe a lie, that they might be damned, did you not mean to have your hearers understand that this lie was Universalism? How then, could you repeatedly say, "they don't believe a word on't?" Learn to be consistent, sir, if you do not wish to confirm the wavering Universalist in his doctrine. Men are first led to doubt your doctrine from the inconsistencies they discover therein; and, of course, every additional inconsistency, serves to drive them farther from it. And some do not stop to see whether there is any medium and consistent system, but fly to infidelity, and consider the Bible a cunningly devised fable. Think of these things. Yours, &c.

JOHN C. NEWELL.

Stephentown, March 26.

From the Magazine and Advocate.

ON THE EFFECT OF LIBERAL SYSTEMS OF GOVERNMENT ON CHRISTIANITY.

That the parent of a numerous family should give no intimation of his will, or discover to any of its members what would be displeasing to him, or by what course of conduct they might receive the parental smile of approbation, is a circumstance never heard of among men, especially if they resided with, or had close connexions with him. The improbability of such a fact is, perhaps, the best evidence which can be adduced, that the great and good Parent of all intelligences has given communications of his will, clearly and distinctly; and this will, by whatever means made known, is what we call revelation, and to be known as such, should be in accordance with the best principles of our nature, and calculated to meet our wants and imperfections.

That display of the divine will which is called Christianity, by its being promulgated by Jesus Christ, is of this description, and consisted of few and simple propositions. It was based on the Divine unity and parental care; and made morality the essence of religion; and the practical part consisted in doing to all the other members of the family, free from all ostentation. Devotion was enjoined to be performed in secret; of the frequency or fervency of which the great Parent only could know any thing, and of which no member of the family ought to inquire; hence no censure or applause could exist among brethren, except for neglect of public or social duties. Proselytes were to be made by conviction only, coercion being never thought of. Hence, by its simplicity, this new religion required neither temples, nor altars, nor priests.

Such was primitive Christianity; but such it was but for a short time: for being delivered to men to propagate, or, in other words, men being the depositaries of the sacred treasure, it has partaken of all the follies and superstitions of the ages through which it has passed, down to the present time. And this was what was to be expected; indeed, without a miracle, it could not have been otherwise; and hence all the consequent corruptions are easily accounted for.

The simple unity of God, and real humanity of Christ, were the first principles, and gave a lustre to the whole. But how soon the fine gold became dim! Before the death of the apostles, the immediate successors of Jesus, who had eaten and drank with him, that first and earliest of heresies made its appearance—I mean the making Jesus Christ a complex being, something more than one of the human species. This appears, by the sentiments enforced by John in his epistles, that if any should say that Christ was not, or did not come, in the flesh—that is, was not really a human being; he was antichrist, or opposed to the fundamental or primitive doctrine.

The philosophy of the great Plato had at that time become exceedingly popular, and was publicly taught in all the schools, which, amongst other things, affirmed man to be a complex being, composed of matter and spirit; that the spiritual part, or soul, was, in its own nature, immortal, and at death made its escape from the material, or body, and existed by its own native powers, in an invisible state generally, but had the capacity of rendering itself visible, by assuming some corporeal vehicle.

Veneration for their divine Master, whose precepts were so much more sublime, and doctrines so much more pure, and consequently exalted the species so much above the best of the Pagan moralists, added to the severe sarcasms cast on the new sect, that their founder was a crucified Jew, caused the earliest disciples to teach that Christ was not a proper human being, but a great spirit, who partook of the nature of the great Divinity, rendered visible by taking the bodily form of man.

as a vehicle; which sentiment John severely reprobates, and calls the asserter antichrist, which he says had already appeared in the world. Hence then in its embryo, arose the Arian sentiment of the pre-existence of Christ before he was born; which was the first heathen sentiment amalgamated with christianity, the first alloy the pure gold partook of by the christian chemist, with whom was deposited the sacred treasure.

The native immortality of the human soul was no part of the christian religion, but purely Platonic, as appears by the celebrated harangue of St. Paul at Athens, whose surprise was excited in no small degree by the doctrine of a resurrection from the dead, declared by Paul, and which appears by the astonishment expressed, to have been a perfect novelty to them.

The doctrine of a resurrection from the dead was the great burden of the apostolic preaching, which presupposed the real death of man, without which there could be no such thing as a resurrection. They unequivocally asserted that man *died*; all those parts, or faculties, which, in the integral compose the man, or in common language now in use, body and soul, died or slept, as the quiescent state is often called; and man's immortality depended alone on a resurrection, or reanimation of the defunct powers of thought and perception.

From the Platonic views arose, in subsequent ages, the probabilities of the tales of ghosts and apparitions, which have been received as realities and retained a frightful dominion over the strongest minds, enslaved by the Platonic superstition, engrafted into Christianity.

From the idea that Christ was something more than a man, the transition to a *great spirit*, and thence to an *identity with the eternal Father*, was easy and very natural, but caused some bickerings and controversy, and was settled pretty comfortably before the *personality and deity* of the Holy Ghost was thought of; which was a consequent heresy, brought in as a corollary, or necessary consequence of the former opinion, and established, after bitter controversy, by a conclave of Bishops and priests.

The uniform practice of legislators and governors, before and after the establishment of Christianity, in regard to criminals, or violators of the laws, was to punish them either by terrible and protracted deaths, or by severe tortures, without any tendency to the moral improvement of the delinquent; a sentiment never thought of by the Pagan world, or their most enlightened legislators. Although to reform vice was the grand purpose of Christianity, yet the ideas of justice attached to an earthly governor were transferred to the Deity, who was supposed to possess the tyrannical love of punishment, which was called a virtue in an Heathen emperor—revenge being the principle of action, without any regard had to the amelioration of the offender. Hence arose, in early ages, the doctrine of endless punish-

ment in hell, in imitation of the Tartarus of the Pagans, but which Origen, and some early fathers, controverted: but, strange to tell, punitive and vindictive justice was for ages made one of the darling attributes of Deity. Here again Christianity partook of the popular ideas of the times, and by a strange association, or perversion of ideas, fostered an unforgiving temper in its votaries, that *theologicum odium*, (religious hatred) yet too prevalent, by supposing it our duty to hate those whom we suppose the Deity hates; and hence all those burnings, and imprisonments, and persecutions christians have been guilty of; a too great remnant of which remains to this day.

Actuated by that temper which the spirit of the age had assimilated with christianity, men readily engaged in the crusades, or holy wars, with the Saracens, for the recovery of the holy city, and the wood of the true cross, which roused the martial spirit of all christendom, and carried fire and sword, as they said, in order to establish the religion of Christ!

Even the haughty and unrelenting temper of kings and barons, who never forgave an insult without compensation, or rendered a favor without a present, or a gift, was made the mode of illustrating the conduct of Deity towards his subjects. Hence the strange doctrine of the atonement, and satisfaction, which were made parcel of christianity, by supposing forgiveness could be *purchased*, and that the blood of an innocent human being could cause the great Father of mercies to be propitious to his creatures.

Even the feats of chivalry and night-hood were the means of riveting the association of their ideas; as the saviour of the virgin, whose deliverance he had effected by routing giants and monsters at the risk of his life. The idea of the atonement was also strengthened by the ancient mode meting for crime, and levying fines for delinquencies: thus substituting corporeal flagellation, or pecuniary fines, for obedience; and sanctioning the doctrine of vicarious sacrifice, by paying for masses and prayers, to be said by proxy, by the supposed intercessors, the priests. Thus tolerating vice by paying a fixed sum or saying a limited number of prayers.

Thus were the purest precepts and sublimest doctrines obscured by blending accustomed usages with the simplest truths, until, during the dark ages, superstition and christianity became so intimately united, it was hard to say whether superstition was a greater support to christianity, or christianity to superstition and bigotry. Hence has arisen, most undeservedly, the remark of unbelievers, that revelation has been the parent of all the vices and crimes of Christendom.

At that time books were scarce, printing not discovered, the genuine records of revelation lost and forgotten in old Greek or barbarous Latin manuscripts; and religion such as it was, consisted of anything but practical piety and inward purity.

Sunk in the most deplorable ignorance, and indulging in the most flagitious crimes, the clergy became the teachers of vice, and rendered return to virtue useless by selling indulgences and pardons at fixed prices. First principles, (as that morality is the only true religion, &c.) were forgotten and tritheism established in lieu of the divine Unity.

In the midst of this midnight darkness Martin Luther arose, like a meteor just above the horizon, and began what is called the Reformation. But how little did he reform? He indeed dragged into light the volume containing the original records, and, favored by the then recent art of printing, rendered them accessible to all who could read. But his own commentaries on them were deeply tainted by his early prejudices and the manners of the age. He purged away only a small part of the dross which was mixed with the genuine principles, and, like another pontiff, pronounced the whole lump pure, and violently resisted any other purifications.

He forbade the Pope to be any longer a licensor of vice, denied the validity of intercessions and prayers to saints, invited to a general reading of the christian Scriptures, and maintained that the death of Christ was a vicarious sacrifice of infinite value and the only means of rendering the great Parent propitious to his creatures. He retained the same ideas as his predecessors on the vindictive character of Deity, and the same means (compensation) to avert his wrath; which made him placable to only a portion of his children, dooming the other portion to endless woe. But he insisted on a virtuous course of conduct and personal purity as an evidence of the work of the Holy Ghost on the heart.

Thus first began the human character to rise and progress towards the dignity of which it is capable; and it has yet continued to rise by the aid of controversy and freedom of the press. But the old Platonic views of Christ, the nature of the human soul, endless punishment for sin, and forgiveness, procured by other means than repentance and reformation, are yet hugged and cherished by a vast majority of Christians, together with loud and long prayers instead of secret devotion.

Much has been done since Luther's time, but much more remains to be done: the lapse of the human mind was progressive, its rise must be so too. Corruptions crept in by blending the civil usages of the times with religious ideas; hence a state of society like the present is the sure means of exterminating the old Pagan doctrines of the atonement and unrelenting severity. Hence civil liberty is most propitious to the great work of restoring the doctrines of christianity to their original purity. For if the state punishes only to reform, few will be found long to contend that an earthly legislation is superior to the *divine* conduct. And the sooner civil institutions arrive at perfection the sooner will the unity and consequent per-

fections of Deity be admitted, and his parental corrections acknowledged. Religion will be made a personal thing, and devotion become a secret act of the mind. Censure and applause will no longer exist for neglect or a due performance of services and rites of which the Deity alone is the competent judge. The grimace of one man's pretending to take care of another man's soul, either thro philanthropy or for hire, will be scouted as an obsolete custom, and the heart of man become the only altar of worship to the Deity; and space become the great solemn temple. Hence may be demonstrated the axiom, that civil liberty is the great promoter of christianity, and christianity the basis of civil liberty.

From the Southern Pioneer and Gospel Visitor.

THE NEW COVENANT.

'For this is the covenant that I will make with the house of Israel; after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know ye the Lord: for all shall know me, from the least unto the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.'—Hebrews viii. 10, 11, 12.

That such a state or condition of the human family as the one above promised will occur, none who believe in the existence of God, and the truth of Revelation, will dare presume to question. The time when it will occur, appears to be most the subject of speculation and conjecture. And indeed, if those who hold that the time is far distant, would only take the trouble attentively to read the chapter from which the above is a quotation, I am of opinion that many scales might fall from their eyes. The sixth verse of this chapter tells you when it will be accomplished; 'But now hath he obtained a more excellent ministry.'—That the period alluded to by our Lord in the above passage, could have been no other than the 'christian era,' I am well convinced, for it is spoken of in many of the prophecies as a 'covenant.' The Jews looked forward to the coming of the promised Messiah, and the fulfilment of the new covenant with joy. Prophets and kings desired it long, but died without the sight. Angels (we are informed) wished to look into the scheme, in consequence of its perfections & its adaptedness to the human wants; but were not permitted. No, to menation; is it granted, to become spectators of this glorious plan; to men are unfolded the mysteries of his grace. And shall man—poor presuming man be so blind, so dead to his own present enjoyment as to not appreciate the boon? Shall man, the peculiar work of an Almighty's creation refuse to honor his Son? Oh no! God forbid! that we should so weak, so faithless prove as ever to quit thy service or thy love!!!

That we live under the promise contained in the above quotation, appears very evident to me. The chapter itself, yea, the whole book from which it is taken,

testifies to the fact. Why then do we not enjoy the blessings which it holds out?—We are human, we are weak. It is our nature to err; it is our disposition to disobey:—Has God then no mode by which to bring us to his standard? Has he no power by which he can force his laws? Yes: an Almighty law-giver can devise plans for their execution! He can bring about the happy reconciliation spoken of, in a natural, in a Godlike manner; and no injustice to any of his attributes.

If his creature prove disobedient, shall he not chasten him? If his creature offend, shall he not like a God punish him for it; and then like a God 'love him freely?' If we will disobey his divine law, who will dare say that he will not appropriate punishment to us 'according to our works.'

The plan appears to me so completely suited to our condition—so wholesomely devised for us, that it really astonishes me to hear it contradicted. And I do hope ere long to see the happy time, when we

'Shall all send
In the same breath the same prayer to heaven;
And each remembering each in prayer,
Pray for the others welfare.'

From the Magazine and Advocate.

PROTRACTED MEETINGS.

Messrs. Editors.—As I travel about the country, being engaged in circuit preaching, I have a fair chance to ascertain the effect of what are termed *modern revivals* or *protracted meetings*. While I behold some mad with insanity, there are others, who were once favorable to them, but having seen their effects, are now raising their voices against them. They do not bear acquaintance. They cannot long exist in an enlightened land.

Their managers having met with good success, a year ago, in one of our neighboring towns made a second trial, (a few weeks past,) but after laboring several days without gaining a convert, the meeting was dismissed. The impurity of the church was assigned as the cause of the failure. Different charges, therefore, were laid against the members. Some were accused of not being sound in the faith, others had been seen at a *universalist meeting*, &c. They are now contending among themselves, and the probability is, that in a few months they will be reduced down to the number they started with at the commencement of the first meeting.

We hope they will be good enough to return their members to the world as good as they found them. Well might they be said to compass sea and land, to gain one proselyte; and what is he when they have got him? 'By their fruits ye shall know them.' A short time since, one of their young converts, while engaged in prayer, with uplifted hands, prayed that God would 'sink the universalists as far below the mudsill of hell, as he had ever been above the ridge pole of heaven.'

I would just say, Can a sweet fountain send forth bitter water? The reader will judge of the fountain, from whence such expressions flow. Wm. ANDREWS.

CLINTON LIBERAL INSTITUTE.

At a meeting of the citizens of the city of Utica, held at the Court House, on Tuesday evening, 19th inst., pursuant to a previous notice, to take into consideration the subject of the *Clinton Liberal Institute*; John E. Hinman, Esq. was called to the chair, and E. S. Barnum, Esq. appointed secretary. The object of the meeting being stated, the plan and constitution of said Institute being read; it was, on motion, Resolved, That this meeting approve of the plan and constitution of said Institute.

And, whereas the said Institute can neither be legally chartered, nor entitled to, or receive any part or portion of the Literature Fund of this State, without a permanent and available fund of its own, of at least \$250 per annum—

On motion, it was Resolved, That a committee of five be appointed to solicit subscriptions for the purpose of securing to the said Institute the privileges of a chartered institution; A. S. Pond, E. S. Barnum, E. A. Maynard, John E. Hinman and Alfred Munson, were appointed said committee.

On motion, it was Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the several newspapers of this city.

JOHN E. HINMAN, Chairman.

E. S. BARNUM, Secretary.

SECTARISM.

Lord Byron never uttered a truer sentiment, than when he said, 'Religion is overthrown will be swept away by sectarians, and not by sceptics. People are too wise, too well informed, too certain of their own immense importance in the realms of space, ever to submit to the piety of doubt. There may be a few ardent speculators, like water in the pale sunbeam of human reason, but they are very few; and their opinions without enthusiasm, or appeal to the passions, can never gain proselytes—unless, indeed, they are persecuted; that, to be sure, will increase any thing.'

SUPERSTITION.

When Paul was preaching to the Athenians, he said, 'I perceive that in all things ye are too superstitious! Our partialist brethren generally say, that in all things people are too liberal.'

GOOD SECURITY.

A person who wished to borrow a small sum of money, was asked by Swift (to whom he applied) who would be his security—'I have none to offer,' said the poor man, 'excepting my faith in my Redeemer.' Swift accepted the security; lent him the sum which he had wished, made the entry in his book with all the usual formality, and declared that none of his debtors were more punctual than this poor man.

Weigh not what men say, but what they prove; truth is simple and naked, and needs not investive to apparel her.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, } Editors.
I. D. WILLIAMSON, }

TROY, SATURDAY, APRIL 20, 1880.

SCRIPTURE ILLUSTRATIONS.

But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of the Council; but whosoever shall say "thou fool," shall be in danger of hell fire. Matt. v, 22.

In this passage there are three distinct crimes mentioned and a warning annexed, of the punishment to which those who committed them would become obnoxious. However much the superficial reader may be puzzled with the phraseology employed by the Saviour, yet there is no difficulty, in the way of a correct understanding of the matter, by those who are acquainted with the circumstances to which there is an allusion in the passage.—We propose in this article briefly to note the several crimes here mentioned and the punishment annexed to each, for the purpose of explaining the subject according to our ideas of the original import.

The first crime mentioned is an indigence in passion. Whosoever is angry with his brother, &c.

Anger, accompanied with some injurious act, is undoubtedly the crime, and the danger to which it exposed the criminal was "the judgment." It will be proper here to inquire what is meant by "the judgment." If we answer in accordance with common opinion, that it refers to a day of judgment in another world, when all men are to be judged for their actions in this life; it may be forcibly replied that it is impossible to conceive how a man can be exposed to this judgment, in consequence of having been angry with a brother, when in fact he had always been exposed to it, in common with all men. The following circumstances of a historical nature, will throw some light upon the subject.

1. Difficulties and quarrels among brethren of the same family, were recognised as crimes by the civil laws of the country.

2. Among the Jews there was a senate composed of twenty-three magistrates whose duty it was to take cognizance of these and other inferior crimes, and give judgment against the offender. With these facts in view the reader will see how a man could place himself in danger of the judgment, by being angry with a brother. We cannot better express our views on upon this part of the subject than in the language of that eminent commentator, Dr. Adam Clarke.

He says, "the phrase, 'in danger of the judgment,' means that the offender should be in danger of having the matter brought before the senate composed of twenty-three members whose business it was to judge in cases of murder and other crimes and could inflict death by strangling."

3. And whosoever shall say to his brother Raca shall be in danger of the Council. Here is another crime and another punishment mentioned. The word "Raca," was a very opprobrious epithet, significant not only of anger in the one who applied it to another, but of utter contempt. It signifies literally "shallow brains."

The guilt of applying this phrase to a brother was considered greater than that of being angry, because to anger it added contempt. Hence the punishment was greater. Shall be in danger of the Council. In order to understand what is meant by the Council we have only to examine facts in Jewish history.

There was among the Jews a famous council known by the name of Sanhedrim, consisting of seventy-two elders, being six from each of the twelve tribes. This council received appeals from the inferior council of twenty-three, and could alone take cognizance in the first instance of the highest crimes and had the exclusive power of inflicting death by stoning and burning alive. With these facts in view the reader will see what is meant by being in danger of the council. The Jews knew as well what it was to be in danger of the Sanhedrim as we know what it is to be in danger of the Grand Jury.

3. But whosoever shall say "thou fool," shall be in danger of hell fire. Upon this point we must dwell more at large.

Common doctrine will tell us that the hell fire here mentioned means a place of endless misery in another world. If this idea is correct it seems impossible to conceive how the man who calls his brother a fool can be exposed to it, more than the one who says Raca, or is angry. The old catechism says, "All mankind by the fall lost communion with God, fell under his wrath and curse, and so became liable to all the miseries of this life to death itself and the pains of hell forever." Now if all men as the creed saith are exposed to endless misery in consequence of the sin of Adam, how can a man expose himself to it by saying to his brother "thou fool?" The following things have a bearing upon the passage.

1. The word translated, thou fool, is Moreh, which would be more properly rendered 'apostate.' Thus the reader will perceive the crime is still greater than either of the preceding. The Jewish Government was a Theocracy, and to accuse a man of apostasy, was to accuse him of high treason, a crime which would place his life in imminent danger.

2. The hell fire mentioned in the text is the fire of Gehema. This Gehema was a valley at the south of Jerusalem in which the Jews in former times sacrificed their children to the idol Moloch, and which in our Saviour's day was the receptacle of the filth of the city. Here fires were kept burning to destroy the impure matter carried out, and here criminals of the worst character were burned alive, and the carcasses of those that were stoned were consumed by fire. The Jews knew as well what it was to be in danger of the fire of Gehema as we know what it is to be in danger of the states prison. They knew what crimes were and what were not punished in that place.

In what manner calling a brother Moreh could place a man in danger of the fire of Gehema, we may learn from the following circumstances. In the first place Apostates either met their fate in that odious centre of abomination, or were first executed and their bodies thrown out then to be burned.

In the next place, it was a rule of jurisprudence in those days to punish an accuser with the same punishment that threatened the accused, in case he failed to substantiate his accusation.

Thus if a man accused another of a crime the

punishment of which was stoning, and failed of proving his accusation, the accuser was stoned.—Now the apostate was in danger of the fire of Gehema, if proved guilty, he would either be burned alive then, or stoned and cast out then to be burned.

Hence they ought to have been careful of saying, thou fool, or rather "apostate," for there might be danger that they could not prove their accusation true, and in that case, they would be in danger of being cast into the fire of Gehema. We close this article with Dr. A. Clarke's comment upon the clause, "Shall be in danger of hell fire." "Our Lord alludes to the valley of the son of Hinnon, 'Ghi Minnon.' This place was very near Jerusalem and had been formerly used for those abominable sacrifices, in which the children of Israel caused to pass through the fire to Moloch. A particular place in this valley called Tophet from Tophet the fire stone, in which some have supposed they burnt their children alive to that idol. It is very probable that our Lord means no more here than this: If a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment, (burning alive) which the other must have suffered if the charge had been substantiated. Here are three kinds of offences which exceed each other in degree of guilt.

1. Anger against a man accompanied with some injurious act.

2. Contempt expressed by the opprobrious epithet Raca, or shallow brains.

3. Hatred or mortal enmity expressed by the term Moreh, or apostate, when such apostasy could not be proved.

Now proportioned to these three offences were three different degrees of punishment, each exceeding the other in degree of guilt.

1st. The judgment—the council of twenty-three, which could inflict the punishment of strangling.

2d. The Sanhedrim or great council, which could inflict the punishment of stoning, and

3d. The being burned alive in the valley of the son of Hinnon. This appears to be the meaning of our Lord. W.

"HE THAT BELIEVETH NOT SHALL BE DAMNED."

"Dr. Campbell uses the word condemned instead of damned, in his version of this passage. In relation to the passage as it stands in our common translation he says, "This is not a just version of the Greek word. The term 'damned,' with us, relates solely to the doom that shall be pronounced upon the wicked at the Last day. This cannot be affirmed with truth of the Greek word 'katakrino,' which compounds exactly to the English verb condemn. All the Latin translations I know say 'condemnation,' &c.

He that believeth not shall be damned, is a sentence which is quoted in our day in proof of the doctrine of endless misery, with as much assurance as if it were not possible to deny or resist the evidence it conveys. Yet it is evident from the above extract from Dr. Campbell, that he thought a believer in the doctrine of endless misery had too much sense to apply this passage in proof of that doctrine.

The word 'damned,' he says has no reference solely to the doom which shall be pronounced upon

the wicked at the last day. And again that this is not a just version of the Greek word which occurs in this place. Indeed, why is it not a just version if this passage refers to that doom? It is evident from this text as having reference to that subject. It would be well for those who quote this passage as proof of the doctrine of endless misery, and who accuse Universalists of perverting scripture when they say that the word signifies merely to condemn, if they would read the comment of Dr. Campbell, and learn a little modesty at least.

The D. further says "this word, 'katakrino,' may refer to that future sentence or it may not." In this text he evidently thinks it does not. There are one or two questions which we should like to have answered.

1. What Greek word is it which, like the English word 'damned,' relates solely to the doom that shall be pronounced on the wicked at the last day?

2. If the word 'katakrino' does not relate to that future sentence in this text, will you tell us in what passage it does relate to that subject, and give us the proof that it bears such a meaning?

W.

UNIVERSALISM.

On every side of us—in every part of the Union we behold new societies rising into existence and establishing churches, which peer out from the surrounding mist as brilliant evidences and incontestible proof of the rapid extension of liberal principles and pure, enlightened, and charitable religion.—This must be cheering to all believers in the graciousness of a loving God and the salvation of all mankind; it is more especially gratifying to those who have lent all their energies in supporting this cause, and have grown grey while laboring in the peaceful vineyard of Universalism. We notice with pleasure several acts of the legislature of Massachusetts, recently adjourned, incorporating Universalist societies. We subjoin them.

An act to incorporate the first Universalist Church in Taunton.

An act to incorporate the First Universalist Society in Quincy.

An act to incorporate the proprietors of the First Universalist Meeting house in Lowell.

RELIGIOUS NOTICE.

Br. Whittaker, of Hudson, will occupy the desk of the Senior Editor a week from to-morrow, April 28,—the Editor will preach in Hudson.

AN ADDRESS

DELIVERED BEFORE THE MONTPELIER TEMPERANCE SOCIETY.

By Rev. John M. Austin.

Having been invited by a Committee of this Society, to offer some remarks on the subject of intemperance, I have thought it my duty to comply therewith. It has fallen to my lot on the present occasion to point out my views of the proper measures to be adopted for the suppression of this appalling evil. This I shall now proceed to do in as brief a manner as possible.

No man of candor will for a moment deny that intemperance is an evil of enor-

mous magnitude, and it entails a vast amount of misery and woe upon the world of mankind. But notwithstanding the magnitude of the evil is allowed by all, yet there exists a diversity of opinion as it respects the means which should be put in operation for its suppression. Some are in favor of forming societies in which every member shall stand pledged to abstain from the use of all liquors, whether distilled or otherwise made. Others would form societies for abstaining from distilled liquors only. Some are in favor of no society, but would recommend every one to make use of their individual influence. And others again, recommend no exertions at all, but would leave the evil to work its own cure. Amid this variety of opinion I will not take it upon myself to decide what method would be most effectual in destroying this crying evil, or whether it would be prudent to pursue either singly, to the exclusion of all the rest.

That temperance societies have in some degree been beneficial in checking the progress of the destroying monster, I am ready and willing to allow—and that they might still have a salutary influence if properly formed and judiciously managed, I have not the least doubt. But I have fears that they sometimes cause some people to remain inactive, who might otherwise be of great benefit, if their proper course of duty were clearly pointed out. Too many have imagined, when their names were attached to a paper in which they are pledged to abstain from ardent spirits, that their work was completed—that they had accomplished all things required—they could do nothing farther—and their minds are consequently at rest upon the subject. In this manner the cause of temperance has been materially retarded. These people entertain, in my opinion, a wrong view of this matter.—

They attach too much consequence to the mere formality of signing their names to paper. The obligation to abstain from liquor, should be felt in the mind—upon the conscience. And it should not only be a paper obligation, but a moral one also, and one that has important duties attached to it. Every individual who views the subject in this light, will manifest it in his actions, in his exertions, and by using his powers and his influence in destroying the evil not only in himself, but in those by whom he is surrounded.

It is in consequence of these wrong views entertained by members of temperance societies of their duties, that the effects of these societies, have thus far, in a great measure been powerless. They have failed to probe the wound to the bottom—they have failed to remove the cause and consequently the evil effect has continued to follow. Who are the men that meet together and form themselves into societies for the suppression of intemperance? In a great majority of cases they are men who are *habitually* temperate—who need no reformation on this point—who have no fixed habits to subdue to become temperate and sober. Now what possible benefit can accrue to the drunk-

ard, for these men to meet together—make speeches, and pass resolutions that they will continue to be temperate? All this is not to the purpose—it does not effect the object at heart. While the meeting is passing its resolves and listening to addresses, the Bacchanalian is still at his cups, quaffing that fiery poison which is hurrying him on to inevitable destruction. The benevolent resolve of the temperate man never strikes upon his heavy ear—he is never aroused from his lethargy, until *bony Want* and *haggard Poverty* stand knocking at his door!

What shall be done then in this posture of affairs? How shall we give a forward impulse to the temperance cause, and rescue our fellow beings from the stagnant pool of intemperance? I will give you my individual views on the subject.—Form as many societies on judicious grounds as practicable—obtain as many signers as possible. But let not our exertions close here. Let every member of a society feel that he has other duties to perform—further exertions to make. Let us have our meetings and our resolves and go down into the haunts of the intemperate. Let us mingle with the debauchees and the sot. Let us take them by the hand and gently lead them forth from the surrounding slith. Let us point out to them the magnitude of the evil and the remedy to be applied for its removal. He feels himself ruined as to character, property, and the good opinion of the world. Let us show him that all these can be regained—that there is yet a chance for escape from the fangs of that viper, whose sting he feels to be death—and that by abandoning his beastly habits and forsaking his besotted companions, he can be restored to the respect and confidence of community. In this manner our efforts would be more effectual, and we should behold the fruit from our labors.

The friends of temperance generally move in the better circles of society. And where is the intemperate man found?—Most usually in the very lowest. Now between these two classes, custom has erected, as it were, a middle wall of partition. There is little familiar intercourse between them. The respectable and sober individual keeps himself aloof from the miserable drunkard—he belongs to another class, which does not associate with those who are the wretched victims of a loathsome habit. In order to forward the temperance cause, this order of things should in a measure be changed. Talking against intemperance in our own families, or in the select circle of our temperate friends, will never check its progress. We must break down this wall of partition. We must occasionally mingle with the victims of intemperance. We must familiarize ourselves to them. We shall then be better prepared to apply our healing remedies, and to restore them to their families and to society. Do not let us fear contamination in taking this course. If we are armed with that moral strength which we should possess, we shall receive no detriment. And we have a most ex-

cellent example for this manner of proceeding. Jews of Nazareth mingled freely with publicans and sinners, who were the very men that needed his aid and his counsel. He did not call together the righteous and dwell on the evils of unrighteousness. But sinners were the people with whom he associated—and sinners were the ones upon whom he called to repent. Let us follow his example.—The advocates of temperance meeting together alone, will not eradicate intemperance. If we wish to make any impression on the drunkard, we must go to him—he will never come to us. We must visit his abode when he is calm and sober, and reason has her influence over him. We must endeavor to arouse some latent spark of sensibility, by which we can show him the danger of his situation, and thus cause him to make efforts to redeem himself from his miserable captivity. There is no man reduced so low by intemperance, but that there are times when he can be influenced by salutary admonition and advice, and which if judiciously administered, will often prove effectual in reclaiming him to the paths of sobriety and honesty. Let us seek these opportunities and improve them. If every friend of temperance should act in this efficient manner, the great scourge of Christendom would receive a blow from which it could never recover.

There is another remedy which if properly applied, will tend greatly to forward the cause of temperance, and that is, the influence which can be exercised by females. No one can doubt that females possess great power in giving tone to public sentiment and public feeling. We all know the influence of the mother in forming the character of her children—we know the influence of the sister over the brother, and the wife over the husband.—Let these powers and influences be exerted in a proper manner, and great good will result therefrom. Let the mother instill into the mind of her child the seeds of virtue and honesty, and caution by all he holds dear on earth against tampering in the least with the deadly poison of the intoxicating bowl. Let the wife entreat the husband, and the sister the brother, and they will realize the fruit of their perseverance.

Young ladies especially have a great and important influence upon the conduct and habits of the young men, with whom they associate. And were they to apply this influence in a practical and judicious manner, in concert with each other, they would effect beneficial results, which would materially benefit the situation of their own sex. Should young ladies in a body form the resolution, and adhere to it, that they would not associate with nor countenance any young man, who visited the dram shop or made use of intoxicating liquors, I will pledge my word, that the reformation among men would be general and lasting. And no young man who possesses the disposition and feelings of a gentleman, would for a moment object against this test, I do not throw this out

as a subject of trivial moment; but I consider it as one of the most vital importance. The influence of ladies is certainly great, and they might apply it to effect a most salutary and excellent object.

The happiness and welfare of millions of females, are deeply interested in the cause of temperance. The imagination cannot conceive of the misery and deep wretchedness which females have experienced in consequence of the immoderate use of ardent spirits. How many bright hopes and fond anticipations has the doating mother indulged as she gazed on the smiling countenance of her infant son! She has beheld him in imagination elevated to the loftiest pinnacle of the temple of fame, with his brows entwined by the un fading laurels of glory and renown. But alas! instead of realizing these fond hopes and seeing her son advance in life with respectability and honor, all are dashed to the earth and annihilated by the evil genius of intemperance, and she beholds him a miserable and degraded wretch!

What havoc has this vice made with the affections of females! Many is the young lady who has entered the marriage state with high anticipations of happiness. Long and sunny years seem spread out before her, and beckon her onward to their enjoyment. She unites her destiny with a young man of industry, virtue and integrity, and she fondly anticipates passing through life with joy and contentment. Vain anticipation! The demon of intemperance seizes her husband, and transforms him from a kind and affectionate partner, to a sordid, cruel, unfeeling and beastly wretch. And she finds to her unavailing sorrow, that she is chained for life, to a loathsome, bloated carcass—without sense, without shame, without the common traits of humanity!

O what a vast and important stake, then, have females in the cause of temperance. Let me urge them again to exercise all the influence in their power to debar those with whom they are connected or with whom they associate from the use of the intoxicating bowl. By so doing they will assist in exterminating an evil which has caused rivers of unavailing tears to flow; and they will thus advance the welfare of their sex in a greater degree than in any other possible manner.

Again—could the vending of ardent spirits by merchants be relinquished, there is no doubt it would afford a powerful check against intemperance. But perhaps I differ with many as to the proper method to effect this object. Merchants have long been engaged in the traffic of ardent spirits, and it thence has become an important source from which they undoubtedly derive material benefit. The mechanic or manufacturer would think it hard were he blamed for not relinquishing a lucrative branch of his business for the suppression of intemperance or any other prevailing evil. Just so with merchants. They no doubt are as favorably disposed towards the cause of temperance as any other class of citizens in community.—

But were they to act as they are required, many of them would unquestionably become great losers thereby. Now this appears to me like calling upon them to bear the great burthen—the cost—of the suppression of intemperance. Men can easily make long speeches in favor of the abolishment of intemperance, and they can become very patriotic and humane upon this subject when it costs them nothing. But when it bears upon their purse, when it touches their property, it appears to them in a different point of view—it is quite another thing.

If the suppression of intemperance would benefit the whole community alike—and undoubtedly it would—then the community should equally bear the cost, the actual expense of such suppression. Therefore let every individual who believes the abolishment of the trade in ardent spirits would be beneficial to the cause of temperance, agree to sustain with the merchants, their proportion of the loss occasioned by the relinquishment of this trade. If this were done, I have no doubt, this traffic would be abolished at once.—But otherwise we cannot consistently expect it. For there is no rule in the world, which will justify an individual in demanding a merchant to make a greater sacrifice of property in the cause of temperance, than he is willing to make himself—the wealth of both being equal.

I have thus hastily expressed my views upon this subject—and would only add, that is my humble prayer to our Father in Heaven, that he will bless every laudable effort which is made to suppress so great an evil as intemperance.

For the Anchor.

MESSES. EDITORS.—In perusing the "Gospel Anchor" of 13th inst., I observed a communication copied from the "Christian Soldier," which cast some severe reflections and animadversions on the editors and proprietor of the Anchor. It is not my intention to vindicate the deportment or veracity of these gentlemen, for where they are best known, they need no one to speak in their behalf, and the able answer of the proprietor to the assertion of "G" I think is sufficient for any unprejudiced mind; and to one who is prejudiced, more would be ineffectual.

But I wish to notice the great love to truth which the editor of the "Christian Soldier," evinced in his first number, (I think) of the "anti-Universalist" (before changing name, to "Christian Soldier.") A scurrilous anecdote appeared headed in the following manner, and nearly in the same words,

"ORIGINAL ANECDOTE."

A short time since, a Universalist Preacher, while passing through Troy N. Y. stopped and delivered a lecture, in the Universalist Church, and after service was ended, the Preacher gave notice that a collection would be taken for his benefit. The sexton whose name was Wright took up the collection and was about pec-

keting the same, when the preacher demanded the money, which he asserted was collected for his benefit. Mr. Wright said he should not have it, the minister said he would, Mr. Wright said I'll be d—d if you do, whereupon each strove to get what he could and the farce ended. Now, Messrs. Editors, I have lived in Troy ever since the Universalist Church was built, and I am certain that there never was the least circumstance on which, to found the above anecdote; neither has there ever been a sexton, by the name of Wright, of that society. I think I can be sustained by hundreds in asserting the above anecdote, to be a base falsehood from beginning to end.

Yours,

XENOPHON.

The world is nothing but bubble: and I hardly ever saw the man who did not prate too much, and speak too little. And yet half of our age is embroiled in this way. We are kept four or five years to learn words only, and to tack them together in classes; as many more to make exercises, and to divide a continued discourse into so many parts; and other five years, at least, to learn succinctly to mix and interweave them after a subtle and intricate manner.

EXTRACTS FROM BULWER.

Say nothing respecting yourself, either good, bad, or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

Never chase a lie, for if you keep quiet, truth will eventually overtake and destroy it.

Never trust a person who solicits your confidence, for, in all probability, he will betray you.

If you wish to make a fool of a man, first see if you can easily flatter him, and if you can succeed, your purpose is half gained.

Secure the approbation of the aged, and you will enjoy the confidence, if not the love of the young.

Our affections and our pleasures resemble those fabulous trees described by St. Olerio—the fruits which they bring forth are no sooner ripened into maturity than they are transformed into birds, and fly away.

By examining the tongue of the patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

There is nothing that a vicious man will not do to appear virtuous! He loves nothing so well as his mask. I have known a persons who in four weeks have not changed their shirts; but who nevertheless put on a clean collar daily, that they may appear clean.

A man of an open character, naturally discovers his faults more than his virtues—the former are not easily forgiven, because the latter are not seen.

Cato the elder, was wont to say that "The Romans were like sheep—a man were better to drive a flock of them, than one of them."

Those who are easily flattered, are always easily cheated.

Weight not so much what men say, as what they prove; remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

NEW BOOKS, &c.

SMITH on Divine Government, Latest News from Three Worlds, Heaven, Earth, and Hell, by Russell Streeter.

Petit Pierre on Divine Goodness.

Discourses, by Wm. E. Channing.

Cobb's Sermon from John 5th 28 29.

Defence of Universalism, by O. Whiston.

A fresh supply of the above works just received at No. 3, Washington Square by

April 13th, 1833.

KEMBLE & HILL.

POETRY.

From the Magazine and Advocate.

The reader will perceive that the following Hymn is partly a parody. The author of the original words, Thomas Moore, has justly been called "the greatest lyric poet of the age."

A HYMN.

Air—"Oft in the still night."

Adapted to sacred music, and called BENNEVILLE.

Oft in the still night,
Ere slumber's chain hath bound me,
Remembrance brings the light
Of Love divine around me;
The "still small voice" bids me rejoice
In words of comfort spoken;
And e'er life's track my mind looks back,
To promises not broken.

Thus in the still night, &c.

When humbly I recal
The tokens of His favor,
I see in Him of all
The Father, Friend, and Saviour;
And feel that He, whose love to me,
Thus far has not abated,
Will never let His grace forget
A soul in love created.

Thus in the still night, &c.

A. C. T.

NEW BOOKS.

JUST received a few Copies of Rely's Union, price 75 cents.

Important questions, at 50 cts. per hundred.

Correspondence between a member of the Reformed Dutch Church and a Universalist, three cents single, or \$2 per hundred.

Christ's Mission, a Christmas Sermon by, Rev. R. O. Williams, Amsterdam.

Lectures addressed to Rev. W. C. Brewster D. D. in reply to his Course of Lectures against Universalism, \$2 per hundred or 3 cents single. For sale by

April 13th, 1833.

KEMBLE & HILL.

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of BOOKS and STATIONARY, a large assortment of

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M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such BOOKS, PAMPHLETS, SERMONS, CATECHISMS and TRACTS, as may be considered valuable—and they would respectfully request Authors to communicate to them their wishes and designs.

Publishers of Universalists works, are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them.

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Boston, May, 1832.

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K. & H. have made arrangements for receiving every publication interesting to the liberal Christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do.

Bailou on the Atonement.

Do. on the Parables.

Do. Select Sermons.

Do. Lectures.

Balfour's 1st Inquiry, new edition.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabie.

Do. Letter to Beeches.

Whittemore on the Parables.

Streeter's Hymns, new edition.

Life of Murray.

SERMONS.

The Valley of Dry Bones, by C. F. Le Page.

Haman's Gallows, by do.

Can a woman forget her sucking child? by T. Fisk.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Theo. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. H. Grosh.

Christmas Sermon, by I. D. Williamson.

Priestcraft Exposed, by Z. Fuller.

Everlasting Destruction, by W. Balfour.

100 Arguments in favor of Universalism, new edition.

Fox Sermon, by H. Bailou—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Madison House.

Troy, N. Y. April 12, 1833.

SERMONS.

A LARGE assortment of the most popular "Universalist Sermons," just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by

Bennington, Vt. Sept. 27.

A. BOND.

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 302 South Market street, Albany, by S. VAN SCHAAK.

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Is published every Saturday, at No. 3 (up stairs,) State-street, Troy, N. Y.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, APRIL 27, 1833.

NO. 44.

Original.

UNIVERSALISM.

The question is frequently asked by the opposers of Universalism, and that too, with a degree of triumph, if that doctrine be true, what is the need of building churches and establishing presses throughout the country for the purpose of sustaining it, when it is universally allowed that truth is power, and why not let the doctrine rest upon its own merits, without this over exertion to cultivate and promulgate it. We honestly consider those who ask this question to be deprived of even a common share of sagacity, or else that they are entirely unacquainted with the precepts that the doctrine teaches. Go ask the earthly parent, why, with tender care and sincere affection he lays down rules for the proper guidance of his young and inexperienced offspring and why he warns them to beware of the results that will certainly fall upon their heads if they break those rules, and you will be answered. He first will tell you that he does this because he believes those rules to be true, proper and correct; and second, because he believes it to be imperatively necessary to warn them of the results which will fall upon their heads as the effects of disobedience, as an act of justice and to bring his children up to the age of manhood, unimpaired by any evil act. We sustain and cultivate the doctrine because we believe it to be true, and believe that if the principles of this doctrine were universally imbibed and practiced upon, that the black and indescribable evil which threatens moral destruction to the welfare and fair fame of the country would be demolished, and in its place the happy incentives of pure and undefiled religion would be firmly engrafted upon the human heart; and in the defence of this doctrine, we go forward fearlessly, armed with the weapons of truth and justice, to combat the formidable forces of iniquity in all its various shapes, and to tear up root and branch the Babel of Orthodoxy which has reared its demon-like head in this enlightened land, and plant in its place the citadel of religious freedom, bearing upon its front the joyful tidings of universal salvation. And should we not put in action all the designs that human ingenuity can invent to sustain and cultivate a doctrine like this? It embraces the cause of morality and simple virtue, and proclaims

with untiring zeal the retribution that will inevitably fall upon the transgressors, and regards as entirely superfluous and negative consideration all the fashionable religious formalities epidemic at the present day, as either a palliation or loop hole for the villains escape, but proclaims, for the welfare and present happiness of the human race, the certainty of punishment as the reward of vice, and the certainty of peace and comfort as the recompense of virtue, in a just and deserving proportion. The commonly received doctrines of the day are not calculated and certainly do not allay the existing and increasing cause of vice and immorality. They are the aristocratical and impious opinions that prevailed in ancient times, when church and state were united, and when ignorance and grovelling superstition induced the common crowd to bear the tyrannical shackles of priestly invention, and not the pure and healthful emanations of that simple faith, which breathes peace to the wounded heart, and freedom to the oppressed. We have been told by a learned adjunct in this abominable cause, that this was not a state of retribution, and directed to some of the tyrants of antiquity, who were prosperous in their cruel course of action, and who were never compelled to suffer physical pain for their crimes, as a proof of the assertion. Nero, that inveterate tyrant, who fills so large a space in profane history, has been one that has been pointed out to sustain the position. This is in direct repugnance to the experience of every human being, and to the expressed letter of history itself. Is not human nature the same, the world over? Does not the same feelings of hope and fear, which arises from a consciousness of right and wrong, and which regulates that inward monitor, conscience, universally pervade the human heart? This will not be denied. And the more vicious we are, just so much the more sensible are we of our immoral condition, and deeper and deadlier is the sting of conscience within our bosoms, which is the bitterest of all punishments. This sensibility was planted within the breast of every son and daughter of Adam, for an all-wise, just and good purpose, by Omnipotence itself. Although he generally accomplished all his plots, can it be said with propriety that he enjoyed a peace of mind? What must be the condition of a man, whose fearful and jealous disposition would lead him to take the life of a rival. He must, truly,

be in the lowest depths of hell. Seneca and Thrasea, those champions in the cause of virtue, and multitudes of other worthy individuals, all fell to satisfy his vengeance, and nothing under heaven caused it but fear. When he destroyed by fire some of the grandest and noblest structures of Rome, for the purpose of gaining means that he might more freely satisfy the propensities of his nature, what then was his condition. Although he had won the affections of his large and licentious army, and was perfectly safe under their protection, conscious of his guilt, fear impelled him from returning immediately to the scenes of devastation which he had created. Although he could turn from the scenes of carnage and death, to the scenes of gaiety and splendor, and participate in all the gymnastic sports—the musical entertainments—the theatrical exhibitions—and a thousand of other lascivious practices which were common in his day, yet, when left alone in silence and darkness to calm reflection, he was seized with all the panegyrics of mental sensuality:—the horrid picture of all those who had fell martyrs for their virtue to appease his unrelenting vengeance was presented to his imagination—the dark clouds of Rebellion and Sedition brooded over his empire—his natural disposition gave way to human feelings, and he was thrown into a state of misery impossible to be comprehended—impossible to be described, and he at last died in the most humiliating manner, awfully sensible of the sentence that would be pronounced upon him by posterity.

Tiberius, his immediate predecessor but one, and second to him in point of cruelty, in a letter to the Roman Senate contained this remarkable paragraph, which we extract for the purpose of more fully substantiating the fact, that Retribution, slow and sure, will sooner or later fall upon the head of the transgressor in this world, in some shape or manner, whether he be the poorest mendicant that exists, or the most powerful monarch that governs. It follows:—

"What to write, conscript fathers, in what terms to express myself, or what to refrain from writing, is a matter of such perplexity, that if I know how to decide, may the just gods and goddesses of vengeance, doom me to die in pangs worse than those under which I linger every day."

This was the picture of the inward man

Although he was in possession of all the earthly honours to which the ambition of man would aspire—situated in the beautiful Island of Caprea, a second Paradise, as it were, he enjoyed all the luxuries that earth produces, his mandates governed a vast empire, a thousand slaves stood trembling at his feet, and, in short, all that a man could wish for in this world, as relates to temporal and earthly concerns, he possessed; yet, so conscious was he of his black and corrupt character, that, for the purpose of relieving his mind, he confessed publicly the inward feeling that destroyed his happiness, and made him, notwithstanding his situation, more miserable than the meanest subject in his empire. From these things we may learn many useful lessons. They not only teach true religion, but they are calculated to reconcile man to his lot. They show to the rich and powerful their dependance upon a superior Power, and teaches them a lesson of humiliation; and it has also the happy influence of making the poor man happy and contented. Can it be said with sincerity, when such historical facts as these are recorded, and in opposition to the known experience of us all, that this world is not a state of Retribution? It cannot be. It is only a subterfuge to deceive the ignorant, weak and credulous, for the purpose of prolonging a false and unstable cause, that already begins to totter before the patriotism and intelligence of an unshackled and free people. Universalists are therefore bound to persevere in promoting the good cause in which they have mutually enlisted. We see daily the fatal effects produced by the limitarians creed—we see our fellow-beings pursuing a course of vice and intemperance—and it is the umpire of Universalists to combat and exterminate these things. Let us then go forward, as the Champions of Liberal Christianity—as the advocates of “temperance in all things”—as the bitter opposers of a false and impartial creed—in widening and enlarging our cause. By so doing, we will be promoting pure religion and virtue—and destroying vice and intemperance, and establishing true and proper principles in the world.

A UNIVERSALIST.

* See Tacitus' Roman History—lat. vol.

From the Magazine and Advocate.

FEMALE INFLUENCE.

Addressed to the female believers in the faith of universal salvation.

BELoved SISTERS—It is not the object of the writer of this article in thus addressing you, to attempt illustrating the causes and effects of female influence by any original and striking ideas, but merely by recounting a few simple and familiar facts relative to that influence, and the bearing which, by a proper application, it may be made to have upon our interests as a denomination, to stir up your pure minds by way of remembrance.

It is well known that in the world's infancy—in the first lingering ages of igno-

rance and idolatry—woman was a mere cypher in the moral universe of God—a creature, indeed, subject to, and patient in enduring, all the privations and hardships of life, but with no capacity for enjoying any of its intellectual pleasures. Such she continued until the genial rays of civilization began to effect a gradual change in her condition. Slowly but certainly did she then rise from her mental prison-house, like a star from the borders of the misty ocean; and when the arts and sciences, by the perfection of their refining influence, had flung a halo of softened light around the ancient countries of Greece and Rome, she stood forth to the world a being of such beauty and intellect, that man—her self-styled superior, man—deigned to acknowledge her for a friend and companion. But it was left to the all-enlivening power of Christianity to ‘fill up the measure of her glory,’ by elevating her to that useful and dignified station for which Heaven originally designed her.—It was left for the blessed Gospel of Jesus, alone, to teach her the true relationship existing between herself, her fellow creatures, and her God; to initiate her into that beautiful system of faith, whose benevolent sentiments were so peculiarly calculated to awaken all those yearning sympathies of the soul, which had so long been crushed down by the oppressive hand of arbitrary neglect, and to give her an almost unbounded sway over the human mind, by the holy precepts with which it furnished her, and which, when rightly exercised, were sufficient to produce effects little short of miraculous.—This revolution in the moral character and destiny of woman, did the renovating power of revealed religion produce; nor did she prove herself ungrateful for the change. True, she went not forth to convert, by the might of resistless eloquence, the multitude to God—her voice was not lifted up in the pulpit and public council, but its soft persuasive tones thrilled thro’ the social circle, and fell like drops of distilling dew upon the hearts of the aged and the young. Her virtuous example reclaimed the dissolute and vicious, and led many an ungrateful soul to acknowledge, with rapture, an allegiance to the Prince of Peace.

Thus was the influence of woman exercised in the first stages of the Christian era, nor has it since been wholly interrupted. It received then an impetus which nothing earthly could repel, and oh, would I could say it had ever since continued in the same holy and benevolent channel—exercised in the same pure and virtuous manner! Would to heaven I could aver, in sincerity and truth, that female influence had never been extended for aught but the promotion of truth! But it is a melancholy fact, that its sacred streams have been perverted—most woefully perverted. We say not intentionally—it is not our province to impeach motives of others, and hard, indeed, would it be for us to believe, that any of our sex could *designedly* lend a helping hand to the propagation of error.

It is enough, dear sisters, that we are aware, with much sorrow of heart, that this is the case. It is enough that we are conscious that it is in our power to counteract, in a great measure, the baneful effect which that perverted influence has had upon society. And, oh, can we hesitate one moment in the course which heaven has made it our duty to pursue? Our doctrine, it is true, is yet in its infancy—but has it not, considering the discouraging circumstances under which it commenced, progressed most wonderfully!—We shall, indeed, have much spiritual wickedness to contend with in high places. It has ever been the case in the religious world, that the advocates of cruel systems have indulged an unrelenting spirit of persecution towards those of a more liberal cast. And as ours is the most liberal of all, we must naturally expect a treble share of holy indignation from the rigidly righteous. But shall it be said we have not that within us which will enable us to bear our cross with cheerfulness? Oh, let us cast our eyes back to those days of flame and blood, when cruel and selfish bigots waved the banner of death above the heads of all who dared to call upon the name of the Saviour of sinners! What was woman's bearing then? Did she traitorously deny her Master? No! firm firm and tranquil she stood, sacrificing her all—aye, even pouring out her heart's blood unto death! for the truth. And shall we timidly shrink from a persecution so very slight, when compared with that of former times?—God forbid! Oh, what can be to us the cold glance of estranged friends, the haughty sneer of popular ignorance, or the withering frown of bigoted fanatics, if we feel, glowing at our warm hearts, the living voice of that proud ‘hope which maketh not ashamed’—if we realize, as we ought, that ours is ‘the faith once delivered to the saints’—‘the faith which works by love and purifies the heart’!—Dearly beloved, we have tasted, by actual experience, the comfort and moral efficacy of our religion. Our cold hearts have been melted into love by the kindling accents of its mercy, and our drooping spirits have been supported through all trials by the soothing promises of its hopes—we would not, for the wealth of worlds, be deprived of its blessed influence, even for the space of one short month—and shall we not make every laudable exertion to impart to others a portion of the happiness which God, through Christ, has so benevolently bestowed upon us? Say not that individual effort is nothing—it can achieve almost every thing. Are not the rays of the glorious sun composed of minute particles of light? Are not our broad and majestic rivers made up of small and almost imperceptible drops of water?—There are ties which give us all a degree of influence. Mothers, wives and sisters—but more especially *mothers*—how many of the world's bravest and best have credited all their superiority of mind, to the impressions made upon their susceptible hearts in the nursery! These impressions

are known to have been frequently so deep-rooted, that no change of fortune or of circumstance could eradicate them. Who has not dwelt with admiration upon the story of Coriolanus, the Roman General, who was banished from his ungrateful country, and who, after leaguings with its enemies, and vowing vengeance upon his native city by reducing it to ashes, was at last induced to relinquish his design, by the entreaties of his mother? He had listened with haughty indifference to the many offers of pardon and promotion from the proud, but relenting nobles of his country—he had spurned alike their gold and their tears—but when the voice which had soothed his infant sorrows with the endearing whispers of maternal love, and guided by its virtuous instructions, his youthful feet into the path of glory and honor, when *that* voice exclaimed in all the bitterness of hopeless anguish, ‘my son, spare us!’ his mighty spirit was subdued, and death preferred to ingratitude!

It is said that the celebrated Spurzheim acknowledged himself indebted chiefly to his mother, for the honorable part he sustained through life, and there is no doubt but that our country’s glory—the dearly beloved of every American heart—derived many of his noble and generous principles, from the invaluable lessons of the amiable lady Washington. Oh, then, ye mothers in Israel, suffer a word of exhortation from one who pretends to no apology for her boldness in thus appealing to you, save the great interest she feels in your welfare and the prosperity of Zion. Suffer her to entreat you by the duty you owe that Being whose hand hath brought you forth from the law of mental captivity and death—by the love you bear that Saviour, who died that you might live—by the anxiety you feel for a world’s emancipation from from the thralldom of sin and ignorance—by each of these considerations, let me entreat you to throw all the weight of your influence into the scale of *Gospel truth*! When you are surrounded by the smiling forms of infant innocence—when young inquiring eyes are glancing eagerly upon you, anxious to catch every sound which falls from your lips—fail not to speak to them of their Father in heaven, of that Father who deserves their first and warmest love, *because* he first loved them—fail not to tell them of a Saviour, who sanctified infancy by taking little ones to his bosom and blessing them, and, oh, forget not to write the beautiful law of universal love, of impartial brotherly affection, upon their pure and unpractised souls. Believe me, you will not find your labors vain in the Lord. You will behold the objects of your tender solicitude, rising in the scale of honor and worth—you will see them held forth to the world as bright models of all that is glorious and perfect in human nature—and you will rejoice in finding that the seeds sown by your hand, in their young hearts, have sprung up and will ever yield them, through life and death, a harvest of comfort and joy unspeakable. May we all, dear sisters, endeavor to adorn the doctrines of God our Saviour,

with that well ordered life and conversation, which they so strongly enjoin, and without which, our influence is far worse than nothing. Let our general deportment be such as ever becomes woman—meek and unassuming, unostentatious but dignified. If our religious sentiments are misrepresented or called in question, by the opposers of impartial grace, it is our duty, on all fitting occasions, to defend them firmly; but be it ever done in the mild spirit of Christ. Violence and harshness in a female is ever disgusting, while it seldom tends to convince. If we are asked for the reason of our hope, let us be ready (and where is the Universalist that need be unprepared) to give it freely and boldly. Oh, what philanthropic bosom does not feel a glow of honest, enthusiastic pride, in submitting to the inspection of *all*, its thousand overwhelming reasons for the hope of a world’s salvation? Finally, dear sisters, let it be our fervent and daily prayer to God, that his divine favor will enable us to be at all times, influential to the destruction of error, and the promotion of truth.

QUERIES RESPECTING REPROBATES.

As our learned divines, of the Calvinistic school, believe and teach, that a large portion of the human family was, from all eternity, reprobated to a state of endless misery, and as this doctrine is held as a fundamental article of the christian faith, I propose to suggest some queries respecting the moral duty of such reprobates.

1st. Do they owe to the Creator love and gratitude, first for their existence, and secondly for that providence by which existence is protracted? If reason be allowed to speak freely on this question, the answer must be in the negative; for it is certainly contrary to reason to love any one for an evil act, or to be grateful for evil received. Now the act of creating a rational being for the purpose of making that being forever miserable is an act of infinite cruelty. And whoever pretends that such a being is under obligation to love, and obey God, or to be thankful for existence and preservation outrages every principle of reason and experience. As, on the one hand, there is no good conferred which calls for love and thankfulness, so on the other, there is nothing to be dreaded so much as revenge for not rendering these unmerited exercises or affections; for all the infinity of misery, which orthodoxy holds up as a terror, was made sure to these poor miserable reprobates, long before they came into existence.

But here rises an important question.—How am I to know, whether he is a reprobate or not? Until I am able to determine whether my existence is a blessing, I certainly cannot be thankful for it; and until I am satisfied that the providence by which I am preserved is a blessing, I certainly cannot be grateful for that. We lift our eyes towards the heavens, and by

day we behold the glorious sun, whose diffusive powers of light and heat cause all nature to rejoice and be glad, except this sad heart which entertains no confidence in the goodness of him who made the sun and all other things. We see the opening beauties of spring, the luxuriant growths of summer, and the ripening fields of autumn, but who can rejoice, who can be grateful for these vast supplies of our desires and wants? Not one who is a reprobate; for he is taught to believe that all these provisions of nature are designed to prepare him for exquisite torment when his feasting is at an end.

The little children, who gather round their parents’ table and cast a grateful look towards the kind parents who have prepared their repast, must be told that it is entirely uncertain whether God, our Creator, has designed either parent or food as a blessing to them. How then can these little ones be taught to refer all those good things to the kindness of a Father who is in Heaven? These children of the same family are so instructed as to be led to believe that it is not only possible but probable that they ever were born, that they ever had parents, brothers or sisters, or that they ever stood in connexion with human nature.

2d. If we turn our thoughts to the scheme of the gospel and the plan of salvation by Jesus, we shall find nothing here to relieve us, in the least; nothing in all this to love God for, nor any thing for which to be thankful; for orthodoxy teaches us that we must not believe that Jesus is the Saviour of any, except it be of an elected number, known to God, but unknown to men. Who then can be thankful for what St. Paul calls an ‘unspeakable gift?’ If it be replied, that when one is renewed by the spirit of God, he then knows that he is elected, we say, in answer, that this is an argument which must absolve all others from the duty of thankfulness for the gift of Jesus Christ. But.

3dly. Suppose this doctrine of reprobation is in very deed erroneous; suppose that in very deed God will have all men to be saved, and that Jesus gave himself a ransom for all. Do we not, at once, see the scene change entirely? Yes; and the moment this is *really believed* the heart is full of love and gratitude to our heavenly Father for the thousands of temporal mercies which insure our everlasting happiness hereafter.

SHORT SERMON.

For what is a man profited, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Matt. xxvi, 26.

This passage conveys to the mind, a truth in the form of a question—and it asserts that a man is not profited, though he gain the whole world, if his soul is lost by the acquisition. The reader is probably acquainted with the common use of this passage, that to ‘lose the soul,’ refers to eternity, and this loss is eternal misery.—That this passage does not refer to the future world, and that it does not give any

support to the doctrine of future misery, I propose now to show.

1. What is meant by the term soul?—The context will throw some light on this subject, verse 25. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. The same word rendered life in this verse is rendered soul in the text, and of course must mean the same thing. On this word, Dr. Clarke has the following pertinent remarks: 'On what authority many have translated the word *psue* in the 25th verse, life, and in this, (26th) verse, soul. I know not: but I am certain it means *life* in both places,' *com. in loco*.

The 25th verse destroys the common opinion. Can any one imagine that a man will save his soul, by first having it suffer endless misery? But if the common opinion is true, this must be the case.—Whosoever will lose his soul for my sake shall find it.'

The proper meaning of this passage may be learned, by consulting the parallel passage in Luke, ix, 25. 'For what is a man advantaged, if he gain the whole world and lose himself, or be cast away.' Hence, 'to lose his soul,' is 'to lose his life—to lose himself or to be cast away.'

The primitive application of this text was to the second coming of the Son of Man—for some among the hearers of the Saviour were not to pass away until this event had taken place. With this view of the subject, we see how appropriate was the language of Jesus. If his disciples, with a view of escaping persecution, and reproach, or even death, should forsake his cause; the Lord would come at a season when they thought not of, and that life would be destroyed, which they had attempted to save. But if they would go forth fearlessly, in the defence of truth, and be willing to lay down their life itself, not one hair of their head should suffer; for all must be convinced, that if by forsaking the cross, they could obtain riches, honor, and power, instead of poverty, disgrace and reproach—yet the exchange would not profit them, as it would cost them their life.

The doctrine is one of importance, and may afford us much useful instruction.—And in the remarks which shall follow, I shall attempt to prove, that it is in the power of man to destroy his soul; that is, in the sense the word is used in the text.

1. The worldly man, whose sole object is wealth and honor, can destroy his soul. By a determination to obtain his object, faces all opposition and is deterred by nothing. He exposes himself to heats and colds—allows himself no time for rest or repose; unmindful of his own health, he runs his race, until a lasting disease is fastened upon him, he lingers a few days and death calls him. This man has destroyed his life by an untimed and insatiable ambition.

2. The sensualist, who riots in drunkenness and dissipation; who carries all things to excess, and abuses the blessings of Providence, who brings upon himself

a fatal disease, which sweeps him away, destroys his soul.

3. A young fanatic, perhaps a female, whose constitution is slender, can destroy her soul. If from day to day, from week to week, regardless of all prudent admonition, she runs the mad career of fanaticism, until unable longer to bear the fatigue, she falls a victim to her own misguided zeal; that destruction she brings upon herself.

We shall now show that no man is profited if in gaining the whole world, he lose his own life. As we can carry nothing which costs us our life. 'This I will illustrate.

1. By a young man of ambitious feelings. He places his eye upon a farm which he wishes to call his own, and is determined to obtain it in a given number of years; to accomplish this, he rises early, and continues late at his work,—unmindful of the calls of nature, he deprives himself of sleep, of rest, and the comforts of life; and at the appointed time gains possession of the farm. But disease is fastened upon him; and in consequence of his incessant toil, and imprudent labor, the disease proves mortal, and he is laid in the tomb. Now, what profit was that farm to this young man? He gained it, but lost his soul.

2. A valuable treasure is in a distant town, a stream must be forded, and the whole amount is offered to any one who will obtain it; one makes the attempt, he succeeds in fording the stream, obtains the treasure, but in attempting to return is drowned. What did this treasure profit the man? Nothing. The treasure was obtained but the life lost.

3. In a building on fire, is a large amount of gold; the owner attempts to obtain it, and succeeds—but returning, he receives a mortal wound, and soon dies; and all are prepared to say, that the gold was of no advantage to him, as his life was lost.

As life is the greatest of all blessings, for all that a man hath will he give for his life, nothing can be of advantage to us, if to obtain it we must lose our life. How great soever the purchase, it cannot profit one if life is the price.

If we properly reflect upon this subject, it will regulate our feelings, and teach us the necessity of being 'temperate in all things.'—*Inquirer*.

RELIGIOUS GAMBLING.

At a late fair held at the church of Mr. Winchester, in Spruce street, Philadelphia, for 'charitable and benevolent objects,' [such as the education of pious youth for the Presbyterian ministry, we believe] a new device was got up for the purpose of increasing the funds designed for the 'Lord's treasury,' alias, the full purses of sectarian institutions. A large pound cake was brought forward, in which it was said a gold ring had been placed. From this cake, any one who chose, might cut a small slice, on paying twelve-and-a-half cents for the chance of getting the ring, worth perhaps one dollar!! Our informant

stated that one half of the cake had thus been disposed of without any one having found the prize, and doubtless the whole would be sold at the same rate, especially as the chances for obtaining the 'capital' in this lottery increased with the diminution of 'tickets on hand.' This, reader, is the way things are managed in a Presbyterian church, in the goodly city of brotherly love! Wherein consists the moral difference between this kind of artifice, and gambling with cards, dice, &c.? Will it be said by these folks, that 'the end justifies the means?' We crave a reply.—*Her. and Witness*.

OBJECT OF CHRIST'S MISSION.

AN EXTRACT.

Lastly, the declared purpose, for which the Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. It was not to deliver an oppressed nation from civil tyranny, or to erect a great civil empire, that is, to achieve one of those acts which history accounts most heroic. No; it was not a mighty state, a victor people—

'Non res Romanæ perituraque regna'—that was worthy to enter into the contemplation of this divine person. It was another and far sublimer purpose which he came to accomplish; a purpose, in comparison of which, all our politics are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus in the most exalted sense of the words, to be the Saviour of all men, and the blessing of all nations.—*Bishop Hurd*.

It would be superfluous to ask if Bishop Hurd was a Universalist. His language cannot be misunderstood.

MARRIAGE.

The marriage ceremony is the most interesting spectacle social life exhibits.—

We see two rational beings in the glow of youth and hope, which invests life with the halo of happiness, appear together, and openly acknowledge their preference for each other, voluntarily enter into a league of perpetual friendship, and call heaven and earth to witness the sincerity of their solemn vows; we think of the endearing connection, the important consequences, the final separation, that the smile which kindles to extacy at their union, must at length be quenched in the tears of the mourning survivor; but while life continues they are to participate in the same joys, to endure the like sorrows, to rejoice and weep in unison. Be constant, man—he condescending, woman—and what can earth offer so pure as your friendship, so dear as your affection.

As the branches of a tree return their sap to the root whence it arose; as a river poureth its streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

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IMPORTANCE OF CHRISTIANITY.

There never was a subject presented to the consideration of mortals here below, which had claims so high upon the attention of men as the Christian religion. We refer particularly to the doctrines it teaches. Leaving the excellent moral instructions and precepts of Christ entirely out of the question, and considering the Gospel in its theory merely as a system of doctrines, it presents an interest far transcending any thing and every thing that claims our attention on earth.

"If a man die shall he live again" is a question which finds an answer only in the Gospel of Christ. It was agitated for ages previous to the coming of Christ, but baffled the inquiries of the philosopher, and sealed the lips of bearded sages in silence.—Man is a frail creature, surrounded with a multitude of causes which conspire to send him to the silent tomb. He totters upon the brink of the grave and trembles as he looks down the dark gulph that yawns at his feet. Under such circumstances as these, one would suppose that men, knowing they must die, would hail with rapture any tidings from beyond the grave, and nerve every intellectual power diligently to the work of learning what was before them. Yet it is a lamentable fact that the subject does not appear to be duly appreciated, and there is little of that engagedness upon the question which the circumstances of the case, and the momentous interests concerned authorize us to expect from rational creatures. How few there are who consider the subject worthy of a careful investigation, or sufficiently important to engage any considerable share of their attention.

Why it is we know not, but certain we are that men do not feel and act upon this subject as they do upon others. Let a political question come up in which the affairs of state are concerned, and the whole community will be alive upon the subject.—But when the question comes which involves not only the things of time, but the very existence of the human race, it gets but a poor and partial examination.

When Columbus crossed the ocean and discovered this western continent, his expectant countrymen hailed the tidings with transports of joy, and one burst of acclamation rung from one end of the nation to the other. All Europe was in commotion and alive upon the subject. But when a Saviour has crossed the waters of the dark river of death, landed upon the shores of immortality and brought back tidings from a better land, where the wicked cease from troubling and the weary find eternal rest, we let it pass like the idle wind, and consider it hardly worth our while to inquire whether it is true or false. Scarcely a day or an hour are we willing to spend in the inquiry, whether we are to live forever, at God's right hand, or float silently down to the gulf of eternal oblivion and everlasting night.

There is another question equally important which is answered in the gospel. We refer to the inquiry whether men are to be happy or miserable

in another world, but even this receives not that attention which its importance most richly deserves. Some believe that a large portion of the human race will rise from the dead only to suffer in misery and pain without mitigation, without mercy or end. Others believe that the whole human race will rise from the dead and dwell at God's right hand forever, where there is fullness of joy and pleasures forevermore. The question, which of these opinions is true, comes to the feeling heart with an absorbing interest, and is calculated to commend itself to all the holiest and best of the feelings of men.

Take the parent, surrounded with a family of children in whom all his tenderest affections are garnered up, and what on earth is there that involves considerations so momentous to that parent as the question, whether his children will be happy in heaven or miserable in hell? The importance of the question far outweighs every thing that earth presents. And yet how coldly and indifferently do parents look upon the subject. It is enough to freeze one's heart to go into the temple of worship and witness the cold and dead y apathy that exists upon this momentous question.

We have seen a parent lead his tender offspring and prattling babes to the house of worship. We have seen the man of God, as he called himself, hurl a scathing curse from the desk which would send those children to the nethermost hell. We have watched the parent. He believed every word. And yet with an eye resting upon his own flesh and blood, with a heart cold as Lapland, and frigid as marble, he coolly looked on, and not a nerve was shaken, or a muscle strained, though the burning cinders of hell were falling upon his children.

Why these things should be so we cannot tell.—Parents do not feel thus upon other subjects. Let a parent be told that his child is arrested by an officer, and in danger of being lodged in a dungeon, and he can feel. Yea, he would travel from Maine to Georgia to learn whether it was true or false.—And yet that same parent will profess to believe that his child is even now in the clutches of the devil, and will be cast into Pluto's dread prison to be tormented forever, and never even inquire whether it is not possible that he is mistaken in his opinion.

We are glad however to say that the people are beginning to be awake upon these subjects. We rejoice that thousands are thinking more seriously of the matter, and that the momentous questions we have named are beginning to be received in their proper light—important beyond comparison.

The Lord give us wisdom to examine candidly and decide correctly. W.

THE UNBELIEVER'S CREED.

We cut the following compendium of the principal articles of the unbeliever's creed, from Horne's Introduction as copied from the "Connoisseur," a periodical work which was published some years since in England. If it was a faithful representation of the creed of the infidel in those days, we conceive that the likeness is not wholly lost, when applied to the followers of Wright, Owen, &c. in our day. Here it is.

"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or not.

"I believe that the world was not made, that the

world made itself, and that it had no beginning, that it will last forever, world without end.

"I believe that man is a beast, that the soul is the body, and the body the soul, and that after death there is neither body nor soul.

"I believe there is no religion; that natural religion is the only religion, and that all religion is unnatural.

"I believe not in Moses; I believe in the first philosophy; I believe not in the evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbes, and Shaftesbury. I believe in Lord Bolingbroke, Hume, Voltaire, Diderot, Boulanger, Volney, and Thomas Paine. I believe not in Saint Paul.

"I believe not revelation. I believe in tradition; I believe in the Talmud, I believe in the Koran, I believe in Socrates, I believe in Confucius, I believe in Sanoomathion, I believe in Mahomet; I believe not in Christ.

"Lastly, I believe in all unbelief."

This is a curious creed surely, but we doubt if some men could write one which would convey their real sentiments to the world in more intelligible language.

They believe in every thing, or any thing but Christ, and in relation to almost every thing but the gospel are extremely credulous. We have heard of a man who was so sceptical that he could not believe in the existence of a God, and yet the same man was known to call the assistance of a couple of female divinities to find money which had been lost or buried by Robert Kidd.

"Ye strain at a gnat and swallow a camel."

W.

THE BOASTING TRAVELLER

One who had been abroad, upon his return home again, was giving an account of his travels; and among other places, said he had been at Rhodes, where he had so distinguished himself by leaping, an exercise for which that city was famous, that not a Rhodian could come near him. When those who were present did not seem to credit this relation so readily, he added oaths and protestations to convince them. At length one of the company arose and told him not to give himself so much trouble about it, all that he had to do was to suppose himself in Rhodes and to take the leap again. We submit for the parties concerned the

APPLICATION.

During the past winter the senior Editor preached, by request of the friends in Cambridge, N. Y., two discourses, in the Methodist meeting house.—At the close of the services of the first day, a Methodist by the name of John Dayton, arose and asked the liberty of speaking. This, of course, was granted. He then made an attempt to refute the sentiments which had been advanced, and attacked the doctrine generally. Whether he belonged to the shouting methodists we are not prepared to say, but he certainly did to the whining ones; for his arguments resolved themselves into an exhortation against a licentious doctrine, and the whole delivered in a tone between a *whine* and a *song*. Seeing what kind of man we had to deal with, possessing "zeal without knowledge," we treated him with much tenderness, and having replied to his arguments, if they deserve that name, we invited him to attend the services the following day. To this he consented, but we saw him no more. We have

lately had information that this 'strong man armed' has been boasting that he broke down the doctrine with the greatest ease, and that we could not meet his arguments. Now the object of this communication is to request him to 'leap again.' He is invited to state explicitly the unanswerable arguments which he advanced against the doctrine of universal salvation, and we will give them admission in our columns. He may spare himself the trouble of roaming about the country and bragging of his valorous deeds, and avail himself of this easy medium of showing how easily "he can break down Universalism."

L.

CONVENTION SERMONS.

Menzies Rayner, Jr. of Portland, Maine, has published an edition of the discourses delivered at the N. E. general convention of Universalists held at Concord, N. H.. The price is twenty-five cents, bound. To his inquiry how he may send some to Troy and Albany for subscribers, he is informed that if he will address a parcel to P. Price, proprietor of the Christian Messenger, N. Y., sufficient opportunities occur to send them on here at little or no expense.

L.

GAMBLING FOR THE BIBLE SOCIETY.

The New-York Evening Post says: "Some of the southern papers, we perceive, are making themselves merry at the expense of our neighbor, the Journal of Commerce, on the ground of a wager which that print lately offered to lay with the Gazette, touching some questions connected with their business—the extent of their respective circulation, or the amount of their advertising. The commentators do not give sufficient prominence to the fact, however, that the amount of the wager, whichever party won, was to be paid over to the Bible Society. It makes all the difference in the world whether we play loo or vinghtun for our own profit or the profit of a third party. If the Journal of Commerce should set on a parcel of boys to pitch coppers, the winnings to be used as Sunday plate money, it would be leading them in the way they should go; though the little urchins would doubtless deserve to have 'their catastrophes tickled,' should they appropriate said coppers to the purchase of candies. Thus the Journal of Commerce may very properly gamble in behalf of the Bible Society, while it would feel itself exceedingly scandalized should any one suppose it capable of gambling on its own account. As one good turn deserves another, the Bible Society ought to make the matter even by laying some bets in favor of the Journal of Commerce."

Communicated.

Messrs. EDITORS—A Society has recently been formed in this town under the title of "The Second Congregational Society in Cummington," consisting of thirty male members. At a meeting of about one half the members, thirty-five dollars were raised by subscription for the support of preaching.

A committee of four was chosen to procure public teachers. The Society was formed on strictly liberal principles—setting aside all human creeds, and taking the Bible for our rule of Faith and Practice.

We believe all the members are Unitarians, and

about one fourth are decided advocates of the doctrine of God's impartial grace. One of the above committee is of this number. We think, too, that a large proportion of the society would be willing, at least, to hear the doctrine of universal grace ably discussed.

The object of this communication is to advertise you of our situation, and request you to inform any preacher of the above doctrine that if he will give us a call, he will meet with a cordial reception, and we will remember too that the workman is worthy of his hire. Any one who is disposed to accommodate us with occasional preaching, may call on Dr. Morris Dwight, East Village, near the Baptist meeting house, or on the subscriber in the West Village. A previous notice of appointments would be a matter of convenience to us when it can be done.

Respectfully Yours,

ROYAL JOY, Com.

From the Mother's Magazine.

PERSONAL VANITY.

Vanity is a sin peculiar to no class. It is common both to the ignorant and the learned, the poor and the rich; the clown and the gentleman, the christian and the infidel. It is confined to no sex, no rank, no condition. It displays itself in the cottage, in the palace, in the kitchen, in the parlor, in the house, in the streets, in the ball-room, in the sanctuary, in the hall of legislation, and in the pulpit.

There is scarcely a sin in the black catalogue of human guilt, so subtle and specious, so endless in its arts and variations. But whatever be its form or color, the motive determines its character. 'A bad tree cannot bring forth good fruit.'

A desire to attract the gaze, or applause of mortals, must always be sinful; and especially when it arises from those providential distinctions which exist among mankind. One of these is elegance of person. By this I mean a beautiful countenance, a graceful form, polished manners, or any of those personal accomplishments with which the hand of God adorns some more than others. Strange as it may seem, these are often the occasion of great self complacency and pride. These are the dainty offal on which vanity loves to feed and fatten. These are the idol at whose shrine millions worship. But how foolish and wicked.

Let me not be thought to undervalue or despise that beauty of person which the Almighty has imparted to any mortal. It is His work, and wherever I see it, I can contemplate it with the same admiration with which I contemplate the exquisite texture and colored variety of the lily, or gaze upon the splendor and magnitude of the heavenly orbs. But the world is full of beautiful and splendid objects; and wherein has an elegant man more occasion to be vain, than thousands of the animal or feathered tribes? It is not because they have intelligence to discern their personal attractions. It is not because these are superior to the decorations bestowed upon other beings. Solomon, in all his glory, did not outshine the flower of the field.

Another cause of vanity is splendid at-

tire. I pronounce no philippic against dress. On this subject I have only to say, let every one dress in such a manner as not to excite the attention, the gaze and remarks of others. A poor woman in rich attire is an object of curiosity. A rich woman in rags is no less so. There is a medium, and when we step upon it we incommode no one, excite no attention, create no envy, no disgust.

But this happy medium will not answer for those whose object is, by dress, to command attention and applause. Nothing short of an extreme in fashion, or something near it, will serve their end. Now, this is vanity. If not, what is it? Is it comfort? Is it to keep up distinctions in society? I am not prepared to level all distinctions, and to say that the poor and rich shall live in the same style. But this distinction can be maintained, so far as it is proper and necessary, without excess and extravagance. If it cannot, let it be annihilated. Of the two evils, I choose the least.

But why should an attire, however rich and splendid, cherish and flatter pride? Man, in his best estate, is altogether vanity; a poor, frail, dying mortal, whose glory is all borrowed and evanescent. He cometh forth like a flower and is cut down; he fleeth as a shadow and continueth not.

ANECDOTE OF TWO DUTCHMEN.

Hans Vanderbelt was a good honest Dutchman, and some years since lived near the Mohawk river. Hans had for a long time been talking about joining the church, or as he expressed it, being taken in upon de church; accordingly he took occasion one Sunday to stop the parson on his road to church, and communicate to him his intention. The Dominie expressed great satisfaction, and appointed the day for Hans to visit him, so that he could examine him as to his knowledge of scripture. During service Hans wore a most becoming look of gravity, and expressed to some one near him that he felt he was an altered man.

On his road home, Hans fell in with one of his neighbors, Yerry Van Cleek. To Yerry he related what had passed between him and the Dominie, and they agreed that they would go together, and both be taken in upon de church. When the appointed day came, Yerry did not arrive at the time, and Hans went off to the Dominie's alone.

Well, Dominie, said Hans, I have come to be taken in upon de church.

Have you studied your Bible, Hans? asked the Dominie.

Yaw, replied Hans, from de beginnint to de end.

How many gods are there?

Hom many! why I dont rightly know dars de got of Jacob and de got of Abraham and de got of Isaac, and a great many more—about twenty altogether.

You had better study your Bible a little longer—I cannot take you in the church yet.

Hans left the Dominie, and on his way

home met Yerry Van Cleek. Turn back, Yerry, you can't get be taken in upon de church.

Why, what's de matter, Hans?

Why, de Dominie will ax you so many tings what you don't know: now, how many gots be there, Yerry?

Why one!

Dunder and blitzen, only one got! Turn back Yerry, you'll never get taken in upon de church wid your one got—why, I told de Dominie twenty, and dat didn't satisfy him.

From the Christian Messenger.

KNIGHTS TEMPLARS.

Galignan's Messenger notices a new politico-religious sect which has lately arisen in France, called the Knights Templars. The following description of their first meeting may be interesting. How prone mankind are to blend with the simple unobtrusive doctrines of Christ, the pomp and ceremonies of this world. Instead of appealing to the reason of man and endeavoring to improve his affections, by leading him to better conceptions of his Heavenly Father, and of his duty to his fellow man, the great aim appears to be to excite the passions, or captivate him with splendid rites and ceremonies.—With reflecting men, it is not surprising that exhibitions like the following should excite 'ridicule,' as is observed by a respectable religious journal of the city.—But is it Templars alone who bring reproach upon the religion of Jesus, by their extravagance and fantasies? One glance over the present state of the religious world will afford but too true a negative answer to this query. A vast many claiming the title of enlightened christians we fear, altogether outstrip the Templars themselves, for unmeaning jargon, both in language and actions. The extravagancies of popular Revivalists will fully certify this.

"The Knights Templars held their first meeting on Sunday evening, in the Court Damiette, when a religious service, according to their rites, was performed for the consecration of the place destined for their assemblies. The approaches were lined by municipal guards, and the interior was decorated with tri-colored flags. At the bottom of the hall was displayed the standard of Templars, called *le Beauseant*, with two other standards—one white with large blue stripes, and the other adorned with a red cross. The portrait of James Morlay, and some ancient armor, were hung upon the pillars. A throne and some red velvet arm chairs, were placed on an elevated platform. At half past 7 o'clock the orchestra, which occupied part of the gallery, played a march, and the Grand Prior of the order, M. Besuchet, preceded by three Levites, escorted by twelve Knights, Masters of the Ceremonies, &c. ascended the platform. The Knights wore their historical costume, such as may be seen at the Theatre Francais in the tragedy of *Renowned*. It consists of a large white tunic, embroidered with a red

cross on the breast. A white mantle, adorned with another red cross, is thrown over their shoulders. Their head dress is a toque of white silk plumes of various colors. They also wear spurs and Gothic sabres. The Grand Prior, in the name of the Knights Templars, who all brandished their bright swords, declared he took possession of the place for the purpose of performing in it the worship of the primitive church, and praying for Louis Philip and the representatives of the nation. A Levite approached the altar placed before the estrades, on which was a reading desk with a prayer book, a vase containing the holy water, a laurel branch, and a tripod over which he poured out incense. The Grand Master M. Bernard Raimond, was next introduced. After having replied to a speech addressed to him by the Grand Prior, and stated the moral, philanthropic, and religious views by which he was animated, mass was performed by the first Levite, assisted by two other Levites, who placed on the altar a cross, some bread, and wine. Mass was recited in French, except the choruses *Kyrie eleison* and *Miserere*, which being accompanied by the orchestra, were chanted by male and female voices. After the Gospel had been read, a Knight, M. Barginet, of Grenoble, ascended a tribune and delivered an oration, which was merely the history of the order of Templars. A collection was made by six female hospitalers, who were called canonesses. Long veils of plain muslin covered their figures, but left their faces visible. The officiating Levite consecrated the ordinary bread and wine deposited on the altar, and after having broken the bread into a great many fragments, and poured a few drops of wine over them, he took the sacrament in both kinds. The Grand Master, Knights, Hospitalers, and Squires, then received the communion in the same manner. The ceremony was concluded by the benediction pronounced on the assembly by the officiating minister. The Knights again unsheathed their swords, and the cortege withdrew in the same order as it had arrived."

REASON AND TRUTH.

A greater part of mankind have learned to judge of religious matters, by other faculties and senses than those which God has given them. The first thing they are taught is, that reason may be on one side of the question, and truth on the other; which maxim, being well understood, there is an end of all reasoning forever after; and there can be no longer any criterion between truth and falsehood.

In the thirteenth century, the laws of Poland were so severe against slander, that a person who was convicted of propagating an unfounded tale of scandal, was forthwith sentenced to place himself publicly under a table, in the attitude of a dog—there to bark three times, and between every barking to declare aloud, that he had 'lied like a dog.'

PROSPECTUS

For the Second Volume of the PHILADELPHIA LIBERALIST.

The principal objects of this publication will be—to propagate and defend the doctrine of Universal Benevolence, and Liberal Principles generally—to conduct to virtue and happiness, through the knowledge of God, derived from an examination of his word, and from his works in the great and glorious system of creation, "whose unaltered page no time can change, no copier can corrupt"—to encourage a practical conformity to the moral precepts of Christ—to watch narrowly the machinations of an aspiring priesthood—to exhibit the perversions and subtle elusions of those who would "lord it over God's heritage;" fearlessly to expose whatever measures may have a tendency to impair any civil or religious right, and faithfully to explode whatever sentiments may to us appear derogatory to the Divine character, and inimical to the well-being of man.

As appropriate to the general objects of the work, the following subjects will receive attention, viz:—Sermons that shall be deemed of lasting as well as of present interest; occasional Reviews of religious works; brief and critical illustrations of texts, scriptural phrases and subjects; dissertations on points of Biblical literature, and of Religious truth in general; public Education; Freedom of the Press, and of Speech; Religious Liberty; Imprisonment for Debt; Capital Punishments; Moral essays and Tales; Historical Sketches; interesting facts regarding God's ancient, chosen and peculiar people, the Jews; the liberal Sciences; Religious intelligence generally; Poetry; and chaste Miscellaneous reading.

The Philadelphia Liberalist will also be enlarged to the size of a super-royal sheet, and will appear as heretofore, in the folio form.

The promised assistance of able writers will add interest and value to the work.

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All letters and communications to be addressed to Z. FULLER, *Editor and Proprietor*, No. 86, Callowhill street, Philadelphia—and those forwarded by mail, must be *post paid*.

The second volume of the Philadelphia *Liberalist* will commence about the first of June next.

Persons who may receive the names of subscribers to this paper, are requested to make returns as early as possible to the editor.

POETRY.

THE WHOLE HOG.—BY COWPER.

Thus says the prophet of the Turk—
Good Musselmen abstain from pork,
There is a part in every swine
No friend or follower of mine
May taste, whate'er his inclination,
On pain of excommunication.

Such Mahommed's mysterious charge,
And thus he left the point at large.
Had he the sinful spot expressed,
They might with safety eat the rest;
But for one piece they thought it hard
From the whole hog to be debarred,
And set their wits to work to find
What joint the prophet had in mind,
Whence controversy strait arose;
These chose the back—the belly those;
By some 'tis confidently said
He meant not to forbid the head,
While others at the doctrine rail,
And piously prefer the tail.
Thus conscience freed from every clog,
Mahomedans eat up the hog.

You laugh—'tis well, the tale applied
Will make you laugh on t'other side.
Renounce the world the preacher cries;
We do, a multitude replies;
While one as innocent regards
A snug and friendly game at cards;
And one, whatever you may say,
Can see no evil in a play.
Some love a concert or a race,
And others shooting or a chase,
Reviled and loved, renounced and followed,
Thus bit by bit the world is swallowed,
Each thinks his neighbor makes too free,
Yet likes a slice as well as he:
With euphistry their sauce they sweeten.
Till quite from tail to snout 'tis eaten.

WILLIAM TELL.

A SONNET.—BY BRYANT.

Chains may subdue the feeble spirit, but thee,
Tell, of the iron heart! they could not tame,
For thou wert of the mountains: they proclaim
The everlasting creed of Liberty.
That creed is written on the untrampled snow,
Thundered by torrents which no power can hold,
Save that of God, when he sends forth his cold,
And breathed by winds that through the free heaven
blow,
Thou, while thy prison walls were dark around,
Dilest meditate the lesson Nature taught,
And to thy brief captivity was brought
A vision of thy Switzerland unbound.
The bitter cup they mingled, strengthened thee
For the great work to set thy country free.

POETRY.

The world is full of poetry—the air
Is living with its spirits; and the waves
Dance to the music of its melodies,
And sparkle in its brightness. Earth is veiled
And mantled with its beauty; and the walls
That close the universe with crystal in,
Are eloquent with voices, that proclaim
The unseen glories of immensity.
In harmonies too perfect and too high
For aught but beings of celestial mould;
And speak to man in one eternal hymn,
Unfading beauty and unyielding power.

Percival.

LETTERS AND REMITTANCES

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D. C., Middlefield, Otsego co.; E. R.,
Cairo, \$1.50; J. S. jr. \$3 for D. L. and S.
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W., Albany; E. M. T., Waterford, Sara-
toga county.

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SMITH on Divine Government,
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A fresh supply of the above works just received
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shall be made to extend the sale of them.

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Troy, N. Y. April 13, 1833.

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Bennington, Vt. Sept. 27

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

TROY, N. Y. SATURDAY, MAY 4, 1833.

NO. 45.

Original.

TO REV. SEYMOUR COLEMAN,
METHODIST PREACHER.

LETTER 2.

Sir.—Having introduced you to the readers of the Anchor, and wishing to do you justice, I shall lay your text before them, briefly review your discourse, and give you credit where it is due; and in justice to myself and friends, I shall point out some of your misrepresentations & sophisms &c.

Text: 1 Chron. 28, 9. My son know thou the God of thy father, and serve him with a perfect heart and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

This I imagine, is a favorite text of yours, sir: you believe that you can arrive to a state of perfection in this imperfect state—that you can at all times, serve God with a perfect heart; and, you also believe that all who do not come up to your standard of perfection, will be cast off forever; that is, in an unlimited sense. These are my reasons for believing that it is one of your favorite texts. However, I think there is no difficulty in arriving to your state of perfection in this world. Indeed, I believe that every man has already attained to it. Almost any man, who feels so disposed, can abuse his fellowmen with base language. You need entertain no fears that any will be cast off forever, that is, if you are a safe guide and a pattern of perfection. You need not shut up the kingdom of heaven against any man; for all are prepared to enter if you are.

But I am to give you credit. Well, I give you credit for sticking to your text. Some men, it would seem, take a text merely for an excuse to speak; for it is soon lost in oblivion. But you explained every part of it in your way. But I cannot give you credit for adhering to the doctrine of it. You did not continue steadfast and faithful unto the end.—When you came in contact with Universalism, you lost your balance, you lost sight of the doctrine of your text. Your imperfection got the upper hands of your perfection, and you fell a prey to the Devil; yea, "I beheld satan as lightning" fly into your face and eyes: nay, he took possession of your perfect heart, and out

of the abundance of your heart, your mouth spoke what I related in my first letter. You did not heed the admonition of Paul; who says, "put on the armour of God, that you may be able to stand against the wiles of the Devil." No, you made no resistance—you yielded to his suggestions as readily as though he were, in all things, your guide and counsellor.—Had you been clothed in the armour of God, or even used for a sword, the spirit of Christ, you would have come off conqueror. I was really sorry to see you yield without a struggle. But in so doing, you proved to all your hearers, that you were no more perfect than other men.—You went on well for a time. You reasoned well, and said many good things.—But there was no real virtue in this; for there was no tempter near. As soon as the evil one said, "fall down and worship me," you fell. It appeared to me, that, suddenly the Devil came unto you, and said, "run down those wicked Universalists to the lowest degree—blackguard them—redicule their doctrine—say every thing against it, and them, that you can think of, no matter whether it be true or not:—'tis the only way by which you can effect your object. If you descend to sound reasoning, scriptural arguments and evidence, you will not succeed."—Whether this were true or not, so it appeared to me, and you certainly spoke and acted according to such advice.

I have said you went on well for a time, and said many good things. You told us, the words of the text were spoken by David, and addressed to his son, Solomon, previous to his resignation of the kingdom of Israel into the hands of his son. You spoke of the great and good qualifications of David as a King. He possessed the hearts of his people. But having become old and infirm, he was sensible that he was not then capable of presiding over such a great and powerful nation; and therefore, he resolved to resign the kingdom to his son. The experience of David, you said, enabled him to give his son good advice; and the words in the first part of the text, comprehended the whole duty of his son. "My son, know thou the God of thy father, and serve him with a perfect heart and a willing mind." What followed, you observed, were the reasons why he should thus serve him, and the consequences which would follow if he did not.

You then went on to show what it was

to know God. "Every man," said you, "knows that there is a God. No man of common sense can deny this." You then proceeded to speak of the visible objects in the heavens and in the earth as proof of this.

After this you proceeded to show what it was to serve God with a perfect heart and a willing mind. It was a desire to know him and his will, and to perform his will with a willing mind, to set our affections on him, instead of loving the things of this world; in a word, it was to love God with the whole heart, soul, mind and might, and our neighbors as ourselves.—Now this was all right and good. But was your heart full of love to God and man, when you denounced the Universalists in Stephentown, without any exception, as "liars, drunkards and profane swearers?" If it were love that prompted you to speak thus of your neighbors, by what more opprobrious names could you have called them, had your heart been full of envy and hatred? Admitting that all you said was strictly true, was it not unchristianly, nay, unmanly to be thus personal in your abuse? Had you been actuated by the spirit of Christ, or the doctrine of your text, you would have drawn the veil of charity over their sins, and pointed out what you conceived to be their errors, and refuted them by sound reasoning and strong proof from the word of God.

I shall not stop to notice the misrepresentations you gave while on this branch of your subject, for I have not time, and moreover they were unimportant.—But I must just notice what you said about your own perfection. You said christians might and must become perfect in this world, or they could not enter heaven in the next. After going all lengths on this subject, you happened to think that you had stepped out of your perfection to abuse your neighbors, and therefore you found it necessary to qualify your perfection.—You said, it were impossible, however, but that we should err and go astray some times. The evil propensities of the flesh cause us to wander from the path of rectitude and duty. Now, sir, can you not see, that, according to your own qualification of your perfection, it amounts to nothing more than the imperfections of other christians? You acknowledge that your passions and appetites often lead you astray; and this is the case with us all. Hence I conclude that your heart is

imperfect, yea, like your wicked neighbors. James says, "if any man among you seem to be religious, and brideth not his tongue, deceiveth his own heart, this man's religion is vain." Now, sir, is not your religion vain? You seem to be religious, you bridle not your tongue, you deceive your own heart in supposing it perfect in the service of God.

You then enlarged upon the fact that the "Lord searcheth all hearts and understandeth all the imaginations of the thoughts." Suffer me to request you to remember this; and to remember also, that, although you may deceive your own heart, you cannot deceive your God.—You then proceeded to urge the necessity of seeking the Lord. You said, "there are some (meaning Universalists,) that do not think it necessary to seek the Lord." "What use is there of seeking the Lord?" says they; he will seek and save all in his time and way:—lars, drunkards and profane swearers and all: all be taken right to heaven: no need in seeking the Lord, he will come to us if we only wait. Now such men turn the Bible upside-down. The scriptures say, "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But according to the doctrine of Universalists, the scriptures ought to read backwards: it shall be given you, and then you must ask; find, and then seek; go in, open, and then knock. Fine way to get along this. We must stop—we can do nothing with our text in this way.—And I must stop too. Now, sir, what does all this amount to? If you are acquainted with Universalism, you must also be acquainted with the moral government of God. And if so, you know that Universalists believe that God works by means: and that his means are effectual and sure. They believe with Paul, that God "worketh all things after the counsel of his own will." They do not believe with you that God suffers men to work things after the counsel of their own will, independent of his will and counsel. They do not believe that the God of love is indifferent about the accomplishment of his will, or the happiness of his creatures. They do not believe that he has given any man power to be his own savior or destroyer, just as he chooses. They do not believe that the endless condition of any man depends upon any thing that he can do or say. They believe that eternal life is the gift of God. They believe that what he has promised, willed, proposed and confirmed with an oath, he will accomplish. They do not believe that the law or its penalty is "against the promises of God."

This, sir, is Universalism; and if you believe it erroneous, it is your duty to reject it, and refute it if you can. Now, as Universalists believe that God works by human agency, you must see that they cannot believe it a matter of indifference whether they seek or not. They believe that if they would find the truth, they must seek for it as for hidden treasure; and

therefore, they search the scriptures daily.

But I must hasten to notice your last proposition. And so far as I find it necessary to go, I shall endeavor to give it in your own words. You said, "if thou seek the Lord, he will be found of thee; but if thou seek him not, he will cast thee off. How long? for ever. Some say that forever don't mean forever, but only a short time. But how do they prove this? Why they say that when Jonah was in the Whale's belly, he said, 'the earth with her bars was about me forever.'—Well, how long was this? Why three days. Three days then, means forever. Take care, you will spoil your heaven and dethrone your God. The same word is applied to the happiness of the righteous, the punishment of the wicked, and the throne of God. Let us see how this will work. Our father which art in heaven &c. for thine is the kingdom, and the power and the glory forever. How long? three days. Then the kingdom of God will stand three days." I shall follow you no farther; for it was all abuse.

Now, sir, is not this dark sophistry?—Did you even attempt to prove that they who do not seek the Lord will be cast off or punished time without end? No; you depended upon the prejudice of your hearers in favor of your doctrine of endless misery, and your own sophistry, ridicule and abuse, to establish your position. I have given every word you offered as proof, excepting your abuse. And what have you proved? you have proved, that, when the word "forever" is applied to God or his kingdom, it takes an unlimited sense, and when applied to things which have an end, it is used in a limited sense, according to the nature of the thing or things to which it is applied. You have proved that the word forever some times means the short space of three days, the time that Jonah was in hell. The word occurs three times in your context, and once in your text. First, it is applied to David, as "King of Israel forever."—Second, to the kingdom Solomon; and third, to the inheritance of his children.—And in your text, it signifies the time longer or shorter, that Solomon might live without seeking the Lord. Had he lived and led an abandoned life for twenty years, and then, like a true Methodist, turned and sought the Lord, and "served him with a perfect heart and with a willing mind," twenty years would, be in this case, have been forever, the time that he was cast off; which is much longer than three days, the time that Jonah was cast off.

If you wish me to believe, that forever signifies endless duration when applied to the punishment of the wicked, you must show me a law whose penalty is endless misery. If you wish to convince me that I am in error, you must do it, not by misrepresentation, not by sophistry, not by ridicule, not by scurrility, but by calm, sound reasoning and "demonstration strong," drawn from the pure word of God.

Yours &c.

JOHN C. NEWELL.

SKETCH OF A SERMON.

BY A. A. FOLSON,

"Have we not all one Father?"—Malachi 2:10.

In all our researches, we meet with no subject which affords more rational joy and and genuine comfort to the mind, than that of the parental character of God.—There is such a loveliness and charm associated with the name, father, that when ever we find it ascribed to the eternal Creator, the powers of the soul are moved to rapture and its filial sympathies kindled to a flame. Under their influence we are constrained to inquire, Is the infinite Maker of heaven and earth the Father of human beings? The scriptures answer in the affirmative; still, as though doubtful of the fact, when casting our eyes around upon the numberless countenances which meet our view, we are led to ask again with no less anxiety, How many of mankind are permitted to claim Jehovah as their Father?

The sacred writers furnish a satisfactory answer to this question. "Have we not all one Father? Hath not one God created us?" "He hath made of one blood all nations of men, to dwell on all the face of the earth." From these testimonies we learn that the Almighty is indeed the "Father of the spirits of all flesh," and that mankind universally are the "offspring," the children of the "only living and true God." A more intimate and endearing relation to God than that of children, we cannot desire, neither can it exist. A realizing sense of such a relation is eminently calculated to awaken in the mind filial love and reverence. The knowledge of the fact that the great and good God is truly our Father, is sufficient to annihilate every doubt, dissipate every fear, and fill the soul with joy unspeakable and full of glory.

Instructed with respect to the high station we occupy in the scale of being, and having also some acquaintance with the character of our heavenly Father, we possess every necessary qualification for happiness. The conviction that we are permitted, yea invited, to call the Supreme Majesty of heaven and earth our Father; and that he will always look upon us as children, fills the mind with pleasing astonishment and when we indulge this conviction to any considerable extent, we are constrained to exclaim in the language of the Psalmist, "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast made, what is man that thou art mindful of him; or the son of man that thou visitest him."

God is infinite in all his perfections, and is man finite in all his powers; but still, the latter is cherished by the former with all that regard which is characteristic of the best of parents. And so strong is the love of God towards his offspring, that no act of theirs can diminish it, nor arrest for a moment its glorious operations.

The great Father of the universe is strictly impartial and just in the bestowment of his favor. And notwithstanding the sinfulness of man, and the variety of

evil practices to which he is addicted, the High and Holy One who inhabiteth eternity looks upon his ignorance and follies with an eye of compassion; and knowing the frailty of his nature and the innumerable temptations which beset him on every hand, he is disposed to treat him as a father does the children of his love. Possessed of unbounded ability, he will, through the plenitude of his kindness, subdue the evil passions of mankind, enlighten their minds and implant in their hearts the seeds of righteousness and holiness which shall spring up into everlasting life.

In the government of his children, God administers the most wholesome discipline. He annexes happiness with obedience, and misery with disobedience.—He desires the elevation of the human mind. He commands men to be like himself. "Be ye perfect as your Father in heaven is perfect." "Be ye holy for I am holy." Let us not, therefore, indulge a spirit of strife and contention, nor exalt ourselves above others on account of being more highly honored; but let us treat all men as brethren and heirs to an incorruptible inheritance. "Have we not all one Father? Hath not one God created us? Why then do we deal treacherously every man against his brother?"

As the favored children of God; as brethren equal by creation, and alike dependent for every blessing, let us cherish no other sentiments than those of perfect friendship and brotherly love. Cultivating the spirit of humility and universal affection, we shall be prepared to meet with fortitude and resignation the various incidents of mortal life.

Should enemies assail us; should they ridicule or treat with contempt our religious opinions; should they misrepresent our system of faith, and charge us with sentiments which we do not hold; let us exercise that moderation which becomes the followers of the mild and benevolent Jesus. Let us strive to exhibit in their purest light those worthy views of Christianity which we support, and by the power of persuasion endeavor to convince our opponents of the truth, as it is revealed in the gospel of peace. Should they deny us the Christian name, and in the heat of an ungovernable zeal disclaim us as brethren, and even denominate us children of the devil; should they do all these things, they cannot deprive us of our hope, nor take from us those comforts and joys which our faith affords. Even while denounced by the more popular orders of the day it is our privilege to adopt the cheering language of the prophet, and with sentiments of gratitude to exclaim, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou O Lord, art our Father, our Redeemer; thy name is from everlasting."

While, therefore, we live in the full enjoyment of that faith which assures us that God is our Father, let us never give heed to the voice of slander and the anathemas of men. Let us rejoice that the everlasting Jehovah is our friend, and, that

as his children no power can finally harm us. He possesses every perfection without the least limitation.

As a parent perfectly qualified for the government of so vast a family as that of mankind, it is indispensably requisite that God should be omnipresent, omnipotent, all-wise, infinitely just and good. The extent of his dominion; the numerous individuals who compose the human family; their various characters, and the infinite number of vicissitudes through which they are destined to pass, imperiously demand the watchfulness and faithful care of an absolutely perfect Being. To control and govern all the movements of such a wonderful machine as the universe, requires the exertion of infinite faculties. Power, wisdom, justice and goodness, infinite in their natures, must be combined in their operations to produce such effects, to bring about regularly such phenomena as are discoverable in all the revolutions of time.

But of the ever-consoling fact that infinite power, wisdom, justice, goodness, mercy, and truth belong to the most high God, we have testimony as abundant and satisfactory, as of his existence. It is impossible rationally to believe the latter and doubt the former. Surely no reasonable being can be incredulous with regard to the great, fundamental point in all religions, that there exists one supreme, primary Cause of all things. To this fact every thing around us bears testimony, for 'the invisible things of Him from the creation of the world are clearly seen, being understood by things that are made even his eternal power and God-head.'

"There is a God all nature speaks,
Thro' earth, and air, and seas and skies;
See, from the clouds his glory breaks,
When first the beams of morning rise."

This God is only the Maker and Upholder of all worlds and beings, 'the Lord of lords and King of kings'; but he is emphatically the 'Father of the spirits of all flesh.' He sustains the parental character in all its perfection, and faithfully performs every service demanded of it. He is never regardless of the wants of his intelligent offspring; but with a tenderness and care infinitely surpassing those of an earthly parent, watches and supplies all their necessities. The Divine faithfulness and benevolence are displayed in every department of his works. The heavens declare; the firmament exhibits it; the earth teaches it; the elements conspire in its proclamation; and indeed every thing, taken in connection with his providential dealings with man, bears testimony to the paternal goodness of the great God of nature.

Creation, however, is not the only evidence we have of the unchanging beneficence of our Maker, nor is it the most luminous and convincing evidence of this fact. Satisfactory as it may be to many on this point, the creation is merely an external exhibition of God's goodness. It contains, if we may so speak, only circumstantial evidence. It is in the volume

of revelation that we are furnished with the most lucid and plenary testimony on this sublime and inspiring subject. It is plain and unequivocal. It is satisfactory. 'God is love. He is good and doeth good. He is good to all and his tender mercies are over all his works.' Such are the declarations of Holy Writ. They are plain and positive; and we learn by them that the goodness of God is of a peculiarly amiable and attracting character. It is truly parental, and it is perfect. It is unlimited, impartial and unchangeable. It is strictly infinite and endless. It is a truth written as with the point of a diamond upon the tablets of eternity—"God is love." 'The Lord is gracious and full of compassion, slow to anger and of great mercy.'

From the Christian Pilot.

HELL TORMENTS vs. MORAL PRINCIPLES.

The doctrine of eternal hell torments is contrary to moral principles. A moral or holy being, who is at all times guided by benevolent motives, will not lose sight of the welfare of those under his care at any time, or under any circumstances. The trials to which men are subjected by their heavenly Father, who possesses all moral perfections, must be blessings in disguise. The chastisements which he puts upon them must be kindly designed to promote their good. To inflict a punishment, which would diminish the happiness of existence on the whole, would be neither just nor kind. Such a punishment would diminish the happiness of existence on the whole; would be neither just nor kind. Such a punishment would be contrary to moral principles, and dishonorable to the being by whom it should be inflicted.

The writer of the epistle to the Hebrews has beautifully expressed the kind of chastisement, which is consistent with moral principles, and honorable to Him, by whom it is imposed. He says, 'Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and life? For they verily for a few days chastened us after own pleasure; but he for our profit, that we might be partakers of his holiness.' Such is the sublime and beneficent purpose which shines through the trials of humanity. The writer proceeds to say, "Now no chastisement for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." The views here presented of the divine chastisements are consistent with moral principles. They exhibit the lofty benevolence of God, subjecting men to a hard experience for their good; subjecting believers to trials and difficulties to brighten their virtues; the object being fully expressed, "that we might be partakers of his holiness."

The doctrine of endless punishment in hell, carries on its front a plain indication

that the being who inflicts such a punishment has wholly laid aside every benevolent purpose. It represents God as having dismissed all regard for the happiness of the punished, and subjecting the sufferer to miseries, which are neither remedial nor profitable in their nature and tendency, nor even in their design and purpose. So far is it from a chastisement, which benevolence itself demands, and which the interest of the sufferer requires; that the interest of the sufferer is thrown out of the question, and benevolence is violated and shocked.

The writer of the Epistle to the Hebrews has exhibited a chastisement, which is defensible on moral principles, and which is worthy of Him who loves holiness and cannot look on sin with any pleasure. He represents that God chastises his offspring in certain ways with a view to their moral culture. He subjects men to various kinds of teaching, and among others to trials and chastisements, that they may become 'partakers of his holiness.' But the doctrine of endless punishment in hell, represents that God has no design of promoting the holiness of his suffering offspring. It represents that he no longer desires or seeks to inspire in them a love of virtue; but, that he is willing to see sin in all its aggravation, raging and growing in their breasts through the endless ages of eternity. If any one dare defend such conduct on moral principles, let him come forth boldly and say so.

From the Southern Pioneer and Gospel Visitor.

FAITH AND UNBELIEF.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. John.

Such has been the education of the christian community, that when they read a passage of scripture on the subject of punishment, salvation or eternal life, they refer it to the future world, and consider it expressive of an unalterable condition in that state. In consequence of this, many parts of the Bible, which have an important bearing on the interests and duties of life, are rendered useless; for as they are applied, they have no relation to the present world. Other parts are made contradictory, mysterious, and absurd; while others are made to attach principles to God and his government, which would be unworthy, yea, the disgrace of any man on earth.

For instance: when the Bible speaks of punishment, and threatens sinners with a full recompence for their transgressions; many suppose the threatening has no relation to this life; but expresses their miserable and unalterable state in the eternal world. Thus the salutary influence of the threatenings is lost, and punishment is looked upon, not as the chastisements of a kind father, who ardently desires the welfare of his children; but as the outpourings of the indignation of an angry, vindictive Sovereign. Again; when the Bible speaks of salvation, people, instead of considering it as the reconciliation of the

mind to God, the washing of regeneration, the renewing of the Holy Spirit, and a purification unto good works, look upon it as a preservative from an infinitely awful doom, and a safeguard against the fury of an incensed God. Again; when the bible speaks of eternal life, people, instead of considering it as that which comes through faith and an acquaintance with our Creator; and instead of considering it as that which christians enjoy on earth, look upon it as endless happiness, given for obedience and faith in time.

These false views have led many to suppose, that the text refers to the future state; and teaches that those, who believe at death, shall be endlessly happy; while those who do not, shall be endlessly miserable. But a few remarks will show the incorrectness of this idea, and how the text is to be understood. "He that believeth on the Son hath everlasting life." Now, we cannot conceive what should lead any to conclude, that this life can be enjoyed only in the future world; for it says *hath* everlasting life, not shall have in eternity. We may say the same of the latter clause; and he that believeth not shall not see life, but the wrath of God abideth on him; that is, he cannot see life in unbelief; and while he remains in that state, he will remain under the displeasure of God. For instance: suppose a person on hearing Jesus preached, should reject him, and call him an impostor, and his doctrine a cunningly devised fable, he would be damned; the great truth he rejects would condemn him; and in that state he could not see life, and the wrath of God would abide on him. But if after reflection, he should believe, he would then be freed from his condemnation, and from the Divine wrath, and then he could see life—Therefore, the text means, that to enjoy life, we must exercise a lively faith in the Messiah, and that while we remain destitute of faith, we shall remain in a state of condemnation.

It is synonymous with those passages which say, "He that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned." I am aware that this last text is thought to give support to the doctrine of endless misery, because it says, *shall be damned*; but it should be remembered, that the word damned is the same in the original as the word condemned, and simply expresses the consequence of unbelief, without any regard to duration. Perhaps it will be said, the verb is in the future tense, and therefore, the life will be given in the coming world, as a reward for obedience in this. The incorrectness of this will be manifest, when we consider, that the text under consideration, expresses the effects which would follow the preaching of the gospel. In the verse preceding this, our Saviour said, "Go ye into all the world, and preach the gospel to every creature;" and in this he expressed the effects which would follow. Those who believed, would enjoy life, and those who did not, would be damned; that is, they would experience the opposite of what the true

christian would enjoy. And as the preaching was then future, he must, of necessity, use the future tense. Therefore, he said, he that believeth, and is baptised, shall be saved. When? the question may be asked. Why, when he believes. But he that believeth not, shall be damned.—When? Why, when he rejects the truth. When the inspired writers were speaking of the present time, as in the text, they said, "hath everlasting life," which shows, that the life would be enjoyed when the faith was exercised—and had the Apostles, when engaged in preaching, been questioned respecting the effects of their doctrine, they would have said, those who believe are saved; they enjoy life; and they pass from condemnation. Thus the Apostle said, we who have believed, do enter into rest. Enough has been said to show, that the life is enjoyed, when faith is exercised. This admitted, and the text is no argument in favor of endless misery, because it only teaches that unbelievers will not see life, and not that all men will never become believers. We have always wondered that our oppressors in religion, did not see their great mistake in quoting this passage against our views. We are firmly believers, as any can, that none can see life in unbelief. This is not the dividing line between us and other sects. The difference is, we believe all men will eventually believe, and, therefore, *see* life; they believe some will not believe, and, therefore, cannot see life: Hence, the text only proves what we, with all christians, believe.

LOSS OF LIFE.

Why should we fear to lose a thing, which, being lost, cannot be regretted? And, since, moreover, we are threatened with deaths of so many various kinds, is it not worse to fear them all than suffer one of them? And what matters it when it happens, since it is unavoidable? Socrates being told that the thirty tyrants had condemned him to die, 'And so has nature, then,' said he. What a folly it is for us to afflict ourselves about a passage that exempts us from all trouble? As our birth brought us the birth of all things, so when we die, all things to us will be dead. Therefore, to lament that we shall not be alive a hundred years hence, is as absurd as to be sorry that we were not in the land of the living a hundred years ago. Death is the beginning of another life. So did we weep, and so much it cost us to enter this, and so did we put off our former veil when we entered this present state. Nothing can be a grievance that is but for once; and is it reasonable to be so long in fear of a thing that is of so short a duration? A long life and a short life are, by death, made all one; for there is no long nor short to things that are no more.

He is a great and self-poised character whom praise unnerves not; he is a still greater one who supports unjust censure, but the greater is he, who, with acknowledged powers, represses his envy, and turns to use undeserved censure.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, } Editors.
I. D. WILLIAMSON, }

TROY, SATURDAY, MAY 4, 1882.

NOTICE.

The Senior Editor has removed to No. 1. North Third Street, nearly opposite the second Presbyterian Church.

RELIGIOUS NOTICE.

The Senior Editor will preach at [McChesney's] Wheel house in Brunswick, Wednesday evening next, at early candle light.

PROFANE SWEARING.

We have often wondered that in a christian community a vice so utterly useless and so manifestly injurious in its effects should prevail to any considerable extent. To say nothing of the injunction of our Saviour "swear not at all," and the utter repugnancy of the practice of cursing and swearing to every principle of Christianity, one would suppose that a decent respect for the feelings and opinions of others, and a proper regard for the refined feelings of civilized and enlightened society, would restrain the gentleman from outraging the sensibilities of others with the profane oath and the blasphemous curse. Such however is not the fact but on the contrary, men who profess to be gentlemen, and christians too, do not hesitate to blaspheme the name of God, and imprecate curses upon their fellow men. In warning those who are in the practice of this vice, and admonishing them to desert from that evil way, we shall merely offer a few reasons why it should be abandoned.

1. We remark that this vice is absolutely inexcusable.

In this respect it stands alone, for in all the black crimes which disgrace humanity, there is not to be found another which will not admit of some plausible excuse or some palliation. But in this case there is none. The drunkard and the debauchee are prompted to a commission of their crimes by their respective appetites, and may plead a constitutional infirmity or a momentary gratification as a palliation. But who in the name of reason and common sense ever thought of pleading such an excuse for profanity? Who ever said that he was born into the world with a swearing constitution, or that he experienced even a momentary gratification in uttering oaths and curses? The dishonest man and the thief, may gratify avarice and gain wealth by their crimes, and may plead a love of gold and a prospect of happiness as the motives which urge them to the commission of their crimes. But who ever thought of making himself richer or happier by indulging in the habit of profane swearing. Let us suppose a man framing excuses designed to extenuate his guilt in this practice.

Will he say that he cannot gain credit to what he says unless he swears to it? We answer then, he cannot with an oath. Surely a man's credit must be low, as a man of truth and veracity, who cannot be believed unless he swears. The truth is far otherwise, for, sensible men will always suspect the truth of the profane swearer.

Will passion be plead in excuse? I was angry and therefore I swore. This is equivalent to saying that he has done wrong once and this is the very reason why he should do so again. To admit this as an excuse is in effect to say that a man is not accountable for what he does in a passion, and thus every crime would be excused. The man who beats or murders his neighbor, may say that he did it in a passion and the excuse will be as good as in this case.

Will a want of reflection be plead in excuse.— This is a poor excuse for a rational being. God has given to man the power of reason and reflection, and he that does not employ these powers ought not to be classed among rational creatures, but with the beasts who act only from impulse.

Will habit be offered as an excuse? Will the swearer say that he has long been in the habit of swearing and scarcely knows when he indulges in it? This instead of extenuating his guilt only aggravates it in a tenfold degree. To admit this plea is to admit that the longer a man continues in sin and the more intently he is bent upon its practice, the more innocent he is to be considered. The thief, the drunkard, the liar, and the murderer, can plead the amount of goods stolen, spirits drank, lies told, and murders committed, as a good reason why they may continue to transgress with impunity.

The truth is, this is the very reason why they should forsake their evil ways. "The time past ought to suffice to have wrought the works of darkness. If a man has spent one half his days in drunkenness, it is one reason at least why he should begin to redeem the time and live temperately. So if a man has sworn and cursed out one half his days it is high time that he began to bless and curse not; it is high time that he began to let his communications be yea, yea, and nay, nay, knowing that whatsoever is more than this cometh of evil. We remark,

2. That profanity has a deleterious influence upon society, the happiness of the profane man, and tends directly to procure a general corruption of morals in community.

Perhaps there are few vices that can be named which have a more direct tendency to destroy all reverence for God, and to steel the heart against all the finer feelings of love and gratitude than the one now under consideration. It argues a heart almost totally dead to a proper sense of the Divine goodness, and destitute of those finer feelings of tenderness, benevolence, and charity, is the exercise of which alone there is true bliss on earth. Surely that must be any thing but the calm, tranquil and happy man, who, on every trivial occasion will blaspheme the name of God or pour out a volley of curses upon his fellow men.

Just in proportion as the habit of profanity has a tendency to blunt the finer feelings of the human heart, and deaden the moral sensibilities of men, in that exact ratio it destroys happiness.

Were we to look for a happy man on earth, we should not go to the man who trifles with the sacred name of God; but we would go to the calm and tranquil soul who mentions that holy name only with love and gratitude. We would not go to the bold blasphemer who like Shimei, curses as he runs; but we would go to the man in whose eye the tear of gratitude and joy glistens at the mention

of his Creator's name, and there, and there only, should we find.

"What nothing earthly can yield or yet destroy, The soul's calm sunshine and the heartfelt joy."

But again. This vice tends directly to promote a general corruption of morals. The example of the swearer, especially if he be a man of rank or wealth, is likely to be followed by others, and society at large becomes contaminated with his sin.— The young are particularly exposed to danger from this source. They are much inclined to imitate their superiors, and perhaps in nothing do they imitate more readily than in this habit.

If the swearer is the head of a family, his children will in all probability follow his example in youth, and the habit growing with their growth and strengthening with their strength, will continue, and descend to future generations. The tendency of this practice, is directly to corrupt the morals of community by striking at the root of virtue, in destroying those fine feelings from which all that is holy and heavenly in practice must proceed. We would therefore that those who practice this pernicious vice would pause and seriously consider, and if they have any respect for the morals of community or even for their own characters and happiness forsake the evil of their ways.

One word upon the origin of this vice and we have done. The poor Indian never swears till the professed christian learns him. Where do men learn to curse and damn one another? They learn from those who profess to be teachers in Israel. Who would have thought of damning his fellow to hell if he had not heard such language from the pulpit?

The evil is not likely to be remedied till the house of worship is purged from such scarlet abominations.

The minister goes into the desk cursing and damning his fellows, and in imitation of his example the people go away and curse and damn one another. So the people curse one another because the minister curses them, and the minister curses them because they curse one another. Thus cursing instead of good offices "go round." Reader, may the Lord give thee wisdom to choose the good way, and in conformity with the apostolic injunction, "bless and curse not." W.

MORE LIBERALITY—IN THE PROFESSION.

We copied, in a late number, the remarks of the editor of the Democratic Republican, a political journal, conducted with much good judgment and ability, and published in Haverhill, N. H. Subjoined we give an article from another New-Hampshire paper, the New-Ipswich Register. The tenor of this article cannot mislead the reader as to the religious sentiments of the writer. They are such as every consistent Universalist will heartily approve.

"The glad reunion of a divided family after a long period of absence, produces a degree of happiness that nothing on earth can transcend. We would here ask, will not that reunion afford as much pleasure in eternity as it does in time? Is it only in this world, that we love our kindred and associates. Do all the affectionate sympathies that here adorn and bless our nature, follow us only to the grave? Do they bid us an eternal farewell, when we have passed the threshold of mortality?

And shall we contemplate then a final dissolution of the ties that have bound us together, without a pang of regret, and look calmly on while the beloved objects of our tenderest regard are torn from us and consigned to unending despair. Grant that we are made partakers of the bliss of heaven, and crowned with an eternal weight of glory. Shall we be compelled to sit down in the glorious kingdom above with the heartrending reflection, that our fathers and mothers, brethren and sisters, relations and friends are to be forever separated from us and transformed into demons, in the dire volcano of hell? No! not every heart exclaims.—Were I in heaven without my friends 'twould be no heaven to me. And will our heavenly father think you, deprive the saints in glory, of this last and most valued boon? No! Humanity says, no.—Reason and the Bible say, no. There are no bereaved saints in the mansions of the blessed. No mother there seeks in vain the children of her love. No father there pursues a fruitless search after the objects of his tenderest solicitude; no brother, or sister, or friend looks there in vain for those they hold dear while here. There shall all the nations, families and kindreds of the earth be blessed in a happy reunion. Sorrow and sighing shall be obliterated forever, and the whole race of man, as one common family, shall meet where parting is no more, and participate the pure blessedness of a home where there is no more death, neither sorrow nor crying, nor pain, but where to adopt the figurative language of the poet,

"God's own soft hand shall wipe the tears
From every weeping eye,
And pains and groans, and griefs and fears,
And death itself shall die."

DEDICATION & INSTALLATION.

On the 10th inst. the new Universalist Church at South Boston was solemnly dedicated to the One Living and True God. The services were as follows: 1. Reading of the Scriptures, by Rev. T. B. Thayer; 2. Anthem, "One thing have I desired," &c.; 3. Introductory prayer, by Rev. J. C. Waldo; 4. Original hymn, composed by Rev. H. Ballou; 5. Dedictory prayer, by Rev. B. Whittemore; 6. Original hymn, by S. F. Streeter; 7. Sermon by Rev. H. Ballou, from Ps. lxxxvi, 9; 8. Concluding prayer, by Rev. D. D. Smith; 9. Anthem, "The Lord is King," &c.; 10. Benediction.

On the afternoon of the same day Rev. B. Whittemore was installed Pastor of the Society occupying the house. These services were as follows:—1. Anthem, "O Lord, our Governor," &c.; 2. Introductory prayer, by M. H. Smith; 3. Original hymn, by Rev. T. B. Thayer; 4. Sermon by Rev. F. Whittemore, from 1. Cor. iv, 16; 5. Installing prayer, by Rev. H. Ballou; 6. Delivery of the Scriptures and Charge, by Rev. S. Streeter; 7. Right Hand of Fellowship, by Rev. H. Ballou; 8. Hymn; 9. Address to the Society; 10. Concluding prayer by Rev. L. R. Paige; 11. Anthem; Benediction, by the Pastor.

RELIGION.

Any system of Moral obligation is a religion. The true system of moral obligation is the true religion; which binds men in bonds of love to their Maker and one another. Conduct conformable to the true system of moral obligation is

practical religion; which comprehends piety towards God, and benevolence to man. The true religion is a system of moral obligation which God has revealed to men through the constitution of their minds, the works of providence, tradition, and communications of his will as are recorded in the Sacred Scriptures. With this true religion all accountable human beings have had some acquaintance; and their measure of criminality has in every instance corresponded with the talents and opportunities which they have had for becoming acquainted with the true religion. The foundation of moral obligation, or the basis of religion is to be found in the character and works of God; in the intellectual, sensitive, voluntary, efficient faculties of man; in the relation in which man as a creature stands to his Creator; and in the revelation of God's will to this moral agent. In the absence of any one of these things, man, (if he might still be called a man) would not be a moral agent, subject to moral obligation. Man in his own nature is a religious animal. By this we mean, that he is by his constitution of mind, and in the circumstances in which he is placed by his Maker, adapted to moral agency and in some degree sensible of obligation, so soon as the faculties of his mind are developed.—He has conscience which no inferior animals possess; and some knowledge of his Maker, while they are incapable of acquiring any. It is from the adaptation of man's nature to the acquisition of knowledge, to some exercises of conscience, and to some apprehensions of obligation, that all men profess, and more or less conform to some system of moral obligation. If they maintain not the true, they will some false religion, for it would be doing violence to their nature to live without some sort of religion. If Christianity be not the religion of a man, it must and will be Deism, Judaism, Mohammedanism, Atheism, or some species of Paganism which has dominion over the faith, feeling, choice and service. How blessed are they who have intelligently and sincerely reduced to practice the religion of God our Saviour!—*Philadelphian*.

"MONDAYISH."

Preachers of all orders, from Dr. Chalmers down to the writer of this article, have been made to know what it is to feel 'Mondayish.' The word, to be sure, is not a very elegant one, but there is no other which expresses, with absolute precision, that state of languor, of prostration, bodily and mental, which commonly succeeds the labors of the sabbath, and sometimes lasts, with more or less intensity, through half the week. Something of this is probably unavoidable; but a great part of it we are satisfied, arises from mismanagement.

We were made to understand this subject, by the perusal of Prof. Hitchcock's work on Dyspepsia, which we read, not for our bodily good, never having been dyspeptic, but editorially, that we

might write a 'notice' about it. At the first perusal the professor's thoughts on this point struck us as reasonable, and that first impression has been confirmed by all our subsequent experience. We view the matter thus:

On Sabbath morning every preacher is more or less anxious about the labors of the day. His anxiety diminishes his appetite for his breakfast; and perhaps he takes less intentionally, that his lungs may have free play in the pulpit. At noon the same reasons for abstinence operate with still greater force, and he eats near or quite nothing. At the close of the afternoon services, he has performed much more bodily labor than on other days, with much less nourishment. The effort of the day is made, the excitement arising from the prospect or performance of that labor passes away, he begins to take notice of his bodily sensations, and finds himself very much fatigued and very hungry. Just at this moment—the very time at which he is not habituated to eat on other days—the good woman who provides for his refreshment calls him to a Sunday meal, which is neither dinner nor supper, but contains all the temptations of both. In such circumstances, he is extremely liable to eat more than on other days. The stomach having an unusually large task to perform, being called on to perform it at an unusual hour, and partaking of the general fatigue of the whole system, & therefore being unusually unfit for the task imposed upon it, finds itself oppressed with the load, and performs its task imperfectly and unpleasantly. At the usual supper time, there is no appetite; but late in the evening, about as much after supper time as the Sunday meal was after dinner time, appetite returns and another task is imposed upon the stomach just before retiring to rest.—the result is, hard and unrefreshing sleep, and on the morrow, 'Mondayish' is perfection.—*Ver. Chronicle*.

INTEGRITY.

The first great maxim of human conduct, that with which it is all important to impress the understanding of young men, and recommend to their hearty adoption, is, in all circumstances, and under every emergency to preserve a clean heart and an honest purpose. Integrity, firm determined integrity, is that quality which, of all others, raises man to the highest dignity of his nature, and fits him to adorn and bless the sphere in which he is appointed to move. Without it, neither genius nor learning, neither the gifts of God, nor human exertions, can avail ought for the accomplishment of the great object of human existence. Integrity is the crowning virtue, integrity is the pervading principle which ought to regulate, guide, control and vivify every impulse and action.—Honesty is sometimes spoken of as vulgar virtue; and perhaps that honesty which barely refrains from outraging the positive rules ordained by society for protection of property, and which ordinarily pays its debts and performs its duties,

ments, however useful and commendable a quality, is not to be numbered among the highest acts of human virtue. But that integrity which, however tempting the opportunity, or however secure against detection, no selfishness nor resentment, no lust of power, place, favor, profit or pleasure can cause to swerve from the strict rule of right, is the perfection of man's moral nature. In this sense the poet was right when he pronounced 'an honest man the noblest work of God.' It is almost inconceivable what an erect and independent spirit this high endowment communicates to the man, and what a moral intrepidity and vivifying energy it imparts to his character. There is a family alliance between all the virtues, and perfect integrity is always followed by a train of godly qualities, frankness, benevolence, humanity, patriotism, promptness to act, and patience to endure. In moments of public need, these indicate the man who is worthy of universal confidence. Erected on such a basis, and built up of such materials, fame is enduring. Such is the fame of our Washington, of the man 'inflexible to ill and obstinately just.' While therefore, other monuments, intended to perpetuate human greatness, are daily mouldering into dust, and baffle the proud inscriptions which they bear, the solid pyramid of his glory, lasts from age to age, imperishable, seen afar off, looming high over the desert, a mark-sign and a wonder, for the way-farers through this pilgrimage of life.

A nice sense of integrity cannot therefore, be too early cherished, or too sedulously cultivated. In the very dawnings of life, occasions are presented for its exercise. Temptations every day occur, where temporary advantage solicits a deviation from the rule of right. In the discharge of the various duties that you owe to your companions, let no petty selfishness be indulged, no artifices practiced, by which you are to escape from your fair share of labor, in convenience, or contribution, or any one deprived of the full measure of whatever he may rightfully claim. Cultivate singleness of purpose and frankness of demeanor, and hold in contempt whatever is sordid, disingenuous, cunning or mean. But it is when these peaceful shades shall have been left behind, and the fitful course of busy life began, that seductions will be presented under every form by which inexperience, infirmity of purpose, and impetuosity of disposition, can be waylaid. Then is the crisis of the young man's state—then is the time to take his stand, to seize his vantage ground. If he can then defy the allurements of cupidity, sensuality and ambition.

A BOOK OF PROVERBS.

CHAPTER II.

1. Of all things, endeavor to settle peace in thy own breast. If thou canst not find tranquillity within thyself, 'twill be to no purpose to seek it elsewhere.

2. When thou art in company with men

who understand the matter better than thyself, it is as much more advisable to hear than to speak, as 'tis better to reap than to sow.

3. Fraud and deceit are always in haste. Diffidence is the right eye of Prudence.

4. It was the greatest commendation of Lot that he could be virtuous even in Sodom.

5. Accuse not others to excuse thyself.

6. If thou suppressst anger in thyself thou conquerest one of the Furies; but if thou tamest all thy passions thou leadest Cerberus in chains.

7. In committing a secret to another, imitate those who in trying whether a new vessel be leaky, first prove it with water before they trust it with wine.

8. Let not thy tongue run away with thy brains.

9. In disregarding a small fault thou committest a great.

10. Let the reflection 'I ought,' produce the determination, 'I will.'

11. Before thou reprehendest another, consider and take heed thou art not guilty of the same thing or worse. Thou darst not cleanse a blot with blotted fingers.

12. Be not inquisitive into the affairs of others. Why shouldst thou go out to gather sticks to burn thy own house with.

13. The itch of the eye and ear frequently breaks out at the tongue; and were not curiosity the purveyor, detraction would soon be starved.

14. If civil men speak good, or good men evil, of thee, suspect there is something wrong, and examine thyself.

15. He who instructs one that thinks himself wise enough, hath a fool to his scholar; he who thinks himself wise enough to instruct himself hath a fool to his master.

16. Remember that God will neither do, nor suffer to be done, any thing but what thou wouldest do thyself, if thou sawest as he sees.

17. The fish may be caught in a net that will not come to the hook.

18. Tell not a man in misery that he may e'en thank himself for his misfortune. If thou canst not help him again, kick him not when he is down.

19. If any praise thee for some excellence thou hast not, endeavor to get it.

20. If anger rise in thy breast, instantly seal up thy lips, and let it not go forth; for like a fire, when it wants vent it will go out.

A. C. T.

MORE NEW MEETING-HOUSES.

The Universalists and others at Harpingsdings Corners are preparing to erect a house of public worship the coming season, and have already contracted for the work to be completed by the fourth of July next.

By the last Botchaffer, I learn that our brethren in Womelsdorf, Berks county, Pa., have made preparations to build a new meeting-house. The lot has been purchased, and the house is to be finished in June next.—They have hitherto worshipped in a large hall which was dedicat-

ed to the purpose about fifteen months ago. This will be the second Universalist meeting house in that county.

The Universalists of Fleming, Cayuga county, we learn are making arrangements for building a meeting house the ensuing season.—*Mag. & Adv.*

POETRY.

From the Albany Argus.

The following touching and beautiful stanzas are a just tribute of Poetry and Affection to a lovely and beloved child, recently called from scenes and associations hallowed by every tie of love and fondness, to 'a closer walk with God.'

THE EARLY DEAD.

Too bright, too beautiful for earth,
Was she who gladdened every heart!
The blessed sunbeam of each hearth,
Her light seemed of our life a part!
Weep—for her voice we'll greet no more;
Weep—for her brow of love is dim!
Where heaven's eternal fountains pour,
Her spirit breathes its glorious hymn.

Mother of her, our loved and dead,
Though many a fair plant round thee bloom,
Long will thy bitter tears be shed,
Where the pale roses shade her tomb;
Yet, as thou mourne'st, remember too,
She hath been spared the toil and strife,
The wasting grief, the dreams untrue,
The thousand ills of human life.

Remember, when 'mid yon sweet band,
Thou art off'ring up thy soul in prayer,
That she who treads the "better land,"
Her vow with thine is mingling there!
Thou hast the memory of her worth,
Thy future's shadowy vale to cheer;
Though brief her pilgrimage on earth,
Twas marked by virtues rare and dear.

Father! rejoice that once thou'st called
So rich a treasure all thine own—
Rejoice, e'en though by cares entralled,
That o'er thy path her love once shone:
Speak of her oft to those who still
Around thee breathe hope's blissful ray;
And, as with joy their young heart's thrill,
Bless Him who thus hath strewn thy way.

Sisters, at noon and eve who'll miss,
As wearied from yon halls ye come,
Her bounding step, her playful kiss,
Her laughing glance to greet you home;
New pleasures in your path will spring,
New ties perchance will round you twine,
Yet think not Time's o'erladen wing
Hath aught more fair than her we shrine.

Brothers! it seem'd a darkened hour
When from this world your playmate passed:
When of each tree and bursting flower
Your idol-water gazed her last;
The turf is on her! and for you
Love's harp its sweetest chord has lost—
Brothers! prove to her memory true,
As on life's wave your barks are tossed.

The turf is on her! Weep not now—
All blessings crown the early dead!
She was called home, e'er from her brow
One trace of radiant mirth had fled:
Knowing but Love's unclouded sun,
Her dream of earth was bright as brief—
Rejoice, that when the gail she won,
Her crown had not a withered leaf.

E.

PROSPECTUS

For the Second Volume of the

PHILADELPHIA LIBERALIST.

The principal objects of this publication will be—to propagate and defend the doctrine of Universal Benevolence, and Liberal Principles generally—to conduct to virtue and happiness, through the knowledge of God, derived from an examination of his word, and from his works in the great and glorious system of creation; "whose unaltered page no time can change, no copier can corrupt"—to encourage a practical conformity to the moral precepts of Christ—to watch narrowly the machinations of an aspiring priesthood—to exhibit the perversions and subtle elusions of those who would "lord it over God's heritage;" fearlessly to expose whatever measures may have a tendency to impair any civil or religious right, and faithfully to explode whatever sentiments may to us appear derogatory to the Divine character, and inimical to the well-being of man.

As appropriate to the general objects of the work, the following subjects will receive attention, viz:—Sermons that shall be deemed of lasting as well as of present interest; occasional Reviews of religious works; brief and critical illustrations of texts, scriptural phrases and subjects; dissertations on points of Biblical literature, and of Religious truth in general; public Education; Freedom of the Press, and of Speech; Religious Liberty; Imprisonment for Debt; Capital Punishments; Moral essays and Tales; Historical Sketches; interesting facts regarding God's ancient, chosen and peculiar people, the Jews; the liberal Sciences; Religious intelligence generally; Poetry; and chaste Miscellaneous reading.

The Philadelphia Liberalist will also be enlarged to the size of a super-royal sheet, and will appear as heretofore, in the folio form.

The promised assistance of able writers will add interest and value to the work.

CONDITIONS.

Published every Saturday, at *Two Dollars* per annum; payable in advance; to which fifty cents will be added, if not paid within six months from the time of subscribing, and one dollar if not paid during the year.

Agents or subscribers, who will become responsible for the amount of six subscriptions, and remit the same to the publisher, free of all expense, shall each year receive a volume for their trouble, so long as they retain their responsibility; and in like proportion for a greater number.

No subscriptions received for less than one year, except the money be paid on subscribing.

No papers discontinued, except at the option of the publisher, until all arrearages are paid.

Small notes of solvent banks received at par value, for subscriptions, &c. per mail.

All letters and communications to be addressed to Z. FULLER, *Editor and Proprietor*, No. 86, Callowhill street, Philadelphia—and those forwarded by mail, must be *post paid*.

The second volume of the Philadelphia Liberalist will commence about the first of June next.

Persons who may receive the names of subscribers to this paper, are requested to make returns as early as possible to the editor.

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

NEW BOOKS, &c.

SMITH on Divine Government, Latest News from Three Worlds, Heaven, Earth, and Hell, by Russell Streater. Petit Pierre on Divine Goodness. Discourses by Wm. E. Channing. Cobbs Sermon from John 5th 28 29. Defence of Universalism by O. Whiston. A fresh supply of the above works just received at No. 3, Washington Square by April 13th, 1833. KEMBLE & HILL.

INTERESTING.

Life of Murray, with Notes, Index, and Portrait.

MARSH, CAPEN & LYON, will publish in a few days a new and improved edition of the Life of the Rev. John Murray. This edition will contain more improvements, than any other now published, and it will be sold at A LESS PRICE.

The publishers, it will be recollected, stereotyped this work a few months since, and made it the first volume of the UNIVERSALIST LIBRARY, and they are compelled to adopt this course, with a view to self protection, as another edition, without any good reason has been thrown into the market by Thomas Whittemore.

It must be distinctly understood, that this course is not pursued to any profit, for it yields none; but simply with the intention of opposing the injustice of another.

Had the work really needed any improvement, it would have afforded some evidence of a christian spirit to have suggested it to the publishers, but this was not done.

The editor of the 'Trumpet' speaks of reducing the price, &c., it is therefore to be presumed, since he prints and publishes for the good of the cause, he will rejoice in a still greater reduction of the price.

M. C. & L. have long been established in the Publishing and Bookselling business, they have every facility for supplying either AMERICAN or FOREIGN BOOKS, at the lowest prices and with dear patch. Orders for Foreign Books are sent on the 1st and 15th of every month.

Boston, May 11, 1833.

NEW BOOKS.

JUST received a few Copies of Relfy's Union, price 75 cents.

Important questions, at 50 cts. per hundred. Correspondence between a member of the Reformed Dutch Church and a Universalist, three cents single, or \$2 per hundred.

Christ's Mission, a Christmas Sermon by, Rev. R. O. Williams, Amsterdam.

Letters addressed to Rev. W. C. Brownlee D. D. in reply to his Course of Lectures against Universalism, \$2 per hundred or 3 cents. single. For sale by KEMBLE & HILL.

April 13th, 1833.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their general assortment of Books and Stationary, a large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving every publication interesting to the liberal christian, as soon as published; and intend their store as a General Depository for Universalist Publications from every part of the United States.

CATALOGUE.

Ancient History of Universalism.

Modern do. do.

Balfour on the Atonement.

Do. on the Parables.

Do. Select Sermons.

Do. Lectures.

Balfour's 1st Inquiry, new edition.

Do. 2d do.

Do. Essays on the intermediate state of the dead.

Do. Reply to Professor Stuart.

Do. do. to Dr. Allen.

Do. do. to Sabba.

Do. Letter to Boucher.

Whittemore on the Parables.

Streeters Hymns, new edition.

Life of Murray.

SERMONS.

The Valley of Dry Bones, by C. F. Le Fevre.

Haman's Gallows, by do.

Can a woman forget her sucking child? by T. Fisk.

Jonah and the Devil, by do.

Parable of the Sheep and Goats, by Rev. Thos. Whittemore.

Parable of the Rich man and Lazarus, by do.

Troubles of Israel, by A. C. Thomas.

Universalism not the Devil's doctrine, by A. B. Grosh.

Christmas Sermon, by I. D. Williams.

Priestcraft Exposed, by Z. Fuller.

Everlasting Destruction, by W. Balfour.

100 Arguments in favor of Universalism. new edition.

Fox Sermon, by H. Balfour—and others too numerous to mention.

The above Catalogue of Books, Pamphlets and Sermons, will be sold, wholesale and retail, at the publisher's prices, at No. 3, Washington Square, three doors north of the Mansion House. Troy, N. Y. April 13, 1833.

SERMONS.

A LARGE assortment of the most popular 'Universalist Sermons,' just received from the Depository of Messrs. Kemble & Hill, Troy, and for sale by A. BOND.

Bennington, Vt. Sept. 27

THE GOSPEL ANCHOR.

THE first volume of the Gospel Anchor, neatly bound and lettered, for sale at No. 392 South Market street, Albany, by S. VAN SCHACK.

JOB PRINTING executed in all its various branches at this office.

THE GOSPEL ANCHOR.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, MAY 18, 1833.

NO. 47

From the Southern Pioneer and Gospel Visiter:

ON THE PURPOSE OF GOD.

It is, I believe, a universally acknowledged principle, that no intelligent being, can act without a purpose. This is true, as it relates to men in all their different pursuits. The farmer, tills his land; and in doing this, he purposes to raise produce for his support. The mechanic constructs a machine; and in doing this, he purposes to perform with greater facility, the work, it is designed to execute. The mariner, crosses the tempestuous ocean, subjects himself to its dangers, perils and hardships; and in doing this, he purposes to enrich himself, with the treasures of other countries. The physician, makes himself acquainted with the nature of medicine, and with the different diseases to which men are subject; and in doing this, he purposes to restore the health of the sick and infirm. And the divine, studies the great principles of religion, the various wants and sins of men; and in doing this, he purposes to redeem them from iniquity, that they may be zealous unto good works.

And so with all men, in all the pursuits of life: they have a purpose in every thing they do—even the wicked, do not act, without a purpose. And just in proportion to our wisdom, is the perfection of our purposes; and just in proportion to our goodness, is their holiness.

Hence we see the ignorant and unreflecting, so often defeated in their purposes. Not having foresight and penetration of mind; they purpose things which result in their greatest injury, and they often lay their plans in such a manner, as to defeat their object. But the wise, having a more comprehensive view of things, and the operations of laws and principles, are not so often defeated in their plans. Their purposes have the same marks of perfection that their minds have. So with bad and good purposes—they are according to the heart that forms them. Hence, while the bad are laying plans to injure their neighbors; the good are laying plans to promote the happiness of all around them—while the gay are laying plans to follow the fashions of the day, the grave are forming their purposes, in relation to the sober and grave customs of life.

These remarks on purposes, will apply equally as well to God, as to men; and are not only agreeable to the plainest dictates of enlightened reason; but agree-

able to those texts, which speak of the Divine purposes. All know, that a God of infinite wisdom, could not have an unwise purpose. And all know, that a God of infinite goodness, could not have a bad purpose, or a purpose in which was not embraced the greatest possible good. As the purposes of men are perfect, in proportion to their wisdom; so are the purposes of God perfect in proportion to his wisdom. And as the purposes of men, are good, in proportion to their goodness; so are the purposes of God good in proportion to his goodness. Therefore, as the attributes of God are perfect, I am justified in saying, all the purposes of God are infinitely wise and good.

These remarks, will enable us, to ascertain, the nature of God's purpose, in relation to the final salvation of men. I have said that intelligent beings have a purpose in all they do. Therefore, as God is intelligent, he must have had a purpose, in the creation of men—and this purpose, must have been one of three things; first, to save a part and damn a part; or second, to damn the whole; or third, to save the whole. We cannot think of a fourth purpose. And as none believe the second, it is unnecessary, I spend time to show, that God did not purpose it. I shall therefore inquire first, if God purposed the endless misery of a part. That such is not the case, is evident first, from his goodness. God must be alike good to all men; or his goodness is imperfect. This is self evident. For perfect goodness is that which extends alike to all. Hence we read, 'the Lord is good to all, and his tender mercies are over all his works.' We read also, 'that God is love'—that is, love to all the beings he has made. But would God be good to those, he should doom to endless suffering? Can it be said, he is as good to the reprobates, as to the elect? Indeed, would not existence in endless misery, be an infinite curse? And if so, would not a purpose to send some to this misery, be a proof, that God is infinitely cruel to such, instead of being good?—Hence the impartial goodness of God shows, that he has not, as some imagine, doomed a great proportion of mankind, by an immutable decree, to endless suffering. Such a purpose would prove him a God of hatred, instead of love—a God of partiality instead of impartiality.

Secondly: The will of God shows, that he did not purpose the endless misery of a part. Paul says, 'That God will have

all men to be saved, and come to the knowledge of the truth.' He also says, 'That it is the mystery of God's will, to gather together in one, all things in Christ.' Peter says, 'God is not willing, that any should perish; but that all should come to repentance.' From these passages it is plain, that God wills the endless happiness of all men. Now how could he be consistent with himself, and purpose that, which is contrary to his will? Surely, what a being wills, he must seek to effect; and his desire to effect it, must be just in proportion [to the strength of his will.—Hence, as the desire of God must be infinite, since he is an infinite being, he could not have a purpose, to oppose his will.—This would make one attribute of Deity, oppose another; it would make a warfare in the divine nature—and show, that he had purposed to defeat his own will, which would be a greater folly, than is found in the whole conduct of men.—Hence, as God cannot purpose contrary to his will, he cannot purpose the endless suffering of his children.

Thirdly: That such is not the purpose of God, is evident, from the divine commands and exhortations. He commands all to love him with all their souls—to walk in the light of his countenance; to obey his precepts; to regard his laws; and to keep his commands. And he exhorts all to believe on the Lord Jesus Christ; to shun evil works; to give heed to their steps; to forsake vanities; and turn to the living God. But, if he has purposed the endless misery of some, these commands and exhortations are solemn mockeries—for such a purpose, must wholly, and forever, disqualify the reprobates, for religion or duty; it makes them totally averse to the Gospel; binds them down in sin; and at last, drives them down, to the gates of infinite despair!—Now surely, a merciful and just God, would not be thus unreasonable, and command his children to perform impossibilities. Therefore, God has no such purpose.

But I shall be told, that Paul, in his epistle to the Romans, speaks of some, being called according to God's purpose—of his fore knowing some, and of predestinating them, to be conformed to the image of Christ; and of his glorifying those he justified. But I ask, is there any evidence here, that some were purposed for endless happiness, and others predestinated to endless death? Not a word of the kind.

is mentioned. He was not speaking of purposes, that related to the eternal condition of men, but of those, which related to the condition of the church, at that time. God foreknew and predestinated, that some of the Romans should be conformed to the image of his Son, that they should love him, and that all things, should work together for their good; and that tribulation; nor distress; nor persecution; nor famine; nor nakedness; nor peril; nor sword, separate them, from the love of Christ. But not a word is said, that in due time, the rest should not believe, the rest should not be brought in.—Indeed, he says, 'As sin reigneth unto death, even so shall grace reign, through righteousness unto eternal life, by Jesus Christ our Lord.' Therefore the purpose, of which the Apostle was here speaking, related to the condition of the church, on the earth, and not to their final condition.

And so it was, in relation to the blinding of the Jews. It was only a limited blindness. Hence Paul, in reply to these words of David, 'Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow down their back alway,' 'I say then, have they stumbled that they should fall? that is, fall eternally, and be endless losers by it—no, it is not so. He says, God forbid—that is, God forbid, that the Jews, who had fallen should never rise.—Their fall was an event, purposed by the Most High, to extend the Gospel to the Gentiles; and thereby, save the whole. That God may purpose a temporary blindness, may be overruled for good; and, that he may call one and leave another, I believe, since, in the end, he purposes the greatest good. Hence present blindness and sin, are no proof of endless blindness and sin. They are partial and temporary evils, designed to effect the greatest good of the whole. God makes every thing, minister to one great leading purpose—a purpose which is agreeable to his nature, in accordance with his will, and in unison with his will, and in unison with his commands. Thus we see, God never purposed the endless misery of any of his children. Therefore, the first proposition; that God purposed the happiness of a part and the misery of a part cannot be true.

As none believe he purposed the endless misery of the whole, we will pass to the third position; viz: that God purposed the salvation of all men. In favor of this, three proofs have already been given—for if the goodness, and will, and commands of God, show, that none were purposed for misery; they show, that all were purposed for happiness: because, what shows, that a being would not purpose contrary to his nature, will, and commands, shows, that he would purpose, agreeably to these. And further; if the two first propositions are false; the third must be true, as we cannot think of a fourth. But though I have thus clearly proved the point under consideration, I will offer other testimony in its favor, that you may see, how abundant our proof is.

In the 1st chapter of Ephesians we read thus, 'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.' Here the nature and extent of God's purpose, is put beyond all dispute.—It embraces the highest interests of all, in heaven, and in earth. It does not read, he has purposed to restore some of all in heaven, and some of all on earth; but, that all, are to be gathered together—and that there may be no mistake about the extent of the purpose, it not only says, all things, but all in heaven and on earth.—Again in the 3d chapter, Paul says, he was ordained to preach among the Gentiles, the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God—this he was ordained to preach, according to the eternal purpose, which God purposed in Christ Jesus our Lord. Now suppose, the eternal purpose of God had been, that a part should be lost—how could the riches of Christ be called unsearchable—how could he be ordained, to make all men see, the fellowship of the mystery? And further; if the purpose of God were partial, there would have been no mystery about this fellowship; because the mystery of it, was its impartiality.—Here then we see God's eternal purpose in Christ, is the salvation of all men.—Again; in the 1st chapter of 3d Timothy we read thus, 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, which was given us in Christ Jesus before the world began.'—Here we are taught, that the purpose of God, is according to that grace, which bringeth salvation to all men. We also learn, that salvation is not according to works; but according to the purpose of God. And that this purpose and grace embrace all, is evident, from the verse next following, which reads, 'But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' For whom did Christ appear? for whom did he die? All will answer, for every man. And is it not plain that life and immortality are brought to light, for as many, as he appeared and died? Nothing can be plainer. Then the purpose of God embraces all man.

Again, in the 3d ch. 1st John, we read, 'That for this purpose the Son of God was manifested, that he might destroy the works of the devil.' Now all kinds of iniquity—the causes of misery and punishment, are according to this text to be destroyed. This was the purpose of God in manifesting Christ. Hence we read in another epistle, 'For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he

might destroy him who hath the power of death, that is, the devil; and deliver them who through fear of death, were all their life-time subject to bondage.' How convincing is the proof, that God purposes to destroy the cause of sin, make all men perfectly happy, and fill them with divine praise. Enough has been said to satisfy every mind that such is God's purpose.

Having fully established this position, it is necessary to consider a doctrine which has been advanced in opposition to the doctrine of reprobation. I mean the doctrine which teaches that God purposed the salvation of all men, on certain conditions; and that only those, who comply with these, will be saved.

We will first examine this in relation to God's knowledge. As he is omniscient, he must foreknow all things—he must know who would comply with his conditions, and who would not. Being thus wise, how could he purpose the salvation of all men in that way? He could not.—He could only purpose to save those, who comply with his conditions—and all who do not, he must purpose to damn.—Therefore, the purpose of God is not conditional.

Let us, 2dly, examine this doctrine by the scriptures. If he has purposed to save all, who comply with these conditions, which conditions are good works; does not this prove, that salvation is according to works; and not according to God's purpose and grace? Now I believe in the necessity of good works; and that works, have their reward; but I cannot believe, that eternal salvation, comes in consequence of the good we do. No; we are saved by grace. Eternal life is the free gift of God—not of works, lest any man should boast—not according to God's purpose and grace.

3. We will examine this doctrine of conditional salvation by the new covenant. This reads, 'Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' The old covenant proved faulty because it was conditional; but the apostle says, the new covenant is unconditional. The old covenant was faulty because it rested on the promise of man. The new covenant is faultless, because it rests on the promise of God. Therefore, the doctrine of conditional salvation is opposed to the new covenant.

4. We will examine this by the manner in which the bible speaks of God's purpose. It does not say he has purposed on conditions; but in himself and in Christ. It is called an "eternal purpose"—"his own purpose." Now this shows that the purpose rests not on men but on God; not on the creature, but on the Creator. He has purposed in himself; not in man.—Such a purpose bears no marks of God's wisdom; for instead of being perfect, it is known to be imperfect; inasmuch as it is known that it will affect the salvation of only a few. Man in all his foolishness, is

var purposes, what he knows cannot be effected. And can we say that God will purpose the salvation of all, in a way, that he knows will not be effected? Such a supposition, is unworthy the divine character; and reflects infinite dishonor on his name. Therefore, God's purpose is unconditional.

It now only remains to inquire, whether God's purpose will be carried into execution? Who can defeat it? Not man, for he is finite. Not angels, for they are subject to his control. Not death, for that is only the agent of God. As there can be only one Almighty Being, nothing can defeat the purpose of God. Hence the wise man says, 'Every purpose is established by counsel.' Hence Isaiah says, 'The Lord of hosts has sworn, saying, surely as I have thought, so shall it come to pass; as I have purposed, so shall it stand.' Again he says, 'For the Lord hath purposed, and who shall disannul it?' And Paul says, 'The purpose of salvation is according to the purpose of him who worketh all things after the counsel of his own will.' Indeed, as certain as God is Almighty, so certain it is, that his purpose concerning man, will be executed. It is the certainty of this purpose, that causes the inspired writers to speak, in the positive manner they do, respecting all being saved. They speak positively not doubtfully. Their language is, 'the seed of the woman shall bruise the serpent's head.—Jesus shall reign until he has put all enemies under his feet. Death the last enemy shall be destroyed. The pleasure of the Lord shall prosper in his hands. Tears shall be wiped from all faces. All shall sing the song of Moses and the Lamb.'—The reason they speak thus is, the certainty of God's purpose. Were this doubtful, they would speak doubtfully. Man says, he will do things if he can. It is not certain with him, because his purpose may fail. But as God worketh all things after the counsel of his own will, his purpose is sure; therefore, the inspired writers speak positively. Thus do we clearly see, that God has purposed the salvation of all men; that this purpose is unconditional, and that as certain as God is omnipotent: as sure as he is wise, his purpose will be executed. Well then might Isaiah say, 'As God has thought, so shall it come to pass; as he has purposed, so shall it stand.' 'He hath purposed it, and who shall disannul it?' Here then is one grand reason, why we believe all men will be saved—it is because God has purposed it. And we know that what he once purposes, he always purposes; that he is the same yesterday to-day, and forever. It is this purpose, that makes us so firm in our faith; that makes us believe his word, 'doubting nothing'; and gives us a hope sure and steadfast, like an anchor to the soul.

But, it will be asked, how this purpose will be effected? I answer, God, never wills nor purposes a thing, without willing and purposing, the means to effect it. So, when he purposed the salvation of all men, he purposed as a means to effect it, that they should repent of their sins; be-

lieve on the Lord Jesus Christ; and have hope towards God. Thus, while I believe in the salvation of all men; I believe in the absolute necessity of faith, repentance and hope. I believe also, that God has purposed to effect this salvation, in a way, which shall do no violence to the agency he has given us. And therefore, though he has secured our eternal salvation—though he has not suspended, on human volition, the eternal interests of his children; yet he will reward us according to our deeds. As all our actions are finite they cannot affect the great purposes of Jehovah. Consequently, we may be rewarded according to our deeds; and still be saved, by free grace, according to God's eternal purpose.

Here then we discover not only every reason to shun vice and seek virtue; but every reason to love, serve and trust God. He is infinitely good and wise; and he has manifested his wisdom and goodness, in securing, by his eternal purpose, the salvation of all men in such a manner, as shall do no violence to that agency, by which we are raised above the brute creation. Thus his plan is certain, and consistent with our nature.

From the Christian Pilot.

FANATICISM.

The present age is peculiarly an age of fanaticism. The mad zeal of religiousists, which used to display itself in the persecution of the dissenting, has lost little of its madness or violence, and is now breaking forth in a religious phrensy almost beyond belief. When we first heard of ten days' meetings, we were careful not to mention it unguardedly, lest it should be too much for candid men to believe.—But now we have had a fourteen days' meeting brought into our own town, (Westbrook) and, if we may reckon the length of the meeting by the continuance of evening meeting almost every day in the week, the above meeting, held by the Methodists in Saccarappa village, has been much longer than fourteen days.

When it is understood that the flames of hell, and the torment of Devils is their peculiar engine to batter the mind; and when the effect of such dreadful ideas, long continued, is justly considered; we must suppose that many have been made very wretched during this meeting. Nor can it be surprising that in some instances that reason should totter on its throne.—A young woman, whose name is Nancy Woodbury, has been rendered a poor unfortunate maniac by this meeting. It was perceived on the evening of the third day that something unusual was the matter with her. And, the next morning, when she was asked how she did, replied, 'I am no better. I am nothing but a block. I was never made. There is nothing mechanical about me.' She then moved her fingers, and said, 'I can work my fingers, but I never was made, and am nothing but a block.' I can see people and know them, but nothing looks right. I am nothing but a block.' In this situation

she continued to attend the meetings and grew worse.

A few days afterward the state of her mind may be judged by her remarks about self destruction. She said, 'I hope I shall not be left to kill myself, but it would be no more sin to kill me, than to put a block on the fire.' She said that she was a block and never should be any different.

Now let us glance at the contrast between the effects of persecution, when men, and women also, were beheaded on the scaffold, or burned by slow fires, or stretched on the rack, there was a display of cruelty on the part of the persecutor; but the mind of the sufferer remained in full vigor. They exhibited an energy which fire and sword could not subdue. But fanaticism destroys the mind itself.—Shakes reason from its throne, and presents to view a poor, lost, and ruined being.

Who is Nancy Woodbury? It matters not whether she is rich or poor, princess or peasant girl. In the sight of God and reason she is equally as dear and valued as she would be, if surrounded by all the splendor and dignity which earth can boast.

Who would deliberately submit a child to care of a fanatic, to be thus ruined?—What terms would the parent demand? Would silver and gold, houses, lands, or kingdoms be price enough for such a purchase? No, it would not. The evil which has been done is greater than the world can counterbalance to the feelings of a tender parent. The mother of the unfortunate female has sent her to a neighboring town, out of the influence of the prevailing phrensy, in the hope that retirement and a change of scenery will be favorable to the return of reason. What the result will be God only knows.

Our friends at Saccarappa, keep quite still for the present, believing that the time for reason to work is after the whirlwind and the fire have passed, when the still small voice can be heard and obeyed; then comes the test of the present ferment, when heat is followed by coldness, and excitement by languor; and men, restored to their sober senses, can look calmly on the works which they have done.

From the Herald of Freedom.

SYLLOGISM.

No doctrine which encourages sin can be taught in the bible—partialism encourages sin—therefore partialism is not a doctrine of Revelation. The first proposition will not be disputed—the second is thus established. A doctrine which teaches that all sin is not justly punished, encourages men to commit sin. Partialism so teaches by denying that the punishment for sin is not inflicted in this life.—These therefore who get to heaven, have never been punished for any of the transgressions they have committed. They have not been punished in life, and of course they cannot be hereafter. Yet all sin is punished, say the holy oracles of God. He will by no means clear the guilt

ty. Partialism thus encourages sin, and thus denies the truth of divine testimony. Men, according to this scheme, may commit all manner of iniquity through a long life: They may be equal to a *Gibbs* or a *Surdy* in the atrocity of their crimes, and at last, when about to suffer an ignominious death on the gallows, they may repent, confess their sins, be *converted*, and finally swing off the gibbet into Paradise—leaving their murdered victims to be consigned to endless perdition, while they elude all punishment whatever.

To this it may be objected that mankind are partially punished for their sins in life, though not altogether,—or, that Christ has suffered in his own person, the punishment due for the sins of the repentant believer. To the first objection we reply by stating, that all limitarians consider that this life is a state of probation, and the next a state of retribution, and therefore of course it is not to be supposed that the time of *trial* and *punishment* are one and the same. The second objection that Christ paid the penalty for the believing sinner, would prove, that Christ had been punished for piracy, murder, &c.—the crimes committed by the individual who has escaped all punishment, by a death-bed faith on him as the savior.

It is thus manifest that any doctrine which provides a way of escape from the just punishment for sin, whether by repentance, conversion, or any thing else, encourages sin. And it has proved that partialism provides such a way—therefore partialism encourages sin, which was the thing to be demonstrated. The conclusion follows, that partialism is not taught in the word of God. A.

From the Christian Pilot.

THE EXCELLENCE OF GENUINE RELIGION.

If there is on earth a fountain of sublime and beautiful sentiments, surpassing in richness and luxuriance every other, it is decidedly the doctrine of Universalism.—Its views are wide, and expansive as the heavens; they display the vast and all comprehensive plans and purposes of God—his universal and illimitable love, his care and providence for all and each of his rational offspring. They set the heart at rest with respect to our final destination, and consequently release it from fears of indifference on the part of the Creator, or malice from any opposing power; and impart a peace, passing all understanding to those who never experienced it. They teach us to look on the works of nature almost with new eyes—as so many manifestations of that power, wisdom and goodness, which are incomparably more interesting, because pledged to promote and establish our good forever. They produce a glow of tender and inextinguishable regards for the welfare of every individual of our countless race. There is not, in our whole system, one thing which can be regarded as mean, narrow, partial or degrading. There is every thing to give strength to the orator and fire to the

poet. If we for a moment indulge the delusive dream, that its fountains have been drained, and its riches exhausted, it is but a dream. Scarcely will ages be sufficient to bring forth our system in full radiance and perfection. There is enough for us all to do; and every writer who employs genius on the subject, brings forth the peculiar impressions which it makes on his mind, and those combinations of thought and emotion with which he is particularly exercised. It is work enough for thousands, to rid the world of the injurious errors and miserable delusions by which it has been led astray; and it is work enough for as many thousands more to bring our doctrines to bear with full effect on the world, to produce a more sublime and perfect morality, and to call forth the generous and beneficent principles of the human mind. When this is done, then, and not till then, will genuine religion appear in its excellence and glory.

THE INFLUENCE OF NATURE.

The subjoined episode—the victory of an infidel,—is from a miscellaneous fragment, by Bulwer. Few, who have gazed abroad upon the beautiful earth, and, 'poured round all, upon old oceans' gray and melancholy waste,' who have not thus looked through Nature up to Nature's God!

"On Earth! reservoir of life, over whose deep bosom broad the wings of the Universal Spirit, shaking upon thee a blessing and a power—to produce and reproduce the living from the dead, so that our flesh is woven from the same atoms which were once the atoms of our sires, and the inexhaustible nutriment of existence is decay! O oldest and most solemn earth, blending even thy loveliness and joy with a terror and an awe! thy sunshine is girt with clouds, and circled with storm and tempest—thy day cometh from the womb of darkness, and returneth into darkness as a man returns into thy bosom. The green herb that laughs in the valley—the water that tings merrily along the wood—the many winged and all searching air which garners life as a harvest and scatters it as a seed—all are pregnant with corruption, and carry the eroded death within them, as the oak banqueteth the destroying worm. But who that looks upon thee, and loves thee, and inhales thy blessings, will ever mingle too deep a moral with his joy? Let us not ask whence come the garlands that we wreath around our altars, or shower upon our feast; will they not bloom as brightly, and breathe with as rich a fragrance, whether they be plucked from the garden or the grave? O earth my mother earth! dark sepulchre that closes upon all which the flesh bears, but vestibule of the vast region through which the soul must pass, how leaped my heart within me when I first fathomed thy real spell! Yes! never shall I forget the rapture with which I bailed the light that dawned upon me at last! Never shall I forget the suffocating—the full—the ecstatic joy which I saw

the mightiest of all human hopes accomplished; and felt, as if an angel spoke, that *there is a life beyond the grave!* Tell me not of the price of ambition—tell me not of the triumphs of science. Never had ambition so lofty an end as the search after *immortality!* Never had science so sublime a triumph, as the conviction that *immortality* will be gained! I had been at my task the whole night—pale alchemist, seeking from meaner truths to extract the greatest of all? At the first hour of day, lo! the gold was there; the labor for which I have relinquished life, was accomplished; the dove descended upon the waters of my soul. I fled from the house. I was possessed as with a spirit. I ascended a hill which looked for a league over a sleeping valley. A gray mist hung round me like a veil; I paused and the great Sun broke slowly forth; I gazed upon its majesty and my heart swelled.—'So rises the soul,' I said, 'from the vapors of this dull being, but the soul knoweth no night save that from which it dawneth!'—The mist rolled gradually away, the sunshine deepened, and the face of nature lay in smiles, yet silently, before me. It lay before me, a scene that I had often witnessed and hailed and worshipped; but it was not the same; a glory had passed over it; it was steeped in a beauty and a holiness in which neither youth, nor poetry, nor even love, had ever robed it before! The change which the earth had undergone was that of some being we had loved—when death is past, and from a mortal is become! I uttered a cry of joy, and was then as silent as all around me. I felt as if henceforth there was a new compact between nature and myself. I felt as if every tree and blade of grass, was henceforth to be eloquent with a voice, and instinct with a spell, I felt as if a religion had entered into the earth, and made oracles of all the earth bears! The very leaves seemed to be hallowed by a sanctity, and to murmur with a truth. I was no longer only a part of that which withers and decays; I was no longer a machine of clay, moved by a spring, and to be trodden into the mire which I had trod; I was no longer tied to humanity, by links which could never be broken, and which, if broken, would avail me not. I was become as by a miracle, a part of a vast, though unseen spirit. It was not the matter, but to the essence of these things, that I bore kindred and alliance—the stars and the heavens resumed over me their ancient influence—and as I looked along the far hills and the silent landscape, a voice seemed to swell from the stillness, and to say, 'I am the life of these things, a spirit distinct from the things themselves. It is to me that you belong forever and forever; separate, but equally eternal!'

QUESTIONS.—Is not the doctrine of total depravity totally absurd?

Are all our teachers totally depraved or totally ignorant, that they should teach the doctrine of total depravity, as the doctrine of purity; its belief absolutely essential to our salvation?

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, MAY 18, 1838.

AUBURN, CAYUGA CO.

The Universalist Chapel in Auburn Cayuga co, was dedicated to the worship of the "God of all the earth" on Thursday last.

EXPOSITOR AND REVIEW.

The third number of the Expositor and Universalist Review has just been received at this office. It contains the following interesting articles:

"Doctrine of the Pharisees and Sadducees."—*S. R. Smith*. "Christ's preaching to the spirits in prison"—*S. Cobb*. "Popular Doctrine of Atonement"—*W. Skinner*. "Commentators on the Sin unto death"—"Methods of interpreting the book of Revelation"—"The Revelation of St. John the divine"—*All by the Editor of the Work, H. Ballou 2d.*

MR. WHITMAN'S SERMON.

We are indebted to the attention of the proprietor of the Independent Messenger, published at Boston Mass. for a copy of the above named discourse, delivered some time since at the installation of the Senior Editor of that paper, as pastor of the first church and society in Mendon, Mass. We will endeavor to reciprocate his kindness whenever an opportunity to do so presents itself. He will please to accept our thanks for his favor, with this acknowledgment of its reception, which was inadvertently omitted in our last number. G.

NEW WORK.

By referring to another column of our paper, it will be seen that Dr. Russel Streater has issued Proposals for obtaining subscribers to a new work to be entitled Twelve familiar conversations between an inquirer and Universalist. The acknowledged talents of Dr. Streater as an acute reasoner and energetic writer, requires no additional recommendation from our pen. We entertain no doubt but that the proposed publication will be highly instructive and interesting, and in every respect worthy of extensive patronage. It will afford us much pleasure to receive and forward subscriptions.—Eds.

REV. B. WHITMAN.

This gentleman is probably well known to many of our readers, as the Unitarian clergyman of Waltham, Mass. Having distinguished himself of late by his disgusting notices of Universalism, and being at present engaged in preparing for the press, a series of letters addressed to the denomination whose happiness it is to bear that endearing appellation; we deem the present a seasonable time for reciprocating his attention.

We have not time to follow this misty theologian through all the variety and confusion, which his conduct and public teaching exhibit: we must therefore content ourselves for the present, with a few reflections suggested by a cursory perusal of a sermon on the subject of Christian Union, delivered

by him in May last, at the installation of Rev. Adin Ballou, as pastor of the Universalist Society in Mendon, Mass. This sermon has recently appeared in print, with a note appended thereto, in which the author makes the following amusing lamentation:

"The editor of the Boston Recorder gave an account of the installation. He said the council consisted of Unitarians and Universalists. He knew there was not a Universalist properly so called among the number. He knew the restorationists had separated from those who have no belief in a future retribution. The separation had been published in his own paper, and those who withdrew were pronounced the most respectable of the order. In the very face and eyes of this clear knowledge the editor had the hardihood and disingenuousness to speak in the manner described."

The names of all the participants in the ceremonies at Mendon, are not within our remembrance; it is sufficient for us, however, to know that the charge to the pastor elect was given by the Rev. Paul Dean, of Boston; and that the address to the church and society was made by the Rev. David Pickering, of Providence, R. I.: both of whom, have been well known for the last quarter of a century, as the public advocates of universal salvation, and at the present time, are the settled pastors of the Universalist Societies in their respective places of residence.

Mr. Whitman has much mistaken not only the intelligence but the frankness of his neighbours, if he thinks he can cajole them into the pretence that the believer in universal salvation is not a Universalist. We are slightly acquainted with several Unitarian clergymen, (among whom Mr. Whitman stands ridiculously preeminent) who need nothing to constitute them Universalists except sufficient honesty to acknowledge their real sentiments.—That such is the character of the individual whose name heads this article, we hold ourselves in readiness to prove. Even the very discourse to which the above note is appended, contains the following unguarded declarations.

"Your Saviour has indeed declared that whosoever believeth shall be saved. Believeth what? That there are three persons in one God? that Jesus is both God and man? that he died as a substitute for sinners? that we are born into the world totally depraved? that we can perform no righteous deed until converted by the special influences of the holy spirit? that a part only of the human family are elected to salvation? that the remainder are to be eternally damned? No. Not one of these doctrines is mentioned. We are no where required to believe any one of this number as a condition of divine acceptance. I wish you to notice this remarkable fact; for you sometimes hear some of these dogmas pronounced essential of the gospel, when they cannot be found in the scriptures or expressed in scripture language." page 22.

"I regard the calvinistic doctrines of election and reprobation, total depravity and moral inability, infant damnation and an ENDLESS HELL as very great errors." page 30.

"I however find other doctrines taught with great clearness, such as the unity of God, his paternal character, and disciplinary punishment." page 55.

"Where has he commanded any one to believe in the trinity, an infinite substitute for sin, total depravity, election and reprobation, an endless hell for a large portion of mankind? NO WHERE." page 56.

In speaking of the missionary projects of his more orthodox brethren, our author remarks:

"Neither would I speak sneeringly of the conversion of even one idolator to the service of the only true God; not that I think such a convert has been rescued from ENDLESS PERDITION, or that I believe any heathen is in danger of such unmerciful treatment from the universal Parent." page 73.

Such, friendly reader, are the declarations of an individual who upon certain occasions affects no little disapprobation of Universalism. Whenever 'good policy' suggests their concealment, there is nothing which causes him more uneasiness, than an allusion to the sentiment which they unequivocally teach. Let it be remembered that the foregoing exhibition of our author's opinions concerning the final destiny of our race, are all gleaned from a solitary discourse, and that upon a subject with which they were not necessarily connected.

In the spring of 1830, Mr. Whitman was invited to Hartford, Conn. by a few Unitarians, to deliver a course of lectures. The Universalist Society in that city, with a liberality which they may rest assured he has no disposition to reciprocate, very generously offered him the use of their neat and commodious church. In one of the evening lectures, of which the present writer was not a forgetful hearer, the speaker had occasion to allude to the diversity of opinion which obtained among his Unitarian brethren concerning a future retribution. After stating that some Unitarians embraced the doctrine of endless misery; some the doctrine of annihilation; and that some were of the opinion that neither endless misery, annihilation, nor final salvation were revealed with sufficient clearness in the scriptures: he very frankly dissented to the correctness of those opinions and candidly acknowledged his belief in the ultimate salvation of every created intelligence. Mr. Whitman has left himself no loop hole of escape through a belief in the annihilation of any one. His assent to the doctrine of "disciplinary punishment," with his remarks upon ENDLESS PERDITION, [which simply denotes extinction of being] in which he disclaims the belief that any are even "in danger of such unmerciful treatment," go directly to prove that he has no faith in that sentiment.

We have asserted that the subject of these remarks needed nothing to constitute him a Universalist, except the necessary frankness to avow his real opinions. If his own declarations, which are given above, do not exhibit the truth of our assertion, then there is no meaning in words. We are well aware that the gentleman is a great adept in that spiritual chemistry, which so neutralizes all distinction between frankness and duplicity as to render an answer either in the affirmative or negative equally applicable to the same proposition. It will require no uncommon penetration however to discover the meaning of his language in this instance, when it is recollected that the discourse from which they were extracted was delivered to a society of avowed Universalists. Had the circumstances in which the author was placed been less favorable to their avowal, we should in all probability have heard nothing about his belief in Universal Salvation; or if after the avowal he had discovered that circumstances were equally favorable to an opposite sentiment he would no doubt have concluded his discourse with the declaration, "these shall go away into everlasting punishment" &c. or with some great parade of orthodox sayings, the literal import of which though well approved in the vulgar sense would be rejected in his own ac-

ception. We have given Mr. W's testimony of his belief in Universalism in his own language without the slightest alteration. He has for once, spoken a language the meaning of which, no mortal reservations can evade, or artful quibbling can disguise.

The situation in our author's note to a separation of that portion of Universalists who believe in a period of punishment beyond the grave, from their brethren who have not been able to discern any scriptural evidence that sin or misery will extend into the immortal world : is well calculated to leave an impression upon the public mind which has no foundation in truth. That a few individuals have recently seceded from those with whom they had previously been associated is well known ; much better, than the notion in which that secession originated. Whether personal pique, disappointed ambition, and an unsuccessful strife to "be greatest in the kingdom of heaven" will be productive of as much mischief in future as in days now past, time only will discover. Among the great body of our denomination, the diversity of speculative opinions which exist concerning the particulars of the unknown world has produced no estrangement. While we are harmoniously united in the belief that every created intelligence will ultimately be restored to purity and happiness ; there exists no disposition to create a separation because some of us do not possess as much knowledge as others about "the times or the seasons, which the Father hath put in his own power." We presume that truth would justify the belief that there is not more anxiety to rend asunder and divide Universalists among the whole denomination throughout the United States, than what exists within the bosoms of two or three of the "most respectable" individuals for whom our author has of late manifested so much affection. Mr. Whitman well knows that there are remaining with the great body of Universalists scores of believers in a future retribution to every one of the participants in the separation he alludes to. He knows equally well that those 'most respectable' seceders are no more in unison with each other in their views of a future retribution than they are with the body from which they seceded. We do not doubt Mr. Whitman's anxiety to promote "Christian Union" whenever and wherever, he thinks that union will result in his own advantage. The little acquaintance we have had with him however has led us to believe that he is much more expert in demonstrating just rules of action to others, than he is in putting those rules of action into practice. Notwithstanding the innumerable instances in which he has publicly ridiculed and denounced as unscriptural and untrue every solitary doctrine within the Presbyterian confession of faith ; he is in the habitual practice of making a great ado, about the uncharitable and unchristian conduct of the clergymen of that denomination, in refusing to exchange pulpits and ministerial services with himself and other Unitarians : while at the same time in all his treatment towards the Universalists who are in the embrace of every one of his prominent sentiments, and who reject nothing of his creed except a little insipid flattery, (which neither he nor they could derive any advantage from retaining) he practices upon the same principles, for the exercise of which he condemns his orthodox neighbors. They under existing circumstances have some excuse for their conduct, while he, according to his own confession,

has none ; unless it may be a desire to preserve his usual consistency of character ! If Mr. Whitman believes in the infliction of misery upon any portion of the human family, in that immortal existence to which we are all destined, let him place the reasons upon which he grounds that belief, together with the scriptural evidences (if he has any) by which the correctness of his views are sustained. There is no class of religionists within his knowledge who will treat both him and his doctrines, with more candor, or attention than the denomination to which the writer of this is attached. If he wishes to exert an influence upon our understandings. Let him place before us the strongest reasons and the most conclusive arguments that his ingenious mind can produce ; and we will endeavor to give them such an attention as will enable us to distinguish between christian doctrines, and the delusive phantoms of a speculating vision. If he wishes for the confidence of the denomination whose respect he has repeatedly so justly forfeited ; let him renounce these hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commend himself to every man's conscience in the sight of God."

H. J. G.

POSTHUMOUS WORK.

We acknowledge the receipt of a small volume of miscellaneous Poems, the production of Wm. A. Coffin, of the city of Hudson. Their author died at the early age of 22, and the effusions of his early muse have thus been snatched from oblivion by his surviving relatives. Some of the pieces possess great merit ; and though they were not intended by their author for the press, for *true* merit is always modest, they will excite admiration when many a silly collection of rhymes, which vanity may have dignified with the title of poems and weakness may have embellished with the name and likeness of its author, shall pass down the silent stream of oblivion and contempt. These Poems may be obtained of Dr. Coffin, walnut grove, Troy—price 25cts. We subjoin one of the happiest efforts of the gifted author. It breathes the soul of poetry.

L.

THE RELIGIOUS MANIAC.

O God ! behold thy vot'rees bow !
O Saviour ! quench the sufferer's wee,
O Holy Ghost ! thy grace bestow,
For she hath given,
This fair world's love and reason's glow
To doubts of Heaven !

She wanders far from sounds of mirth,
She spurns the enticing ties of Earth,
She seals with an eternal dearth
The springs of youth,
And deems it sweet fruit nothing worth,
Tho' crown'd by truth.

Her home, is God's own dwelling place,
The footstool of his throne of Grace ;
Yet with sad thought and steadfast face,
She kneels therein,
And calls her spotless life, disgrace,
Her pure thoughts, sin !

She sees some Milton's awful hall,
She hears an endless death-toll knell,
For every fated soul that fell

In Adam's train—
And living scorpions hiss and swell,
In her wild brain !

O fondish faith ! O gloomy creed !
Behold thy work and quake indeed !
For this did man's Redeemer bleed
On Jewry's hill ?
And for such havoc does he plead,
Redeemer still ?

Reverent then the God of love,
Fear wild one ! cast thine eyes above,
Let Him those misjudged tears remove :
On Beth'lem's Pinnace
Decoded first the pardoning Dove,
On all men sleep.

A Father's fondness glides his wish,
And such "glad tidings" doth he sing :
"Salvation, Heaven's Eternal King
Would soon to give
Conditioned—off have drank his spring,
And all shall LIVE."

From the Trumpet and Magazine.

LIFE OF MURRAY.

We were very sorry to perceive in the last Christian Intelligencer, published at Gardiner, Me. an advertisement by Marsh, Capen and Lyon, booksellers in this city, in which there were some very ungentlemanly and personal observations having reference to us. It is with regret that we notice the affair at all ; but we cannot consent to be thus slandered in the public papers, without giving the public to understand that we at least, if no others, believe these assertions to be entirely uncalled for. The charge brought against us is, that we have published an edition of the Life of Rev. John Murray, "without any good reason," as they say, and that we have improved it without "having suggested it to them." See the following extract from their advertisement :

"The publishers, it will be recollected, stereotyped this work a few months since and made it the first volume of the Universalist Library, and they are compelled to adopt this course, with a view to self-protection, as another edition without any good reason, has been thrown into the market by Thomas Whittemore.

"It must be distinctly understood, that this course is not pursued to any profit, for it yields none ; but simply with the intention of opposing the injustice of another.

"Had the work really needed any improvement, it would have afforded some evidence of a Christian spirit to have suggested it to the publishers ; but this was not done."

We acknowledge that we published an improved edition of the life of Murray, at a reduced price, without suggesting it to them. What is there wrong in that ?—They published three editions of it without suggesting it to us ; and we never found any fault, nor felt any grievance.

They intimate that the work did not need any improvement. Perhaps, they think so. They will permit us, we trust,

to differ from them. We have enlarged it about one quarter part: and we shall leave it to the public to say whether it is improved.

We desire to know what *exclusive right* Marsh, Capen and Lyon have to publish the *Life of Murray*. They have the same right to publish it that every other person has, and no further right. Why may not Mr. Henry Bowen who published the *second* edition, with as much propriety complain of them for publishing a *third*, as they can complain of us? If it be wrong for us to publish one edition after they have published *three*, was it not wrong for them to publish after Mr. Henry Bowen had published *only one*? But they have stereotyped the work. Very well. Did they stereotype it to monopolize the sale and keep up the price? If so, that is a very strong reason why some one else ought to have published it. We never could obtain the work of them without paying the same price by the dozen at which we were obliged to sell. We believe we always sold more of their own editions than they sold, except those they sold through us.—They held the work on such terms that we were obliged, either to give up the sale of it altogether, or to publish for ourselves. We preferred the latter of course. We know the work would afford a living profit, and sell at two thirds what they charged. We therefore put the price down where it ought to be; and this is "the head and front of our offending." We added a quarter part to the size, and reduced the price one third. This injures nobody except those who wish to monopolize the sale, and keep up the price.

The *Life of Murray* is the common property of the *Universalists*. Mr. Murray and all his heirs are dead, and the original copy-right is run out. No person has a right exclusively to publish the work; nor do we think it modest for a firm, two out of three of whom unite with our enemies in public worship, to set up a claim for such a right.

We are charged with "injustice," and with not having a "christian spirit."—These are heavy charges—they are altogether uncalled for; and it was an act of no little indiscretion in the gentleman of whom we speak, when they published them. We shall be happy to return them kindness at any time for their unkindness; and as a friend we now say, if they wish to make a business of vending or publishing *Universalist* books, as we have no objection that they should, let them put the prices low, and let them also come out openly and profess *Universalism* before the world, and give no longer their support to our enemies.

As to the *Universalist* public, we flatter ourselves we have done them essential service. Every copy of *Murray's Life* which shall hereafter be sold, will be put at 25 cents less than it would have been, if we had not published this edition. The price of ours is fixed at fifty cents. Those who wish for it at that price will buy it: those who wish the former stereotyped

edition will take that. A large discount when a dozen is taken.

We will thank Br. Drew to give this a place in the *Intelligencer*, and the editor of any other paper in which the advertisement may appear.

PROPOSALS

For obtaining subscribers to a New Work,

TO BE ENTITLED

TWELVE FAMILIAR CONVERSATIONS

Between

INQUIRER AND UNIVERSALIST:

In which the Salvation of all Mankind is clearly exhibited and illustrated; and the most important objections which are now brought against the Doctrine, are fairly stated and fully answered, by a candid appeal to Scripture, Reason, and facts.

THE WHOLE ARRANGED UNDER DISTINCT HEADS,

RENDERING THE WORK A GUIDE TO

Inquirers, and a help to Universalists.

BY E. STREETER.

Understandest thou what thou readest? How can I, except some man should guide me.—Acts viii. 30, 31.

RESPECTED FRIEND—This subscription paper is issued to give the *Universalist* Public an opportunity of obtaining this book, at as low a price, by the single copy, as it could be afforded by the dozen. I have been advised to adopt this method for the purpose of giving wider circulation to a new work which impartial judges have thought will prove essentially useful to our common cause. Your assistance, therefore, is very respectfully solicited.

Having presented you with a copious Title Page, I need not be particular in describing the plan upon which the Conversations are conducted. You are assured it is entirely new. At the first interview, the method of discussion is mutually agreed upon, between the dialogists, and the system of *Universal Holiness* and *Happiness* distinctly exhibited and illustrated, agreeably to the excellent 'Profession of Belief,' adopted at *Winchester* (N. H.) A. D. 1838, 'by the General Convention of *Universalists*;' which Profession is shown to be scriptural and reasonable, and the 'common faith' of the denomination.

Then, Inquirer, having made himself acquainted with the doctrine, brings forward his most weighty objections from the Scriptures, the arguments of opposers and popular prejudice. The objections commence with the second Conversation, and continue through each of the succeeding ones; all which are patiently and candidly answered. The whole is arranged under distinct heads, to render the perusal interesting and agreeable. One important advantage is, that the owner of the book may be able to answer inquirers, by turning to any disputable point or passage, with nearly the same ease that the days of the month are found in a Calendar, viz: by looking at the caption of each section of pages, and the brief contents which

precede each dialogue. Another is, that the style is as much like 'good conversation' as possible; making it serious without being sleepy, with now and then an argumentative anecdote, relating to real interviews with clergymen in various parts of the country, which will cherish gravity and dissipate gloominess.

The work will infringe on no other publication; bearing about the same relation to the venerated *Winchester's Dialogues* that the New Testament does to the Old, except in regard to size. No *Universalist* who owns the work of that great and good man, will need these Conversations the less. His views concerning a vast ocean of literal fire and brimstone, in which wicked men and fallen angels are to be punished for ages of ages after the general resurrection, are wholly abandoned. At least, they are advocated by no one to my knowledge. But his work, as well as others, is frequently referred to, and in the most respectful terms. It has been my aim to excite no controversy, except with the advocates for endless misery; and to present the whole in such a manner, as to promote practical, as well as theoretical *Universalism*; that the book may be a welcome visiter, and a safe and agreeable companion.

Yours, &c. R. STREETER.

CONDITIONS.

1. This work will be well printed, and bound in a large 18mo size, making about 300 pages, more or less; for 50 cents per copy.

2. Persons obtaining eight subscribers, and becoming responsible for the same, shall receive one book free; and for more in the same proportion. Payment to be made on receiving the work.

3. Subscription papers, or letters containing the names of subscribers, to be returned by the first of June next, directed to 'The Post Master, Shirley village, Mass.' as he is interested in the publication; with directions to whom, and to what place bundles should be sent.

4. Books will be deposited, as soon as possible, in various cities and principle towns in the United States, from whence packages may be taken when most convenient, by paying to the Agents of the Publishers on receiving them.

N. B. Persons wishing for subscription papers can be accommodated by making application to Dr. A. G. Parker, P. M. Shirley village.

☞ A LOST CHILD.—A lady observing a little girl apparently lost in the street, accosted her with the question of "Whose child are you?" "Child of wrath, Ma'am!" cried the little wretch, dropping a curtsy, as if addressing the parson. The lady resumed, and said, "Where were you born?" "Born in sin, Ma'am," persevered the diminutive theologian.—*Liverpool Pa.*

It has been shown by calculation, that the quantity of rum imported for the last 43 years, would supply a canal 68 miles long, 20 feet wide, and 4 feet deep.

POETRY.

Original.

PRAYER OF THE FRIENDLESS.

Give me a friend—a friend indeed,
To cheer my lonely hours;
Give me a friend in time of need,
When fortune sternly low'rs.

A friend I ask, best boon of life,
To guide my thorny way;
To shield me from the ill and strife
Of rooted enmity.

A friend that when I err, will chide,
Like a loving brother;
When foes assail—when foes deride,
Cheer me like a mother.

I'm sad, and faint, and sore distressed—
My woes will never end;
I've neither peace, nor joy, nor rest—
Where shall I find a friend?

Give me a friend! I'll love him well,
His name I'll e'er adore,
'Till Death shall ring his solemn knell,
And I shall be no more!

REPLY.

And art thou then, poor hapless soul!
So destitute and sad?
Do sorrows o'er thee wildly roll?
Art never—never glad?

Then lend an ear to wisdom's voice,
Obey her high behest;
She'll cause thee quickly to rejoice,
And give thee holy rest.

Thou seekst a friend—she points to Him
Who hung on Calvary;
Bids thee, although oppressed with sin,
Accept him joyfully.

The man of sorrows, friend to all
Of Adam's sinful race,
Will save thee, let what'er befall,
By God's impartial grace.

Then wisely choose Him for thy part
His favors never end;
Engrave His precepts on thy heart,
And thou wilt have a friend!

Albany. C. W.

THE HOPE OF IMMORTALITY.

(Originally addressed to an Orphan.)

'Midst life's uneven, cloudy way,
Where sunshine gleams a feeble ray;
And disappears, succeeded by
The blasting storm and blackened sky—
Oh, let thy soul unshaken be,
By such sad scenes of misery;
Let not that Hope too far away,
Which points to an immortal day!
'Tis founded on God's holy word,
Inspired by Him who never erred;
Or from His holy purpose swerves.
But secretly His faith preserves.
Cling then to this most precious truth,
'Twill cheer thee in thy days of youth,
From black despair it will thee save
And smoothly guide thee to the grave.

Albany. C. W.

LETTERS AND REMITTANCES

RECEIVED AT THIS OFFICE.

O. T., Pittsfield, Mass. \$1.50; J. W.,
Sandy Hill; W. S., Little Falls, \$1.75;
T. W. L., East Ridge, Wayne co. \$0.75;
H. L. B., for M. T. B., North Adams,
Mass.; M. E. & S., Boston; P. M., Cats-
kill; R. V. A., Salisbury Mills, for M. M.
\$1.50, S. E. G. \$1, A. F. \$1.50; P. M.
Prospect Hill; P. R. for D. L. D. \$1,
Mott's store, N. Y.; P. M. Cossackie;
G. R., Schoedack, \$1.12 1-3; A. L., Lan-
singburgh, for J. T., I. S., and I. B. W.,
\$2.50; S. G., West Troy, \$0.50; P. M.,
Kingston; R. J. Cunningham, Mass. \$3.

A VARIETY of Universalist Books, Pamphlets
and Sermons, may be procured at the resi-
dence of Rev. T. J. Whitcomb, Schoenectady.

NEW BOOKS, &c.

SMITH on Divine Government,
Latest News from Three Worlds, Heaven,
Earth, and Hell, by Russell Streater.
Petit Pierre on Divine Goodness.
Discourses by Wm. E. Channing.
Cobb's Sermon from John 5th 23 29.
Defence of Universalism by, O. Whiston.
A fresh supply of the above works just received
at No. 3, Washington Square by
April 13th, 1833. KEMBLE & HILL.

INTERESTING.

Life of Murray, with Notes, Index, and
Portrait.

MARSH, CAPEN & LYON, will publish in a
few days a new and improved edition of the
Life of the Rev. John Murray. This edition
will contain more improvements, than any other
now published, and it will be sold at a LESS PRICE.
The publishers, it will be recollected, stereotyped
this work a few months since, and made it the first
volume of the UNIVERSALIST LIBRARY, and they
are compelled to adopt this course, with a view to
self protection, as another edition, without any
good reason has been thrown into the market by
Thomas Whittemore.

It must be distinctly understood, that this course
is not pursued to any profit, for it yields none; but
simply with the intention of opposing the injustice
of another.

Had the work really needed any improvement,
it would have afforded some evidence of a christian
spirit to have suggested it to the publishers, but this
was not done.

The editor of the 'Trumpet' speaks of reducing
the price, &c., it is therefore to be presumed, since
he prints and publishes for the good of the cause,
he will rejoice in a still greater reduction of the
price.

M. C. & L. have long been established in the
Publishing and Bookselling business, they have
every facility for supplying either AMERICAN or
FOREIGN BOOKS, at the lowest prices and with dear
patch. Orders for Foreign Books are sent on the
1st and 15th of every month.

Boston, May 11, 1833.

NEW BOOKS.

JUST received a few Copies of Rely's Union,
price 75 cents.

Important questions, at 50 cts. per hundred.
Correspondence between a member of the Reformed
Dutch Church and a Universalist, three cents
single, or \$2 per hundred.

Christ's Mission, a Christmas Sermon by, Rev.
R. O. Williams, Amsterdam.

Letters addressed to Rev. W. C. Brownlee D. D.
in reply to his Course of Lectures against Univer-
salism, \$2 per hundred or 3 cents. single. For
sale by
April 13th, 1833. KEMBLE & HILL.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, made from their gen-
eral assortment of Books and Stationary, a
large supply and good assortment of

UNIVERSALIST BOOKS,

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving
every publication interesting to the liberal christian,
as soon as published; and intend their store as a
General Depository for Universalist Publications
from every part of the United States.

CATALOGUE.

Ancient History of Universalism.
Modern do. do.
Ballou on the Atonement.
Do. on the Parables.
Do. Select Sermons.
Do. Lectures.
Balfour's 1st Inquiry, new edition.
Do. 2d do.
Do. Essays on the intermediate state of the
dead.
Do. Reply to Professor Stuart.
Do. do. to Dr. Allen.
Do. do. to Sabia.
Do. Letter to Beecher.
Whittemore on the Parables.
Streeter's Hymns, new edition.
Life of Murray.

SERMONS.

The Valley of Dry Bones, by C. F. Le Fevre.
Haman's Gallows, by do.
Can a woman forget her sucking child? by T.
Fisk.
Jonah and the Devil, by do.
Parable of the Sheep and Goats, by Rev. Theo.
Whittemore.
Parable of the Rich man and Lazarus, by do.
Troubles of Israel, by A. C. Thomas.
Universalism not the Devil's doctrine, by A. B.
Grosh.
Christmas Sermon, by I. D. Williamson.
Priestcraft Exposed, by Z. Fuller.
Everlasting Destruction, by W. Balfour.
100 Arguments in favor of Universalism. new
edition.
Fox Sermon, by H. Ballou—and others too nu-
merous to mention.
The above Catalogue of Books, Pamphlets and
Sermons, will be sold, wholesale and retail, at the
publisher's prices, at No. 3, Washington Square,
three doors north of the Mansion House.
Troy, N. Y. April 13, 1833.

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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

VOL. II.

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NO. 48

From the Expositor.

DOCTRINE OF THE PHARISEES AND SADDUCEES.

Frequent reference is made in the New Testament to the great rival sects among the Jews, the Pharisees and Sadducees, and to the peculiar doctrines by which they are respectively characterized. And it is worthy of particular notice that our Saviour admonished his followers to beware of the doctrine of both, when it is notorious that, in nearly every respect, they were the opposites of each other.—This he did, as appears from Matt. xvi. 6: 'Then Jesus said unto them take heed, and beware of the leaven of the Pharisees and of the Sadducees.' Compare Mark viii. 15, and Luke xii. 1. From the 11th and 12th verses in the chapter referred to in Matthew, we learn that by *leaven*, the Saviour intended the doctrines of those two sects. That opposite opinions cannot both be true, needs no labor to prove to the satisfaction of all reflecting persons; but that both should be false, or what is the same thing, destructive of the truth, is not so obvious. In order therefore that the propriety of the caution given to the followers of Christ, may be perceived, it will be proper to examine the customs and doctrines maintained respectively by the Pharisees and Sadducees.

I. The Pharisees were the most powerful and by far the most numerous of the Jewish sects, in the time of our Saviour. Both their number and their strength may be inferred from what Prideaux says: 'But the greatest sect of the Jews was that of the Pharisees. For they had not only the scribes and all the learned men in the law, of their party, but they also drew after them all the bulk of the common people.' And this account is justified by the fact that in an age but little preceding that in which Jesus appeared on earth, they were exceedingly troublesome if not dangerous to their rulers.

They derived their name from a word which signifies to separate; hence a Pharisee means a *separatist*: a name, that has ever implied extraordinary pretensions to piety and religion. Accordingly we find that one of the distinguished characteristics of this sect, was their assumption of greater sanctity than was claimed by other men. They fasted often, made frequent and long prayers, especially in public, multiplied the ceremonies of an insti-

tution already distinguished for its manifold rites, and evinced a most ardent zeal for the propagation of their religious opinions among other nations. The Scripture account of the pretension and ostentation of this sect is fully sustained by Josephus, the historian of the Jews, who, being himself a Pharisee, was in all respects qualified to do them justice. He says, 'What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses, and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers.'—Of the supposed derivation of these observances, or traditions, we have an account in Prideaux: 'For they (the Jews) tell us, that at the same time when God gave unto Moses the law on Mount Sinai, he gave unto him also the interpretation of it, commanding him to commit the former to writing, but to deliver the other only by word of mouth, to be preserved in the memories of men, and to be transmitted down by them from generation to generation by tradition only; and from hence, the former is called the written, and the other the oral law.' To these traditions our Saviour frequently refers; and the self-confidence which they inspired is strongly rebuked, where he represents the Pharisee in the temple, assigning the reasons why he is 'not as other men.'

The Sadducees, as appears from the passage above quoted from Josephus, rejected all the rites and forms prescribed by the elders, as unauthorized, and of course needless. But in doing this, they sacrificed their popularity with the multitude; and though they were respectable, wealthy, and sometimes in power, they never exerted that influence which was sought and maintained by their great opposers, the Pharisees.

II. The Pharisees believed that the soul was immortal. Josephus says, 'They also believe that souls have an immortal vigor in them, and that under the earth, there will be rewards and punishments according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again. . . . But the doctrine of the Sadducees is this, that souls

die with the bodies.' Again: 'They (the Pharisees) say that all souls are incorruptible, but that the souls of good men only are removed into other bodies; but that the souls of bad men are subject to eternal punishment. . . . They (the Sadducees) also take away the belief of the immortal duration of the soul, and the punishments and rewards in *hades*.'—These statements of the Jewish historian, are sustained by the repeated references made to the doctrines of these sects, in the New Testament. And from these allusions it is abundantly evident, that the Pharisees maintained the doctrine of the immortality of the soul, under some form; and that the Sadducees rejected it,—denying the resurrection. See Matt. xxii. 23. Luke xx. 28, 29. John xi. 24. Acts xxiii. 8.

The views entertained by the Pharisees of the nature of the resurrection—in what it consists, do not fully appear in the foregoing quotations. These we are necessitated to draw from other sources of information; but they are so derived as to leave no doubt of their correctness. From Josephus we learn, that 'the souls of good men only are removed into other bodies.' This implies a species of transmigration, whatever might have been understood by the phrase 'other bodies,' as it cannot be supposed to mean bodies which were properly their own. And so it was understood by Prideaux, who says respecting this subject, 'But according to Josephus, this resurrection of theirs was no more than a Pythagorean resurrection; that is, a resurrection of the soul only, by its transmigration into another body, and being born anew with it.'

That this was certainly the opinion of many of the Jews, in the days of our Lord's personal ministry, admits of no question, and this is the particular point of time in which we are interested to know their doctrine. Thus when the Jews sent to John the Baptist, to know who or what he was,—after ascertaining that he was not the Christ, they ask—'Art thou Elias?' a question which clearly implies their belief, that the soul of that prophet might again animate, if it had not already entered, another body. So again, when Jesus put the question to his disciples, 'Whom do men say, that I the Son of man am?' they answered, 'Some say, John the Baptist, some Elias, and others Jeremiah, or one of the prophets.' Matt. xvi. 14. Compare Mark viii. 28, and Luke ix.

19. This answer expresses with great clearness, the views entertained by the mass of the nation. And that this was all that was understood by the resurrection, appears from the passage in the gospel of Luke, to which reference is made above. And as it is, perhaps, the most decisive on that subject, of any part of the New Testament, it will be proper to insert it: 'others say that one of the old prophets is risen again.' Here the soul of one of the old prophets is supposed to have entered into a new body, and this renovated existence is called a resurrection.

Little captivating or desirable as this resurrection was, it was thought of sufficient importance to be reserved for the good alone. Pridcaux says, 'But from this resurrection they excluded all that were notoriously wicked; for of such their notion was, that their souls, as soon as separated from their bodies, were transmitted into a state of everlasting we, there to suffer the punishment of their sins to all eternity.' They did not call all sinners, wicked, in the sense by which they were exposed to endless punishment. For they certainly admitted some transgressors to the honors and privileges of transmigration. They were of course considered among the good. And when it is recollected, that they supposed all Jews, or descendants of Abraham, would be favored with life, and all the Gentiles destined to everlasting woe; it is readily seen why they used the terms good and bad in such an enlarged sense. Hence Pridcaux adds 'But as to lesser crimes, their opinion was that they were punished in the bodies, which the souls of them that committed them were next sent into.' The New Testament distinctly states a case, in which the transmigration of the soul of a Jewish sinner, was supposed, even by the disciples, to have probably taken place, under such circumstances as in their apprehension to imply punishment. Joh ix. 1, 2. 'And as Jesus passed by, he saw a man which was blind from his birth.—And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?' Presuming as they did, that all personal misfortunes, diseases and accidents were the result of sin, and doubting whether it was, in the case before them, the application of the legal denunciation, that the sins of the fathers should be visited upon the children; or whether it was the punishment of the vices of a pre-existent state, the disciples very naturally sought sought information and certainty from one who they were assured, could give them satisfaction.

The doctrine of demoniacal possession is intimately connected with this subject, at least so far as the Jews are concerned. For demons (*devils*, in the public version of the New Testament) were supposed to be the spirits of dead men. And those which possessed and tormented the living, were considered the souls of the wicked dead. And it is probable, they were supposed to have been sent back for the purpose of punishing, in this world, the sins

committed either in a pre-existent state, or in the present. How far the truth of the doctrine of possession may be affected, by its affinity to the Pharisaic notion of the transmigration of souls, belongs not to our present subject to show; but as the one seems to have produced the other, it is natural to infer, that they must stand or fall together.

III. From the preceding facts it will be seen that the doctrines of the Pharisees and Sadducees, comprise the following particulars: 1. The Pharisees received and observed the traditions prescribed by the elders. 2. They maintained the Pythagorean doctrine of transmigration of souls. 3. They believed that all the benefits of the resurrection were confined to Hebrews. 4. They asserted the endless misery of the wicked, that is, of all the Gentiles. 5. The Sadducees denied the resurrection, and maintained that the whole man perished at death. These particulars require consideration.

1. The first particular in the character of the Pharisees, is, their show of religion, their excessive formality, and their officious zeal. Respecting these, the Saviour did much more than merely admonish his disciples to beware of them—he expostulated with, and severely rebuked the Pharisees themselves, and held up their example to public detestation. Their ostentations, frequent and long prayers, received his special notice and reprehension. Matt vi. 5, 6. And there can be little doubt, that he represents the Pharisee in the temple, with an attitude of great confidence, and expressing himself with unbecoming assurance, for the purpose of rendering his services as odious to men, as they were offensive to piety. His own practice is strongly contrasted with the over-acting which he reprobates. His public prayers were few, and confined to particular occasions; and they were always marked by the utmost humility, solemnity and brevity. Nor did he authorize his followers to deviate, in any considerable degree, from his own practice relative to this subject. Matt. vi. 7, 13. With these facts before us—with the scriptures which confirm them in our hands, it is not a little extraordinary, that the example of Jesus should so often be overlooked, and the practices of the Pharisees usurp its place. But it is by no means the only instance in which this remark will apply, nor a solitary case in which error with its concomitants has been received as the truth of God.

5. The doctrine of the transmigration of souls appears to have been settled beyond reasonable controversy, by our Saviour, in a passage already quoted: 'When the disciples asked him, 'Who did sin, this man or his parents, that he was born blind?' he answered, 'neither.' It is plain, that the disciples were influenced by the views of the Pharisees, respecting the pre-existence of the soul, or they would not have asked this question. They must have supposed it possible for the soul of the blind man to have existed in a previous state, and that he was sent back again

into another human body with a view to his punishment. At this age of the world and especially in an enlightened community, it will appear as probable that one body may have two or more souls, as, that one soul may successively animate more than one body. But though the doctrine of transmigration constitutes no part of the faith of Christians in its gross and material form, still even the church is infected with these principles; as it is supposed that the spirits of the good or the bad, may leave their respective abodes of happiness or misery to revisit the earth. The belief of this has peopled the earth with an ethereal creation. It has given rise to the horrid notion of the existence of vampires: a species of blood-thirsty and semi-corporeal tenants of the tomb, whose cannibalism can only be satiated by the sacrifice of the dearest friends. It has filled the nursery with all the miseries of fear, and haunted the heads of grown children with innumerable hobgoblins.—It has associated with darkness, a race of grave born monsters, as unlike the living beings of the day, as their employments are dissimilar—and all this because no saving heed has been given to the caution, 'beware of the leaven of the Pharisees.'

3. The Pharisees supposed that none but Hebrews were the subjects of resurrection, and its attendant blessings. And what their ideas were of the resurrection, we have already seen. Dean Pridcaux calls it a Pythagorean resurrection. Its grossness is evident, from their belief that all the affinities of this life would be renewed hereafter. The exclusive character of the religious institution of the Hebrews, very naturally led its subjects to claim distinction in future, as well as at present. And they could not but observe and feel the privileges which they enjoyed above all others. It was perhaps natural therefore, that they should claim the exclusive favor of God in the next life, as they were plainly his chosen people in this.—Nor did the personal ministry of Jesus remove from the minds of his followers this national and deep rooted prejudice. Indeed, it seems that mere teaching, however sanctified by the energies of accompanying miracles, could not do it away. A special revelation seemed to be called for, as it was manifestly granted for that purpose. Till such a revelation was given, the gospel was preached to none but the children of Abraham. But when given, Peter, standing in the midst of a Gentile household, became perfectly and forever satisfied that 'God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with.' Acts x. 34, 35. Then, was the middle wall of partition broken down between Jew and Gentile, all discrimination with respect to privilege forever abolished, and the hopes of futurity alike presented to, and enjoyed by, the Jew and the Greek, the wise and the unwise, the bond and the free.

To those who recollect, that most of the life of Paul was spent in preaching Jesus

and the resurrection' to the Gentiles, and that nearly all the Epistles of the New Testament were addressed to the Greeks who had embraced the gospel, and who were ready to confirm the hope of immortality by submitting to the most cruel and painful death,—to those, it will not be necessary to produce proof, that Jesus and his followers taught the 'resurrection of the dead, both of the just and the unjust.' Yet, it is no less extraordinary than true, that many professing christians hold the doctrine which we are examining, with only trifling modifications. Some believe, that none but those they are pleased to call good, will be raised from the dead. So did the Pharisees believe. Others maintain, that those only who are distinguished as the friends and favorites of God in this world, will be blessed with a happy immortality. True, they do not confine these immensely high privileges to the Israelites; but it remains to be shown, why they might not do so with equal propriety. For it will not be doubted, that the distinction was as strongly marked between the ancient people of God and the Gentiles, as between his more modern avowed followers and the veriest subject of moral darkness. There seems to be no reason, therefore, why the Hebrews might not claim an exclusive eternity of blessedness, if those with similar pretensions to the favor of heaven now, are entitled to that distinction. And on the contrary, if the Jews were palpably mistaken—if it was Pharisaism alone which inspired an expectation so unfounded, what is it now? 'Beware of the heaven of the Pharisees.'

4. They believed in the endless misery of the wicked, that is, of all the Gentiles. This is plainly the most important doctrine of the Pharisees, as it involves the most tremendous consequences. Nor can there ever come a period with men on earth, when it will not be equally momentous; because, to be endlessly happy or miserable must forever be matter of the deepest as life of the most lasting interest. To be indifferent respecting it, is to sleep over a volcano—it is to run the hazard of imbibing the most fatal errors, or of neglecting to receive the most important truths.

Respecting this dreadful doctrine, the great question which should be answered is this: Is there any evidence that the Saviour disavowed it, and consequently intended to bid his disciples beware of its adoption? It is believed, that a careful examination of the answer, given by our Saviour to the captious question of the Sadducees, will perfectly satisfy any person, that he intended to reject the doctrine of endless torments. It is not easy to to perceive what he could mean by some of his expressions, unless this was his object. These are his words: 'Ye do err, not knowing the scriptures, nor the power of God; for in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven.' That he designed to correct the doctrine on which the question of the Sadducees was founded—that the rela-

tionships of this life will be renewed hereafter,—will not be disputed. And it was only necessary to use the identical terms which Jesus employed, to correct the further error—that by far the greater proportion of mankind would be miserable to all eternity. For he asserts that in the resurrection, the dead not only become as, or like the angels,—but 'as the angels of God in heaven.' It is indeed, true, that in the parallel place in Luke xx 35, the expression is qualified by the words, 'they which shall be accounted worthy to obtain that world, and the resurrection of the dead.' But this neither restricts the meaning to the views entertained by the Pharisees,—that the wicked would not be raised out of their supposed subterranean prison,—nor gives, on the contrary, the least encouragement to the doctrine of endless sufferings.—The most that can be inferred from it, is, that our Lord did not choose to inform his Jewish hearers, who would be raised from the dead, but that all who were to be raised would be as the angels of God.

It should also be recollected, that the gospel according to Luke was written for the use of the Gentiles; and that the Gentiles were those who by the Pharisees were supposed to be unworthy of the resurrection from the dead; but who, from the fact that they believed the gospel, were in no danger of imbibing this opinion of the Jews. By the gospel, they had been taught to believe in the resurrection of all mankind, as is abundantly evident from the book of Acts, and from the apostolic epistles. When, therefore, they are assured that those worthy to be raised from the dead shall be as the angels of God, they must be satisfied that in Christ, all shall be made alive. On the other hand, the Gospel of Matthew is supposed to have been written for the use of Jewish Christians. Here the qualification does not occur, so that the disciple whose previous prejudices had denied a resurrection to the Gentiles, might be in no danger of cherishing them under the profession of Christianity. Thus, the Jew and the Greek, respectively guarded against error by the Evangelical historians, are mutually taught by our Saviour to reject the awful and revolting doctrine of endless misery, and to believe in, and hope for the deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God.

The admonition given to the disciples, to beware of the doctrine of the Pharisees, and even the actual refutation of the most odious and important item it comprised, have had but little influence in preventing its adoption by professing christians. And it has been the misfortune of the only men on earth, who could plead the authority of a revelation from God which authorized them to reject the doctrine of endless misery, to believe and maintain it with a zeal and an obstinacy unknown to any other class of mankind. That this doctrine was generally disbelieved, during the first ages of the christian church is abundantly evident. The

first direct avowal of the doctrine of endless sufferings, found on the pages of christian history, is believed to have been made by Tertullian, about two hundred years after Christ. The great and benevolent doctrine of the restitution, had been asserted by names as respectable at least, before this time; and for some ages afterwards it continued to be the comfort and the praise of most of the eminent fathers of the christian church. As the reign of intellectual darkness and religious corruption spread over the christian world, the doctrine of the Pharisees, and especially that part of it which doomed the reputed sinner to unending woe, gained ground, and diffused its gloomy influence with kindred errors co-extensive with the empire of Christianity. But when reason and religion were loosed from the manacles in which superstition and ignorance had bound them, the Scripture doctrine of an equal resurrection, and an endless life for all mankind, was again recognized, and believed, and cherished with unspeakable joy. As, therefore, when the religion of Moses was obscured and corrupted, the pagan doctrine of eternal torments usurped its place; in the degree that christianity was defaced by superstition, the same doctrine became an abhorrent part of the creed of the follower of Jesus. These facts admonish us to give heed to the injunction of our Saviour, 'beware of the doctrine of the Pharisees.' S. R. S.

From the Universalist Magazine.

PROOFS OF UNIVERSAL SALVATION.

Extract from Rev. Dr. Chauncey's introduction to a Work entitled 'The Salvation of All Men.'

As the First Cause of all things is infinitely benevolent, 'tis not easy to conceive, that he should bring mankind into existence, unless he intended to make them finally happy. And if this was his intention, it cannot well be supposed, as he is infinitely intelligent and wise, that he should be unable to project, or carry into execution, a scheme that would be effectual to secure, sooner or later, the certain accomplishment of it. Should it be suggested free agents, as men are allowed to be, must be left to their own choice, in consequence whereof blame can be reflected justly no where but upon themselves, if, when happiness is put into their own power, they choose to pursue those courses which will end in misery: The answer is obvious; their Creator, being perfectly benevolent, would be disposed to prevent their making, or, at least, their finally persisting in, such wrong choices; and, being infinitely intelligent and wise, would use suitable, and yet effectual methods in order to attain this end. Should it be said further, such free agents as men are, may oppose all the methods that can be used with them, in consistency with liberty, and persist in wrong pursuits, in consequence of wrong determinations, to the rendering themselves finally happy: The reply is, this is sooner said than prov-

ed. Who will undertake to make it evident, that infinite wisdom, excited by infinite benevolence, is incapable of devising expedients, whereby moral agents, without any violence offered to their liberty, may certainly be led, if not at first, yet after various repeated trials, into such determinations, and consequent actions, as would be hard to suppose, that infinite wisdom should finally be outdone by the obstinacy and folly of any free agents whatsoever. If this might really be the case, how can it be thought, with respect to such free agents, that they should ever have been produced by an infinitely benevolent cause? If the only good God knew (as he must have known, if he is infinitely intelligent,) that some free agents would make themselves unhappy, notwithstanding the utmost efforts of his wisdom to prevent it, why did he create them? To give them existence, knowing at the same time, that they would render themselves finally miserable, by abusing their moral powers, in opposition to all that he could do to prevent it, is scarcely reconcilable with supremely and absolutely perfect benevolence; which in this case, one would be ready to think, must have withheld the gift of existence.

But however uncertain the final state of men may be, upon the principles of mere reason, the matter is sufficiently cleared up in the revelations of scripture. For we are here informed, not only that men were originally made for happiness, but that they shall certainly attain to the enjoyment of it, in the final issue of things. The salvation of the whole human kind is indeed the great thing aimed at, in the scheme, the bible has opened to our view, as now in prosecution, by the benevolent Deity, under the management of that glorious personage, Jesus Christ; who, we are there assured, will go on prosecuting this design, till all the individuals of the human race that ever had, now have, or ever will have, existence, shall be fixed in the possession of complete and everlasting happiness.

This, I am sensible, is very contrary to the common opinion, which supposes that the greatest part of mankind will be finally miserable, notwithstanding the appointment of Jesus Christ to the office of a Saviour, and all that God has yet done, or will hereafter do, under his ministration, in order to prevent it. Nay, it is the opinion of some, that the elect (a very small number comparatively considered) are the only ones that benevolent Deity has concerned himself for, so as effectually to secure their salvation; having left all others, whom he might as well have saved, had he so pleased, to bring upon themselves remediless and eternal ruin, for the glory of his justice.

These supposed doctrines of revelation have so long been received for important truths, not by the vulgar only, but by persons venerable for their learning and piety, whose business it has been to inquire into things of this nature, that it may seem to many an affectation of novelty, if not an argument of something worse, so much

as to call them in question. Multitudes, having been taught, from early childhood, the doctrine of eternal torments, and, what is commonly connected with it, the final misery of the greatest part of mankind, are become insensibly and strangely prepossessed in favor of these tenets, however shocking to unprejudiced minds; inasmuch that it would be no wonder, if they should determine at once, without an examination, that an essay intended to prove that the scheme of redemption concerns the human race universally, and will, in its final result, instate them all, without distinction or limitation, in perfect blessedness, must needs be an heretical undertaking, the very proposal of which ought to be rejected, as carrying along with it its own confutation.

But yet, there are some, it may be hoped, who are not so far under the government of prejudice, but that they can suspend their censures, at least, till they have deliberately read what may be offered from the books themselves, containing the revelations of God, in support of the hypothesis, that all men shall finally be happy. And, should it be found capable of being fully confirmed by solid proofs from these books, none who regard their authority, as sacred, should withhold their assent.—To be sure, they ought not to do so, as being influenced thereto by an undue attachment to their spiritual leaders, however renowned for knowledge, or judgment, or exemplary virtue; For they are certainly fallible, and may therefore be mistaken.

From the Universalist.

A FUTURE EXISTENCE.

I do not pretend that there are other evidences enough, besides scripture testimony, so clear, so entirely without a shade, that we need no more. For if we have enough other evidence, all the scripture testimony which has been given to us, is just so much too much—it is all useless.—If we acknowledge the authority of the scriptures, we must believe that infinite wisdom knew that there was not sufficient other evidence, and therefore gave us the scriptures that we might have enough.

I will give two reasons which I have, aside from the scriptures, for believing in a future existence.

1. We know that there are a variety of creatures come forward and exist awhile, and then, to all human appearance, die and remain for a considerable length of time in a lifeless condition, but afterwards experience a resurrection, and come forth to what we call a more beautiful and desirable state of being. If I mistake not, no philosophy under heaven can tell why it should be so. Philosophy is as much baffled here, as it is in regard to the resurrection of man. If insects and other creatures can die and live again, have we not some reason to hope man will? We know there is such a thing as dying and living again—or, (if the phrase is less exceptionable) as passing from an inferior into a superior mode of being. If human phi-

losophy cannot scan the law by which this change is wrought, then by this fact learn the weakness of such philosophy.—Will it be said we do not know that man will realize such a change? Neither do we know that we will not; so the objection remains where it started. Perhaps the caterpillar does not know that he shall be changed. Does his deficiency in knowledge alter the fact? Does it prove that he will be annihilated? If we knew as little about the resurrection of worms as we do concerning that of man, I think we should consider man the fairest candidate for such a favor.

2. Another reason which I have for believing in such existence, I deduce from the fact that all mankind desire it. It swallows up every other desire of the human heart. It begins as soon as man is capable of thinking on the subject, and follows him till death. There is one more fact, viz. the great Author of our existence seems to have been very careful not to encumber us with desires that have nothing in the universe to gratify them.—Look at man's bodily desires, are there any which cannot be indulged? Are his mental desires without sources of gratification? No, except this all absorbing desire for a future, a happy life. Now is it reasonable to suppose all our desires, some of which are very trivial when compared with this, can find something which will satisfy them, while this one, which is of more consequence than all the rest, has nothing provided for its gratification?—Does this look like divine wisdom? Does it look like that wise and merciful economy which causes the seasons to revolve and the earth to be fruitful for us—which opens its liberal hand and satisfies the desire of every living thing.

An Extract.

GOVERNMENT OF THE TEMPER.

The due reception of the gospel implies the attainment of a meek and quiet spirit. Do we then control our anger? Is the power of religion clearly visible in the restraint which we put upon those ebullitions of passions and expressions of peevishness, which would otherwise break forth? Can we govern ourselves under provocation? If others are angry with us, are we calm with them? But perhaps some one will say, "my passion is soon over." Yes, this is natural to you: but why was it not restrained by religion?—"But has religion," it may be asked, "any thing to do with our petty quarrels and resentments, which are so soon excited and soon allayed?" Yes, for religion consists in restraining these from a regard to God, and reverence to his law. True religion is an habitual restraint on every evil temper; a powerful principle, which keeps under and subdues every other which stands opposed to it. It is a principle derived from God, and it should be exercised in the resemblance of Him who was meek and lowly in heart, and who, when he was reviled, reviled not again, when he suffered threatened not.

THE GOSPEL ANCHOR.

OLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, MAY 25, 1833.

BIOGRAPHY OF HAZAEL.

The history which is recorded of Hazael in the eighth chapter of the second book of Kings, is one replete with instruction, and in presenting it to the attention of our readers, we would beg them to meditate on the moral which it supplies. We will briefly advert to the history itself. Benhadad the king of Syria was sick; and at the period when his situation was most critical, information was conveyed to him that Elisha the prophet, known throughout those regions by the distinguished appellation of "the man of God," was actually at Damascus. The fame of Elisha's miracles having reached the ear of the king of Syria, he thought the present a favorable opportunity of consulting him, as to the probable issue of his disease. He therefore commissions Hazael, one of the principal officers of his court to visit Elisha and obtain his opinion. Hazael obeys the royal injunction, and having taken according to the eastern custom a magnificent present, he came and stood before Elisha, and said, "thy son Benhadad, king of Syria, hath sent me to thee saying shall I recover of this disease?" In reply to this communication, Elisha returns a doubtful answer. "Elisha said unto him thou mayest surely recover howbeit the Lord hath shown me he shall surely die." Having delivered this answer to Hazael, Elisha fixes his eye intently on the messenger, until feeling shame at thus scrutinizing the features of a stranger, and not able to subdue his emotion, he bursts into tears. Hazael surprised at this strange conduct earnestly inquires the cause of his weeping—"why (says he) weepeth my Lord?" Elisha answered by telling him, "that the spirit of prophecy had unveiled to his view the atrocities which in after times he would commit. He would be a cruel oppressor to the house of Israel—he would desolate their cities—pull down their strong holds and impelled by ambition be restrained by no considerations, but disgrace himself by the exercise of the most wanton cruelty. Respecting neither age or sex, he would destroy their young men by the sword, dash the feeble infants on the stones, and exercise unheard of barbarities on the defenceless women. This frightful picture fills Hazael with amazement, and conscious of his own integrity he asks with surprise not unmixed with resentment, "But what is thy servant a dog, that he should do this great thing?" Elisha does not explain himself but is satisfied with stating to him one solitary fact, namely: "the Lord had showed him that he should be king over Syria." How much was implied in this expression! It was saying to him in a few words, "you are about to occupy a most dangerous situation in regard to your moral condition. You are to be a mighty prince, and as such you will command unbounded power. Your exaltation will open a wide field for your ambition, giving you at the same time the means of gratifying it—thou shalt be king over Syria." We shall follow the history of Hazael no farther than to notice the fulfilment of the prophecy. His first act after leaving Elisha was to murder his royal mas-

ter. "It came to pass on the morrow that he took a thick cloth and dipped it in water and spread it on his (that is Benhadad's) face so that, he died, and Hazael reigned in his stead." Thus did he reach the throne by treachery and murder, and his future history was marked with rapine, cruelty and blood. To such an extent did his relentless disposition carry him that he obtained the infamous appellation of the "oppressor of Israel."

Such is a biographical sketch of this man's life and it supplies an instructive moral to the contemplative mind. The first lesson it teaches is, that we have a very imperfect knowledge of ourselves. It is impossible to say what a man will be under a change of circumstances. We have no reason to question the conscious integrity of Hazael, when he indignantly asked the prophet, if he thought him "a dog, that he should do that great thing;" and many a man like Hazael thus judges of himself. How does the poor man wonder at the tyranny which he sees exercised by the powerful and wealthy. His heart bleeds at the scenes of oppression which he witnesses—the injured widow—the defrauded orphan—the grinding of the poor, the friendless and the needy, and he says in his heart that if ever he should be blessed with wealth and power how different part a he would act! Should a messenger tell him that he should fill an exalted station at some future day and that he would then walk in the very footsteps of those whom he now condemned, he would indignantly repel the charge. And yet how often have we ourselves witnessed men in low circumstances raised to affluence, exerting the most unjust and oppressive measures towards those whose dependant state they once themselves shared.

But adversity as well as prosperity often proves a snare. The man in easy circumstances wonders at the low vice and and indecorous conduct which he sees exhibited by the indigent. He wonders at their grovelling and debasing pleasures and says in his heart, "let my destiny in life be what it may, I should never sink to that degraded condition."—But our eyes have seen many noble, intellectual and accomplished men, on whom the rude hand of adversity has laid her palsied spell, lose the energies of their mind, the equanimity of their soul and the pride of their nature, and become the most inglorious and basest of mankind.

We are secondly to reflect how much man is the creature of circumstances. We act altogether from motive and the strongest motive is the principle of action. It is not improbable that this very interview with Elisha was "primum mobile" of Hazael's future conduct. The prophet had told him that he should be king over Syria. This information was conveyed to him at a time when his royal master was in a very critical state and from his weakness wholly at his mercy. It is not entering far into the field of imagination to suppose that the assurance of his future exaltation suggested to Hazael that the present was a favorable opportunity of acquiring the imperial diadem, and the nature of the prophecy encouraged him to hope for success. The temptation outweighed all minor considerations and the fatal deed was done.

The subject should teach us to exercise great charity. This is too much overlooked. We dwell on the dark features of the crime committed, but do not scan all the concurrent circumstances which have led to its perpetration. When we see the sin-

ner walking in the paths of death, he is much rather the object of pity, than of desecration. We cannot say but that such may be our sad condition. A time has undoubtedly been, when he could not have been persuaded that such would ever have been his lot. Let us then heed the admonition, "let him that thinketh he standeth take heed lest he fall."

The observations which we have in the foregoing remarks applied to individuals, are no less pertinent in respect to whole societies and commonwealths. Look at the conduct of the church in different ages of the world. Had a prophet introduced himself to some of the great councils which have met to tell people what they must believe and what reject, and had he unfolded to them the book of futurity and pointed out the dark passages, which the Genius of History has had to record for future generations, with the pen dipped in the blood of martyrs—had he told them, that they who had assembled for the ostensible purpose of enlightening mankind and increasing moral happiness would become ruthless and sanguinary persecutors; that they would deluge the earth with blood, and unmindful of the cries of innocence and the supplications of the feeble they would revel in indiscriminate slaughter, that prophet would have been denounced as false and the indignant exclamation of Hazael saluted his ears.

Look again at the pilgrim forefathers, those pious enlightened souls. They fled from oppression; they braved the tempest of the trackless ocean—they left home, kindred, friends, and preferred liberty of conscience in the waste-howling wilderness, to all the charms of civilization with mental slavery.—Had a prophet told them that they would become in turn the oppressors. That like the hawk escaped from the vulture, they would pounce upon the feeble wren, they would have repelled the charge with indignation. But turn over the historic page and it is foul with persecution and blood. In what then were they better than those denounced? In nothing. In what were they worse? In this. They sinned against more light—they had been taught a lesson by bitter experience, and had not profited by it.

We derive from the above considerations the important fact, that men should not be intrusted with undue power. Absolute power can never exist with the liberties of any people. Wherever it has been tried, it has resulted in human misery and oppression. On this principle wisdom should teach us to resist any measure which has a tendency to unite the church with the state. No power is so intolerant as ecclesiastical power. Cruelty, villany and oppression are at their height when they are concealed by the robes of the priests. When the liberal portion of community tell the people to beware of ecclesiastical influence, the church party tell us there is no danger—they do not wish for power and ask if we think them 'dogs' that they would infringe on the liberties of the people. We will give them credit in believing that they do not think they would be guilty of such baseness: but then we would say to them what they often say to us: "it is best to be on the safe side." We would rather be accused of thinking them dogs than give them the opportunity of becoming such. We care little about their *tongues*, but we hope to be delivered from their *teeth*.

Our closing remark is that there is only one Being in the Universe to whom absolute power can be

trusted, and that being is God. And if it be asked why absolute power is safe with him; the answer is, because He will not abuse it. It is balanced by infinite justice and goodness disrobe God of two benevolent attributes and he becomes, infinitely dangerous. But in his hands power is a source of consolation to the believer, because he knows that it will be exerted for good. When then we are told that the father of our spirits will exert that power to the everlasting destruction and torment of his dependent offspring, we are tempted to use the language of Hazeel with a slight variation "Is your God a demon that he should do this great thing?" We acknowledge no such God as this. To us there is one God and he is a Father, and until it can be proved to us that a good Father would make his children wretched, when he had the power to reclaim them, we cannot believe that such a God is the ruler of the world. "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne." L.

DEDICATION.

The Meetinghouse recently purchased and fitted up by the Universalist Society in Auburn, N. Y., was dedicated to the worship of Almighty God, on Thursday the 18th inst. The Junior Editor being on a visit in that section of the country was present and took part in the joyful exercises of the occasion. The Services were as follows:

1. Hymn, "How pleased and blessed was I"
2. Introductory prayer, By Br. R. O. Williams.
3. Hymn.
4. Reading Scriptures, By Br. J. Chase.
5. Consecrating prayer—Br. I. D. Williamson.
6. Hymn.
7. Sermon—Br. D. Skinner.
8. Voluntary—By the Choir.
9. Benediction—Br. D. Skinner.

In the afternoon of the same day the Junior Editor delivered a discourse from Eccl. iii. 14, Br. Chase and Quaal taking parts in the services. The good cause is prospering in this section of the Lord's Heritage. The Society in Auburn is respectable. They have now a neat and commodious church, pleasantly located, and furnished with a fine sounding organ. We pray the great head of the church to send them a pastor who shall feed them with knowledge and understanding. W.

From the Christian Intelligencer.

"Thus saith the Lord of hosts, consider your ways."—Haggai i. 7.

Imperfection seems to be the lot of all moral intelligences. None may claim absolute, complete perfection while inhabitants of this changing and imperfect world. That there is a great diversity of human character, is obvious to every careful observer of the moral conduct of mankind, yet no one exists who may not, in many respects reform his conduct and his life.—Each, doubtless, has some besetting sin, some evil design or impure motive, or is engaged in some improper or unholy pursuit, is a slave to appetite, passion, or some evil propensity, which is continually leading him astray from the paths of uprightness, his duty and his God. There

may indeed be those, whose general aim and desire is to do right in all things, but for the want of proper watchfulness and care, proper reflection and due deliberation they too oft frequent the ways of iniquity and wound their dear souls by their folly, and neglect what the great Eternal requires of them. Hence the necessity of daily considering our ways.

A due consideration of our ways is indispensable to our happiness. We are too prone to wend our way through life, without properly scrutinizing our conduct, the nature of our pursuits, the great object of which is our peace and happiness.—We adopt a course of conduct, because it is common, fashionable, or perhaps, at the time thought to be pleasant, and pursue it, nor stop to inquire seriously whether it will conduct us to happiness and salvation. An unaccountable stupidity and heedlessness is characteristic of us at the outset; we neglect to exercise that spirit of discrimination which is the glory of intelligent minds, and a sure preventive against receiving wrong impressions and and improper notions, and thus set out in our adopted course not realizing the sad evils to which we are making ourselves liable, and the huge amount of misery, which, in consequence must inevitably be our portion. Strange indeed it is, that rational, noble, intelligent and godlike man should be guilty of conduct so preposterously improper and foolish!

While every possible holy consideration is demanding our mind's reflection, and numberless motives, persuasives and inducements are urging their claims upon our attention—while the voice of conscience is heard, warning us to beware, and the voice of wisdom is calling after us beseeching us to take heed unto our ways, and to ponder the paths of our feet—yea while revelation assures us of our madness and our folly in thus conducting; still, regardless of all, we push our way forward, and rush headlong to destruction and ruin. O what folly is here! What is our object in all this? Happiness?—Unaccountable delusion—criminal—I had almost said unpardonable delusion! How necessary is it then that we attend to the words of inspiration "consider your ways."

O ye blooming youths, do ye desire happiness and long life, peace and prosperity? Do ye wish to be honored, beloved and respected? then seasonably consider of your ways, enter now upon that course of moral deportment which is sanctioned by reason—dictated by conscience and approved by Heaven. Consult the oracles of Divine truth, be counseled by wisdom from on high. Acquaint yourselves with the word of God, which will direct you in the paths of wisdom through this transitory state, and enable you to participate in the beatitudes and glories of that better state, eternal in the Heavens.

The longer we neglect to comply with the injunction in the text, the more difficult and the less agreeable will be the task. It is one, however, which must be performed. Our thoughts need culture—our

minds improvement—our hearts, purification. Reformation is indispensable—it is possible, if we but exert our selves that it may be effected.—It may be a work which will require reflection, watchfulness, meditation and patience—with these, reformation may never be considered hopeless—but without them—impossible.

Let us then my friendly reader, obey the injunction of the text, and consider of our ways. Let us inquire if we have in all things done right? If we are now obeying the commands of God? If we are grateful to him for all his favors and mercies—if we are in all respects what the Father of our spirits would have us be? In deciding these questions we need not err. May the Lord help us to suitably consider of our ways, and to obey all his commands. THEODORET.

Saugerville, April 22d.

From the Universalist.

GOD RULES.

Perhaps there is no point in which all so generally agree, as in the above. All nations and classes of men acknowledge the sovereignty of some ruling principle. The Heathen, the Jew, the Deist, and I may add, the Atheist too does this. The last is true, denies the existence of a God, still he is ready to say that every thing is God, or that chance rules, which according to his own mode of reasoning is the same in effect. Neither is there to be found among the various sects in Christendom an individual who attempts to question the above truth. On the contrary, Christians of all orders are continually multiplying lectures and writing volumes to make it appear that there is one God who rules and governs the universe.—Not a few however of the same persons advance positions, which go to prove the reverse. Much labor has been spent and a multiplicity of publications ushered into existence, and are now extant, which attribute too much power to finite man, and more to him who is called, 'The prince of the power of the air.' They are supposed to be co-workers of evil and to frustrate or counteract the designs of Deity: but if this be a fact does it not prove that God does not rule? or, at most only in part? Shall we contend for the omnipotence of Jehovah, and with the same breath virtually say that he does not rule, and that his purposes will not be finally accomplished! Shall we contend that an infinitely wise Being, one whose knowledge and power have no bounds, will fail in any of his counsels? Is it possible that he can be deceived, or disappointed in a single plan? No, friendly reader, this cannot be, for 'known unto God are all his works from the beginning.' There is no accession of knowledge with him. The same that he now knows, he knew from eternity, and will henceforth and forever. There is not a probability, that a new idea will be added in the Divine Mind, even through the countless ages of eternity. His knowledge must have been perfect before any thing was made.

was made; otherwise, he could not now be consistently called a perfect Being; one who is 'the same yesterday, to-day and forever' and 'changeth not.' It is inconsistent with reason, and an impossibility to conceive of an infinite God, whose knowledge is more extensive at one time than at another. God is also an omnipresent Being. No distance nor place, height nor depth can hide us from his all-seeing eye. 'The heaven of heavens cannot contain him.' Thus saith the Lord, heaven is my throne, and the earth is my footstool. His presence is manifested in every thing around us. 'Not a sparrow can fall to the ground without his notice.' He is present in the sunshine, and also in the storm. He is in the midst of the violent tornado, and in the calm that succeeds it. He is present in time of peace, of war, and of pestilence. Well might the Psalmist ask, 'Where shall I go from thy spirit? Or whither shall I flee from thy presence? If I make my bed in hell, behold, thou art there. If I take to myself the wings of the morning, and dwell in the uttermost part of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me.'

In view of the above premises, we are necessarily brought to the conclusion that God does, and will continue to govern all created beings and objects agreeably to his own will, and for the best good of the universe. There are many other reasons that I wish to offer, as evidence on this subject, my limits will not allow it this time, and should it be agreeable, I may in future continue my remarks.

A. P.

THE ORPHAN BOY.

How interesting he appears to every feeling mind! A child robbed of his mother, excites universal commiseration, and affection from every bosom. We look forward with anxiety to every future period of life; and our prayers and our hopes attend every step of his journey. We mingle our tears with his, on the grave of her, whose maternal heart has ceased to beat; for we feel that he is bereaved of the friend and guide of his youth! His father would, but cannot supply her loss. In vain the whole circle of friendships blend their efforts to alleviate his sorrows, and to fill the place occupied by departed worth: a mother must be missed every moment, by a child who has ever known, and rightly valued one, when she sleeps in the grave. No hand feels so soft as hers—no voice sounds so sweet—no smile is so pleasant! Never shall he find again, in this wild wilderness, such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother! The whole world are moved with compassion for that motherless child, but the whole world cannot supply her place to him!

If a man is totally depraved by nature, does not that depravity affect infants?

PROPOSALS

For publishing in the city of Troy, N. Y. the Third Volume of a Religious periodical entitled

THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

HENRY J. GREW, Editor and Proprietor.
C. F. LEFEVRE,
I. D. WILLIAMSON, } Associate Editors.
R. O. WILLIAMS,

The Third Volume of this publication, upon an enlarged sheet and under a much improved appearance, will be commenced the first week in July next.

In its general design and leading features, the work will not be materially varied from the preceding volumes which are already before the public.

Its columns will ever be held subservient to the cause in which it is engaged. To promote the general interests of the Universalist connection, and to a scriptural and logical defence of their reasonable and edifying views.

The Anchor will be zealously devoted to the dissemination of the distinctive doctrines of *primitive Christianity*, as distinguished from every prevalent system of doctrine which does not recognize the *Unity of God* and the *paternal character* of the divine government.

It will be the great aim of its conductors to detect error and discover truth. To expose the unreasonable, absurdity, and incorrectness of the various discordant systems of religious faith, which stand opposed to the *Unity and Paternity of God*; and by candid appeals to the scripture and the reason and fitness of things, to exhibit the impartial and illimitable benevolence of the great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of all his intelligent offspring.

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The Anchor will be published every Saturday, upon fine white paper, and with entire new type.—Each number will contain sixteen large octavo pages (this form being most convenient for binding) making in all eight hundred and thirty-two pages to the volume.

To mail and office subscribers \$1.50 per annum, if paid in advance, to which sum twenty-five cents will be added, for every three months that payment is delayed.

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The above terms will be strictly adhered to.—All letters and communications relating to the third volume of the Anchor must be directed to the Proprietor thereof, free of expense, or they will not receive attention.

Troy, May 25, 1833.

The man whom I call deserving the name, is one whose thoughts and exertions are for others, not for himself, whose high purposes are adopted on just principle, and never abandoned, while heaven or earth afford means of accomplishing them. He is one who will neither seek an indirect advantage by a specious road, nor take an evil path to gain a real good purpose.—Scott.

True cheerfulness is a mark of christian resignation. He who would be happy himself and useful to others must be reconciled to the will of the Most High.—Repine not and be cheerful; God is your friend.

NEW BOOKS, &c.

SMITH on Divine Government, Latest News from Three Worlds, Heaven, Earth, and Hell, by Russell Streater. Petit Pierre on Divine Goodness. Discourses by Wm. E. Channing. Cobbe Sermon from John 5th 28 29. Defence of Universalism by, O. Whiston. A fresh supply of the above works just received at No. 3. Washington Square by April 12th, 1833. KEMBLE & HILL.

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It must be distinctly understood, that this course is not pursued to any profit, for it yields none; but simply with the intention of opposing the injustice of another.

Had the work really needed any improvement, it would have afforded some evidence of a christian spirit to have suggested it to the publishers, but this was not done.

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BY R. STREETER.

Understandest thou what thou readest? How can I, except some man should guide me.—Acts viii. 30, 31.

RESPECTED FRIEND—This subscription paper is issued to give the Universalist Public an opportunity of obtaining this book, at as low a price, by the single copy, as it could be afforded by the dozen. I have been advised to adopt this method for the purpose of giving wider circulation to a new work which impartial judges have thought will prove essentially useful to our common cause. Your assistance, therefore, is very respectfully solicited.

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Troy, N. Y. April 13, 1833.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

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NO. 50

UPON THE LIBERTY OF THE PRESS.

In looking back a few centuries, on the progress which has been made in almost every department of knowledge, we cannot but perceive how much of it has been effected by the art of printing. This great invention by multiplying copies of works with an almost magic facility, and at an expense, which, when compared with prices paid in former times for manuscripts appears as nothing, has not only increased to an incalculable degree the number of professed students and lovers of literature but has communicated the benefits of instruction to all classes and conditions of men. It has led forth learning from the ancient places of her seclusion, the academy, the cloister, and the dark grove, and has introduced her to the gay, the busy, and the poor; so that she now walks abroad in the streets and the highways, and over the fields, and converses freely with men in crowded marts, in splendid courts, in hostile camps, and by the cheerful fireside. Books are no longer the exclusive luxuries of the wealthy; they are no longer only to be met with chained to the rusty shelves of a monastic library, or clasped and hung to the girdles of churchmen; they lie on cottage window seats—they are in the cabins of our ships, and in the tents of our soldiery—they are the familiar companions of the female sex—and they are scattered among the play things of children. Wisdom is no longer the torch of the Grecian game, passed down from separate hand to hand; it may rather be compared to the sacred fire, kindled, as all oriental travellers tell us, on the birth day of our Saviour in the Church of the Sepulchre, at Jerusalem, which is no sooner exposed to view, than the whole mass of devotees rush on to illumine their tapers at its flame, and in an instant a thousand lights are glancing through the temple.

The press has, in short, sent forth such vast quantities of writings into the world, that it may be doubted whether any cause of destruction could obliterate these labors of the mind, which would not also exterminate the human race. Towards the accomplishment of such an object, a second Omar could effect nothing.

Its power is of course immense, both for good & for evil. It disseminates opinions of all kinds on every subject, and administers poison as well as healthy nutri-

ment. It is not surprising, therefore, that attempts should often have been made to restrain its liberty, and limit its power, not only by those interested persons who have feared that it would deprive them of unrighteous authority, but by the sincerely virtuous, who have dreaded its corrupting effects on the morals of society.

The Church of Rome began very early to prevent the reading of certain books, and about the year 1550, published a list of them, called an Index Expurgatorius, which has since been enlarged as occasion required. Even in protestant countries, overseers have been appointed by law, to peruse all writings intended for the public, and with authority to license or suppress, as they should think proper. Such a body of licensers existed and exercised their powers in England, till a little more than a century ago, when it was abolished by act of parliament. At present, altho' any person in that kingdom may print what he pleases, he is liable to punishment if the book is found to contain sentiments which the law pronounces pernicious.

I shall offer, as briefly as possible, a few considerations, to show that no restraint whatever should be imposed on the freedom of the press, but that it should be left unquestioned and entire.

With regard to those countries in which it has been shackled the most, it will be necessary to say but few words. Their example is proof sufficient, that the effect of literary despotism is ignorance and degradation. Their inhabitants are sunk in deep superstition; and when they talk of liberty they hardly understand the meaning of the word. The illiterate believe any thing and every thing; a great part of the higher orders believe nothing; and the remainder do not know what to believe. All writings of a bold and manly character are withheld from the people; and it has been said that there is hardly a good work of morality or devotion, which has not been prohibited by the Roman Index.

Nor has the licensing system, as it has been pursued in more free and enlightened parts of the world, any thing to recommend it. The licensers are men, with the prejudices, interests and passions of men, and will never be wholly impartial in their judgment. They may be very wise men, and very good men, but will not certainly be infallible. They will have their

systems and their theories, on government and morals and religion, and will hardly grant an imprimatur to that author who writes against their party, or their church. And yet the author may be right and they themselves wrong. They will be continually committing mistakes, and some of these mistakes will be of vital importance. With the best intentions possible, they may and must often misconceive the forms of fundamental truth. 'If it come to prohibiting,' says that great man, one only of whose praises it is that he wrote *Paradise Lost*. "If it come to prohibiting, there is not aught more likely to be prohibited than truth itself, whose first appearance to our eyes, beared and dimmed with prejudice and custom, is more unsightly and unpalatable than many errors; even as the person of many a great man is slight and contemptible to see to." And when truth is acknowledged and permitted to pass, is it not humbled and disgraced by the permission? Can it not walk forth freely without asking leave, and going in leading strings, and wearing a mark and a collar, like a slave or a dog?

And now let us consider the mildest restraint which has been attempted on the liberty of the press, by punishing the authors or venders of pernicious books, and ask what good it has done? Let us reflect a little on some characteristics of human nature, and we shall see what harm it will do. Will it not be the invariable consequence of inflicting punishment on the publishers of bad books, that general attention will be excited to those books, and an uncommon desire be entertained to purchase and read them? And will not human ingenuity find out ways enough, in spite of all obstacles, to print and to sell them? And when they are read under these excitements, will not the impression which they make on the mind be far greater than in ordinary cases, and will not their mischievous effects be doubled? There is no doubt of it. The sympathy and curiosity produced by a judicial condemnation, will both increase the numbers of the obnoxious work, and induce people to read with interest what they would otherwise have soon thrown by in weariness or disgust. This is no theory, no unfounded speculation. It is established by facts which have recently occurred in England. To mention no others, there is the case of the bookseller Carlisle. He printed and published some of Paine's in-

fideliſty. Half of the trash would have grown yellow on his ſhelves, if the arm of authority had not troubled it. He was proſecuted, condemned, fined and imprifoned. And what was the conſequence? Carliſle was regarded as a perſecuted man, and Paine became a popular author. The book roſe into ſudden demand; one of the imprifoned publiſher's family took up the profitable buſineſs of ſelling it; means were found of eluding the vigilance of the law; and low and ignorant people taught themſelves to queſtion the genuineness of the Scriptures, and ridicule and abuſe the religion of Chriſt. Mark the difference between the effects of this and the oppoſite method of procedure. In the country where the publiſher of Paine's works was fined and imprifoned, thoſe works can be purchaſed in any quantities, and with eaſe; but here, in our own country, where no man would be meddled with for publiſhing them, there is ſcarcely a copy to be found, nobody feels any deſire to read them, and it is therefore no one's intereſt to keep them for ſale.

When we come to ſpeak of the character of ſuch works, we are on another ſubject entirely. They are worthy of the utmoſt abhorrence. I look on the man who ſo far degrades himſelf, and perverts the powers which God has given him, as to ſend forth a work of implety, immorality, or obſcenity into the world, as one of the worſt of criminals, as one of the ſoreſt plagues that can infeſt ſociety. But I am ſure that the evil will not be cured, but rather increaſed, by puniſhment and coercion.

If it be inquired, how is the evil to be counteracted? I anſwer, by the remedies of truth, reaſon, and argument. If the pernicious treatiſe be popular, let a popular treatiſe oppoſe it; if it pretend to be learned, let learning be enliſted on the other ſide. Is error ſo ſubtle that it can not be refuted? Is virtue ſo fooliſh or ſo indolent, that ſhe cannot or will not defend herſelf and her votaries? Is illeſtiousneſs ſo bold and ſucceſſful that ſhe can not be ſhamed? Then ſhame on the virtuous, and ſhame on the pious, and ſhame on the learned; if their principles, and their zeal, and their education, and their ſcholarſhip, amount to nothing more than this, why, ſhame on it all! But it is not ſo; there are able champions in the cauſe of faith and righteouſneſs, and they have conquered, and they will go on to conquer and with them will fight all the honorable feelings, and high aspirations, and holy thoughts of man—all the pure and endearing relations of ſociety and of home, and order, juſtice, decency, hope and gratitude.

With regard to ſpeculative inquiries, there are few which I would even attempt to diſcourage by any diſapprobation. Many a truth do we diſcover, only by the examination of many falſehoods. To prove that one ſystem is tenable, it is often neceſſary to ſhow that others which have been offered are groundleſs; juſt as ſome theorems of Euclid are eſtabliſhed, by reducing to an abſurdity every poſition

which contradicts them. The ſeeker after truth, like the hero of the fairy tale, is often obliged to paſs through ſucceſſive ſcenes of deception, and encounter numerous ſhadowy dangers and temptations before he can arrive at the inner apartment of the caſtle, and diſſolve the enchantment.

There are few theories, too, which do not contain much that is profitable to be known; for they who have the ingenuity to advance them, will generally ſay ſomething uſeful, if it be only for their own refuting. In their very wanderings they will point out beacons and land-marks, which will denote, with increaſed accuracy, the pleaſant country and the ſafe road. "If the men be erroneous who appear to be the leading ſchiſmatics," ſays Milton again, "what withholdeth us but our ſloth, our ſelf-will, and diſtrult in the right cauſe, that we do not give them gentle meetings and gentle diſmiſſions; that we debate not, and examine the matter thoroughly, with liberal and frequent audience; if not for their ſakes, yet for our own?—Seeing no man who hath taſted learning, but will confeſs the many ways of profiting by thoſe who, not contented with the ſtale receipts are able to manage and ſet forth new poſitions to the world. And were they but as the duſt and cinders of our feet, ſo long as in that notion they may yet ſerve to poliſh and brighten the armory of truth, even for that reſpect they were not utterly to be caſt away."

Let then opinion meet opinion, on all grounds of debate and controversy. Let ſystem combat ſystem, and theory wreſtle with theory. Let the preſs work on with all its activity; throw not over it a ſingle fetter. Who ſays that truth is powerless, and friendleſs and cannot prevail? She muſt prevail. Away with your fears of hereſy and heretics, and your grave talk about latitudinarianiſm, and diſorganizing tenets, and the deſtruction of faith, and the unhinging of ſociety! Such alarms indicate but a ſlight eſtimation of that which ſhould be moſt firmly truſted in—truth. Truth will prevail at laſt—or there is no ſuch thing as truth.

From the Repository and Chronicle.

METHODISM NO BETTER THAN CALVINISM.

There ſeems to exiſt, in the minds of people generally, a ſtrong diſlike to the doctrines of Calviniſm; and eſpecially the 'horrible decree' of reprobation. The community has become ſo much diſgusted at this doctrine, that miniſters in the Calviniſtic faith, in order to be well received have found it neceſſary to retrench ſome of its moſt odious features, and to preſent it to the people at leaſt in an Arminian dreſs. We now frequently hear Calviniſtic divines declare that all can be ſaved if they will. Yet according to their own ſystem it is as much impoſſible for all to have *this will* as it is to break the decree of Jehovah. It is clearly ſeen and felt too that this doctrine aſcribes to the Deity the

attributes of a cruel and partial tyrant—cruel in creating to make miſerable; and partial in chooſing ſome to ſalvation who are equally as hell deſerving as thoſe whom he reprobates.

But it is ſuppoſed the Arminians or Methodiſt plan, is far more honorable to God, and leſs objectionable; that it exhibits the character of our Heavenly Father in a light far more conſiſtent, lovely and glorious. To me it does not ſo appear. Calviniſm is a ſystem conſiſtent with itſelf, but Methodiſm is contradictory in its parts. Neither can I diſcover wherein it aſcribes a better character to the Creator. If Calviniſm repreſents God as unfeelingly bringing millions into exiſtence with a determination to make them endleſſly miſerable, Methodiſm does no better.

To make this appear allow me to quote a few ſentences from the pen of the Rev. Wilber Pk D. D. a champion of Methodiſm, which for authority will not be queſtioned by any of the brethren. In his ſermon 'predeſtination and election' p. 9. Mr. F. quotes as follows: 'He doeth according to his will in the army of heaven, and among the inhabitants of the earth.' 'He worketh all things after the council of his own will.' 'I will do all my pleaſure.'—He then ſays, 'But theſe paſſages eſtabliſh nothing in oppoſition to our view, unleſs it ſhould firſt be proved by other paſſages in ſome other way that it is God's will and pleaſure to work all things even wickedneſs in the wicked. Theſe ſcriptures prove that all God's works are in accordance with his own will and pleaſure; and that he will accompliſh them in ſpite of the oppoſition of ſinners.'

Now obſerve 'all God's works are in accordance with his will and pleaſure.'—One of God's works is a plan of ſalvation, by which according to Mr. F. only part of the human race are to be ſaved, and this plan which God poſitively *knew* would ſave only part of mankind according to his own will and pleaſure. This plan of ſalvation by which only part are to be ſaved; God adopted becauſe it was his will and pleaſure to adopt it in preference to any other. This makes it plain that it is God's will and pleaſure to ſave only part of mankind. For obſerve, 'all God's works are according to his will and pleaſure.' It was and is according to his will and pleaſure to adopt a plan of ſalvation by which only part of mankind are to be ſaved. Therefore it is according to the will and pleaſure of God that only part of mankind ſhould be ſaved. Now what better is this than the 'horrible decree' of Calviniſm. Or what better character does it aſcribe to our Heavenly Father? Pure Calviniſm does no worſe than to ſay it was according to the will and pleaſure of God to adopt a plan of ſalvation which he poſitively knew would ſave but part of the human family. Again, Methodiſm teaches that all the purpoſes of God concerning the finally impenitent is to render them endleſſly miſerable. Has God any new purpoſes? Certainly not. Theſe ſuch was his purpoſe before he made

man. He knew every individual who would be finally impenitent; and before he created them purposed them for endless misery. If Methodists are made to see the logical deduction of their system they will find that the character of their God is not essentially different from that of the Calvinists. Both systems charged God with cruelty, inasmuch as according to his will and pleasure he has bestowed an existence on millions of beings with a positive knowledge that their existence would be worse than none. E. B.

CHRISTIAN CANDOR AND RELIGIOUS INQUIRY.

Later days, and the maturer age of the world, have given light to many passages of the Bible, which were not well understood in the days of the fathers; and tho' I read their writings with sincere reverence, yet not with an absolute submission to their dictates. We ought to make use of all the advantages of increasing light, nor continue in a wrong application of scriptures to support any point of our faith, in opposition to their most open and evident meaning.

If we are too solicitous to persuade the unlearned christian to come into any better explication of the scriptures than he has learned in his younger years, we have the same huge prejudices to encounter here, as in the learned world; nor can we hope for much better success, if we attempt to change his ancient opinions by a hasty and industrious zeal. Hard names and reproaches are weapons ever at hand and common both to the wise and the unwise, the Greek and the Barbarian. The vulgar christian is as expert at them as the scholar.

Yet these accidental inconveniences are not a sufficient reason for our supine and perpetual contentment with confused sentiments and unintelligible speeches, about the modes of sacred truths, if clearer ideas are any way attainable. There are just and strong motives that may excite us to search into the deep things of God, and propose all our improvements in knowledge to the world and the church; though there are no reasons or motives sufficient to impel us to impose our improved notions on others or to raise contentions and quarrels on account of them.

And if it be an unreasonable thing to dictate to our fellow-christians, and urge our particular sentiments on them in these mysterious points, how much more culpable and domineering is it to establish any especial form of human explication of the sacred scriptures as a test of orthodoxy and christianity! How vain a presumption is it with a pretence of divine authority to impose mere human explications upon the consciences of men, and to forbid them all the sacred blessings of especial communion in the gospel, unless they testify their assent to such a particular hypothesis, or scheme of explication, which the imposers confess to be human, and yet

impose it in their own prescribed form of words.

The persons who are guilty of this uncharitable practice may consecrate their impositions, and their excommunications, with holy names, and call them pure zeal for the divinity of Christ; but I suspect it will be found to deserve no better a character than a mistaken zeal for the honor of Christ, mingled, perhaps, with zeal for the divinity of their own notions.—*Dr. Watts.*

From the Religious Inquirer.

"Earnestly contending for the faith once delivered to the saints."

This is an Apostolic injunction. The faith here alluded to evidently means the christian religion, or the faith of the gospel; for the apostle immediately notices, that certain men had crept in unawares, who perverted this faith, 'turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.' Many are exceedingly opposed to what is called religious controversy, and they urge, that while the different denominations of professing christians endeavor to defend and inculcate their own peculiar sentiments, which it is admitted each has a right to do, they should not, it is said, controvert the sentiments of others, or attempt to point out their errors; because this leads to religious disputations and contentions, tends to alienate affection, to excite enmity and opposition, and to stir up and perpetuate strife and discord. That religious controversy often has this effect, is certain, and is to be deprecated. It had this effect in the days of Christ and the Apostles. Our Saviour alludes to this effect which his preaching and his doctrines would produce, when he says "I am come to send fire on the earth, and what will I if it be already kindled?—Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." True, he says in another place, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—But in doing this he found it necessary to detect and expose error, and especially to point out the corruptions and perversions of the word of God by the scribes and elders of the Jewish church; and their making void the law of God by their unauthorised and vain traditions.

St. Paul also, in contending earnestly for the faith of the gospel, fearlessly exposed the errors and absurdities both of Jews and Pagans, and, by way of contrast, exhibited the rational, consistent, and heavenly truths of the gospel, in all their simplicity, purity and salutary influence.

That there are still many errors in the world, cannot be doubted. That the system of christianity is grossly, (though we hope not intentionally) misrepresented, and its doctrines greatly misunderstood, misapplied and perverted, we sincerely, conscientiously believe: and it is as necessary that error should be pointed out, that it may be relinquished and avoided,

as that the truth should be made manifest, that it may be known, loved and embraced.

We feel it therefore to be an imperious duty, as well to oppose the present popular doctrines of self-styled orthodoxy, and many of the plans which are adopted to support that system, as to contend earnestly for what we most assuredly believe to be the inestimable truths of the gospel; and we are convinced that it is in vain to attempt to establish the truth, and to exhibit it in all its excellence and loveliness as it is in Jesus, without frequently and strongly contrasting it with the deformity, inconsistency, and pernicious consequences of error. This therefore we do, not of choice, but, as we conceive, of necessity.—not because we are fond of controversy, or from want of kindness, and good will towards any professing christians, or any of our fellow men, however we may disprove of their principles, or their proceedings. The grand and important doctrine which we strenuously inculcate is the eternal, invariable and universal love of God, resulting in the ultimate salvation of all mankind. This we regard as the sum of the gospel, or "good tidings of great joy which shall be to all people: and with it we contrast the commonly received but heart chilling and unmerciful doctrine of endless misery: and to establish the truth of the former, and the falsity and absurdity of the latter, we appeal to the holy scriptures,—to the acknowledged attributes of God, and to the reason and common sense of mankind. Believing the restitution of all things, and the salvation of all men, by an appointed mediator "who gave himself a ransom for all," to be the faith once delivered to the saints, we do ourselves, and we exhort others also, earnestly to contend for it.

OPPOSITION TO UNIVERSALISM.

The opposition manifested by the opposers of Universalism, proceeds, I have observed, much less from a conviction that it is false, than from a disposition to support their own creed, to the entire rejection of that believed by others. For, were this not the case, it is reasonable to expect that they would, at least, give an ear to the arguments adduced by Universalists, endeavor to refute them if wrong, and if not acknowledge their truth, and communicate it to others. Their aversion to doing this, or their neglect so to do, we must attribute to their bigotry, rather than to their desire of truth. Perhaps if we consider the similarity of conduct in various circumstances and ages, we may by comparing it together, be led, with greater ease, to discover the causes which produce it.

It is remarkable, that at the first appearance of almost all new discoveries and inventions, of which we have any account, there has prevailed more or less of the spirit of opposition such as we have now noticed. In the time of Jesus Christ, it betrayed itself most eminently.

For the Jews were outrageous in their opposition to him, to his doctrine, and to his disciples. Their treatment of him was to the utmost degree inhuman. Yet, of no crime, or of false doctrine could they at all accuse him: but all which they could invent to his discredit, was, that he delivered a doctrine contrary to their own. The truth of it is, they were unwilling, in any degree, to acknowledge; but were determined if able, to eradicate it entirely from their borders. What an eminent example of pertinacious opposition do we here see displayed! Nor is this the only one.

In more modern times, even in the few latter centuries, thousands, on account of the incompatibility of their religious opinions with the received ones, have been burnt at the stake! The reformers from popery; what, in the scale of suffering did they not undergo! These, it is thought proper to touch upon, that the resemblance of the conduct manifested by the opposers of truth both in those times and the present, may be at once perceived. Similar conduct upon the first appearance of any doctrine contrary to established tenets, has, so far as my observation goes, always been displayed.

Now, if we reflect upon these things, we need not think it strange that Universalism should be so violently opposed. It lets in upon the dark designs of some persons, more light than is consistent with them. So did the preaching of Jesus Christ and the authors of the reformation, for which cause they were persecuted.—Upon the first introduction of the doctrine of Universal grace into this country, it was, as many are aware, singularly unfortunate. Yet the plant, though dormant for a while, hath sprung up with astonishing rapidity, and hath spread in every direction, from the place where it was first sown. It has now attained to a large tree, which is so strongly rooted that all the impotent attacks of its enemies cannot force it in the least to totter and shake.

The way in which its opponents endeavor to discountenance it, is to report among the people that it is a licentious doctrine whose tendency is to subvert morality and all true religion. The unfairness of this, every one sees. It is believed by many, that if so dangerous effects are imputable to the doctrine, it were better to refrain from inquiry into it, in order to determine concerning its truth; and so they acquiesce in their old opinions and forbear looking into this.

The last thing on this subject which at present I shall notice, is, that though there are some now by whom this doctrine is rejected or disapproved, the number in comparison with former times, is very small. This springs from inability on the part of its antagonists to adduce any arguments sufficiently valid to lessen its credibility or to afford matter of doubt to those believing in it. It is not to be controverted that some have reproached it with being a 'new doctrine,' 'not according to scriptures,' &c. &c., but these censures,

all know were obviously founded in prejudice and error. For nothing taught by it, is derived from any other source than the scriptures, and no construction is given to the scripture words, but what is evidently their real meaning. It is by a contrary procedure, that those who are against it are led astray. Their creeds being formed out of the doctrines of men, the Bible they never think of recurring to; and so they are brought to imagine they are in the right, without being certain they are so. This, every day, any one may perceive to be the case; and therefore it is not to be wondered at, that they should be so opposed to every other doctrine but their own. The ignominy cast upon those who are denominated apostates, operates so very powerfully upon men's minds, that it will not be with great readiness, that such opinions, as are well established, will be renounced. Not so much therefore is it truth, as a reverence for established tenets, that makes men adhere so strongly to one sect or party, and disdain all others as heretics, who believe differently from themselves, and their opinions as built upon falsehood.

From the Independent Messenger.

MORMONISM.

We have several times alluded to this sect of fanatics which has risen within the last three years under the auspices of Joe Smith, a fellow pretending to be divinely inspired, and who has published a sort of Bible, denominated the Book of Mormon. They have located themselves near Independence, Missouri, which they call Mount Zion. Here they are indefatigable in disseminating their peculiar views. From the tone of the western papers, we are inclined to think that absurd and ridiculous as are their peculiar dogmas, they have nevertheless been very successful in spreading them. Hitherto, says the editor of the Western Pioneer, "we have thought it hardly necessary to say much in exposing this species of fanaticism and imposture, supposing that those who are liable to be carried away with it are beyond the reach of our pen or influence.—But its appearance in a quarter little suspected, and among those whom we supposed were well guarded by the shield of truth, from all such frenzied excitements, calls upon us to attempt an exposure of its absurdities. A year since some of the itinerant Mormonites made their appearance about Ridge Prairie settlement, in Madison county, and succeeded in bewildering the minds of several persons, especially the family of one McMahon, who were led to commit some most extravagant freaks that resulted in entire insanity. Mr. M. and his wife, both amiable persons and members of the Methodist church, and himself a local preacher, became so completely the subjects of this delusion from imaginary inspiration from God, that they cut up their furniture, tore off one side of their house, and even attempted to offer in sacrifice one of their children! They were providentially dis-

covered by their neighbors at this crisis, and secured from harm. Mr. M. had just before been baptised by a Mormonite priest, and received through the imposition of his hands the pretended gift of the Holy Ghost. For many months he remained under the influence of this species of insanity, but has since recovered, and now in humility before God, mourns over his lamentable departure from the truth."

The extraordinary sect maintain

1. That no church now exists except at Mount Zion in Missouri.

2. They plead that the imperfection of the church is a proof that the members are not of God.

3. They make no distinction between the ordinary and extraordinary gifts of the Holy Ghost, and they teach that every person now baptised should have hands laid on them that they may receive the Holy Christ.

4. They maintain that no person on earth, except the Mormonites, has authority to preach the gospel or administer ordinances.

5. They affirm that Paul, in 1 Cor. 13: 10, meant the system taught by them.

6. They pretend to have the same power to work miracles that the apostles had,—that God never had a people without a prophet, and that Joseph Smith is a prophet sent of God, &c.

The following letter is the Sangamo Journal of April 6th. It not only carries internal evidence from its candor and its particularity of the truth of these statements, but every statement (except the manner of living) is confirmed by their own pretended 'revelations.' These are published in a monthly periodical called "The Evening and Morning Star," a file of which we have. The government of this new ecclesiastical combination is the most complete system of despotism we have ever seen. It assumes not merely control over property and personal service, but over the entire mind. The high prerogative of omniscience, or discerning the thoughts of the heart is boldly claimed. We learn from authority that cannot be questioned, that between 200 and 300 preachers of this new sect are now in the field—that several thousands have joined them—that they are by no means confined to the west, but that equal success attends their labors in the eastern states,—and that not a few persons of reading and information are in their ranks. About 530 "disciples," as they are called, have arrived upon the 'land of Zion,' as it is called, in Missouri, and including their families, children, &c. they number there about 1000 souls. We shall give hereafter an analysis of their peculiar notions, and of the Book of Mormon, with a sketch of their singular origin and progress, all from authentic sources.

Question.—The Jews were believers in the doctrine of endless misery, and they imprisoned the apostle Paul for the sentiment he preached. Will some of our Unitarian brethren tell us, why they should do this, providing Paul was a preacher of endless misery?

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, }
I. D. WILLIAMSON, } *Editors.*

TROY, SATURDAY, JUNE 8, 1833.

IMPORTANT CONCESSIONS.

It has often been remarked with much truth that in opposing orthodoxy, it is only necessary to make use of the arms with which they have supplied us; we are not arrayed against them in a more hostile manner than they are against themselves. There is not a single text from which the doctrine of endless misery is supposed to be taught, but is acknowledged by some of their eminent scholars and divines to be totally inadequate for the support thereof. In confirmation of the foregoing remarks, we subjoin Archbishop Newcomb's explanation upon three very important passages of scripture. They are taken from his new translation of the New Testament. There will scarcely arise a doubt in the mind of the reader what were the religious sentiments of that great man, after having read his brief comments.

On the famous text, "and these shall go away into everlasting punishment," he thus remarks:—"The word here rendered punishment properly signifies correction inflicted for the benefit of the offender. And the word translated everlasting is often used to express a long but indefinite duration. This text, therefore, so far from giving countenance to the harsh doctrine of eternal misery, is rather favorable to the more pleasing and more probable hypothesis of the ultimate restitution of the wicked to virtue and happiness."

This is certainly 'pulling down' one of the strong holds of partialism; it will be seen that his comments on the next passages are calculated to build up the cause of universalism.

"For as by the disobedience of one, many were made sinners, so likewise by the obedience of one shall many be made righteous." His criticism on this passage is worthy of candid consideration of all opposers to God's universal grace. "Though the construction of this paragraph intricate and obscure, nothing can be more obvious than this, that it is the Apostle's intention to represent all mankind without exception as deriving greater benefit from mission of Christ than they suffered injury by the fall of Adam. The Universality of the Apostles' expression is very remarkable. The same 'many' who were made sinners by the disobedience of the one, are made righteous by the obedience of the other. If all men are condemned by the offence of one, the same all are justified by the righteousness of the other. These universal terms, so frequently repeated and so variously diversified, cannot be reconciled to the limitations of the blessings of the gospel to the elect alone, or to a part only of the human race."

The last text we shall introduce is taken from the book of Revelations, "and the smoke of their torment shall ascend forever and ever." He thus comments on this passage. "It would be very unreasonable to infer the gloomy doctrine of eternal misery from the loose and figurative language of the prophetic vision, in opposition to the plainest dictates of reason and justice, and to the whole tenor of divine revelation. But if any one is disposed to

lay undue stress upon the text, it may be sufficient to remark that it is not here asserted that the torment continues, but that the smoke of it ascends forever and ever. The smoke of a pile on which a criminal has been consumed, may continue to ascend long after the wretched victim has ceased to suffer. And a memorial of the punishment which has been inflicted on vice may remain long after vice itself has been utterly exterminated.

After all, as the prophecy relates wholly to states of things in the present world, the punishment threatened ought in all reason be understood of temporal punishments and not of the sufferings of a future life. So in Jude, verse 7, Sodom and Gomorrah are represented as suffering the vengeance of eternal fire—that of a temporal calamity, a fire which completely destroyed them." These are the remarks of a judicious and learned commentator; would it not be well for those who oppose as to agree in the first place among themselves as to what is orthodoxy? As the matter now stands our heterodoxy is congenial with the sentiments of their best orthodox writers.

[The Magazine and Advocate furnishes an account of the recent dedication of the Universalist Church in Auburn, from which we extract the following:

DEDICATION AT AUBURN.

On Thursday, the 15th of May last, the Universalist church at Auburn, N. Y., was solemnly dedicated to the worship of Almighty God, and the promulgation of the Gospel of his Son—the Gospel of a world's salvation. The order of services was as follows:

1. Hymn by the choir. 2. Introductory prayer by Br. R. O. Williams. 3. Reading select Scriptures by Br. Jacob Chase. 4. Hymn. 5. Dedictory prayer by Br. I. D. Williamson. 6. Dedictory hymn. 7. Sermon by Br. D. Skinner, text Isa. lv. 1-3. 8. Anthem. 9. Benediction. In the afternoon Br. Williamson delivered a discourse—Br. Queal and others took part in the service. In the evening a concert of music was given at the church. The day was very fine, the house filled at an early hour, and the most devout attention paid to the services, which, in addition to the good attention of the audience, were enlivened by the performances of a young but excellent and well instructed choir of singers and the fine tones of a new and beautiful organ lately built expressly for the use of the church.

This church is beautifully situated in a central and delightful part of the village. It is a substantial building of good size and appearance, built of brick, surmounted by a modest but well proportioned steeple, and the whole (with a fine area of grass in front, planted with shade trees) well fenced. During the winter past it was purchased of that society at a very moderate price by a spirited individual, who has since completely regenerated the house, both externally and internally, by taking up and altering the slips, increasing their number, above and below, extending the gallery quite around the whole house, so that it will probably accommodate from one hundred and fifty to two hundred more persons than it would before, and finishing the whole off in a very commodious and neat though plain manner. On the 24th ult. a society was legally organized and nine trustees chosen, who soon concluded a bargain with the owner of

the house, and purchased it for the use of the society. This society embraces many of the most respectable and amiable members of community in the village and neighborhood of Auburn, and is composed of such materials as will do honor to our holy cause, and successfully withstand all the evil machinations of the enemies of the truth.

THE UNIVERSALIST.

The first number of the second volume of this neat periodical has been received at our office. In consequence of the ill health of its late proprietor, Br. Sebastian Streeter, the work has been transferred to the Rev. Daniel D. Smith, of Boston, by whom it will in future be conducted.

The only acquaintance which we have with Br. Smith is the very favorable one which has come to us through the medium of his numerous communications which have so often been visible in the 'Trumpet.' The publication which he now presents to the public is in every respect worthy of their attention and patronage. It is indeed not as large a paper as some others, but it is one of those articles the value of which should not be judged of by their bulk. It is published every Saturday (in the most convenient form for binding) at the very low price of one dollar per annum, in advance.

Its columns have ever been characterized by a mild and pacific temperament; and being as it is almost exclusively devoted to moral and practical essays, it is calculated to give but little if any offence even to those who are opposed to the name it bears. We earnestly recommend this neat, chap and interesting periodical to the attention of our friends and shall take pleasure in doing any thing within our power to extend its circulation.

THE UNIVERSALIST CONVENTION OF THE STATE OF NEW YORK met at Utica, on Wednesday of last week, we had hoped to have received some intelligence in relation to the proceedings of that body in season for this weeks paper, but are compelled to omit any notice of their doings until our next.

CHRISTIAN PREJUDICE.

For the Jews have no dealings with the Samaritans.—John iv. 9.

How is it with the orthodox? They consider their views not only correct; not only more conducive than the opposite ones to virtue, peace and holiness; but essential to the gospel, and necessary to salvation. They therefore feel justified in denying the christian name, and character, and privileges, of those who do not receive the same doctrines. To some of the doctrines of their system, they attach, as we should expect, greater importance than to others. They also profess to be friends to free inquiry; but alas! for the man whose inquiries shall lead him to results different from theirs. They seem to

take it for granted, that every one who examines with a right disposition, will embrace their doctrines. By necessary consequence therefore they consider all who adhere to the opposite system, as enemies to truth, as subverters of the gospel, as unworthy to be treated as christians, and as liable to the doom of unbelievers. They believe the nature of man to be so corrupt, that he is hostile to the truth, and strongly inclined to reject it, till he is changed by Almighty power, and sanctified by a special operation of the spirit.—Consequently every kind and degree of opposition to their system, they regard as an expression, and a proof of depravity. We see the reason then, why they are unwilling to have christian intercourse with others.

But may we not inquire for the authority on which they presume to consider their peculiarities essential to the gospel? It is because they find them frequently and explicitly mentioned in the word of God! But it so happens that none of the words and phrases by which they choose to express the leading articles of their belief, are contained in the scriptures. In vain shall we look for trinity, three persons in one God, the supreme divinity of Jesus Christ, the deity and personality of the Holy Spirit, total depravity, special grace, instantaneous regeneration, justification by faith through the vicarious sufferings and imputed righteousness of Christ, final perseverance of all saints.—The Bible, I repeat it, does not contain these expressions. Why then do our Orthodox brethren, make belief of them or any of them essential to christian communion? They will probably say, that the scriptures contain expressions equivalent to the foregoing; or that they clearly teach the doctrines which are denoted by these phrases. But this is the very point in debate. We deny that the bible, when fairly interpreted, inculcates the foregoing doctrines. But admitting that their interpretation of the scriptures is correct, does it follow that they are authorized in treating their opponents as enemies to the truth and subverters of the gospel? Admitting their doctrines to be true, is it necessary, or right, to consider them essential? By what process do they learn, that to reject these doctrines is to reject the gospel, or that the belief of them is necessary to the christian character or salvation? Has the Bible given any intimation of the kind? Are we any where told, that unless we believe the doctrine of trinity, of total depravity, and of personal election, we shall die in our sins?—Or do the orthodox follow the dictates of their own reason, or the suggestions of their own feelings, in deciding that certain of their doctrines are essential? To me it appears that they cannot consistently do this, for they often accuse others of setting up reason above revelation.

Why shall any class of men, who profess to follow the Bible for their guide, choose, in the first place, to express their sentiments in language which the scriptures have not employed, and then deter-

mine without the sanction of the scriptures, that these sentiments are essential? Why should they attempt to form creeds and confessions of faith, in words which man's wisdom teacheth, and then practically say to the world, we shall not receive you as christians, unless you admit the truth of those creeds? Is there nothing of arrogance in this procedure? Is there nothing like an attempt to fetter the mind, to bind the conscience, and to restrain free inquiry? Is there nothing which resembles a wish to dictate to others what they shall believe, in order to enjoy the privileges of christianity? And of course, is there not something which will perpetuate contentions in the christian community, so long as any shall be found who dare to think for themselves, and to speak what they think; I blame no man for embracing doctrines different from my own. It is the privilege and the duty of every man to examine and decide for himself, not for others, what is the truth. This is one of the dearest privileges; a privilege without which life is not worth possessing; a privilege for which many martyrs have cheerfully suffered death.—This privilege, I trust, you will never relinquish; and I hope you will be equally distant from any attempts to wrest it from others. Let truth stand on its own basis; and let every creed and every opinion, however important and however sacred, in the view of their adherents, be subjected to independent and candid inquiry.—*Lib. Rec.*

From the Christian Telescope.

EXAMPLE.

"In all things show thyself a pattern of good works."

How important is the instruction afforded by a virtuous example. No member of the great community can long be hid from the scrutinizing eye of public investigation, unless he retires into the seclusion of an hermitage, and abandon forever the sweets of social intercourse, and the delights of reciprocal friendship. And yet, by mingling with the crowd, being immersed in the business of life, and involved in the multiplicity and perplexity of its cares, he is necessarily surrounded with innumerable temptations, which test his firmness and call forth all the latent energies of his soul in the duty of virtuous resistance.

There is, perhaps, no calling in life which demands a greater share of watchfulness and firmness, than that which embraces the diversified labors and duties of the Minister of Christ. St. Paul seems to have been deeply impressed with a sense of this truth, when he gave the command above quoted. A lively sense of dependence upon the grace of God should be constantly cherished by them, in order to promote humility, and a fervent and frequent intercourse at the throne of divine mercy. The numerous examples of clerical dereliction have already brought a reproach upon the gospel of Christ, which the labors of many virtuous and zealous

Ambassadors of the Cross will find it extremely difficult to obliterate.

How amiable is the character, and how instructive the labors of a man, whose whole deportment, in public and in private corresponds with the gospel of Christ, which it is his delightful task to promulgate. Not only does he enjoy the unspeakable consolation arising from a consciousness of moral rectitude, but his heart is refreshed by beholding a multitude of the rising generation emulating the example of his virtues, and striving to reduce the wholesome maxims of his instruction to practice.

As he sees his influence extending, (and if his moral walk be in accordance with his profession, it must extend,) his heart is delighted with the reflection, that the field of usefulness is widening before him, and an opportunity is afforded of leading many anxious inquiring minds to the fountain of peace and truth. The benedictions of the aged, the middle aged and the youth, are poured upon him like the consecrated oil, that ran down to the skirts of the high priest's garment, when the Lord commanded the blessing upon Zion, even life forevermore! The confidence of all classes of society exalt him in point of influence; every eye sparkles with the smile of pleasure at his approach, and the door of the cottage and the palace is alike thrown open for his reception, and the voice of cordial welcome greets him at every social and domestic retreat. Children pause amidst the sports of juvenile innocence to offer him the tender salutations of early affection, and catch with enthusiastic pleasure the sage instructions which fall from his lips. The influence of his example extends far beyond the immediate sphere of his active labors; for wherever his character is known, the bare mention of his name inspires reverence, and the effect of his instructive example descends to bless the generations yet to come. The gospel which he proclaims is sure to command the veneration and respect of the multitude, being sanctioned by a scrupulous adherence to the precepts it enjoins, by which he exhibits himself "in all things, a pattern of good works."

Turning from the picture of real virtue, how does the heart sicken at the contemplation of the opposite character. Beneath the dignity of clerical profession, and the sanctity of an imposing priesthood, vice rears her hydra heads, and diffuses a deadly poison through all the ranks of unsuspecting innocence. Passion lurks beneath the semblance of evangelical purity, and plunges the dagger of moral assassination into the heart of domestic and social enjoyment:—Religion bleeds at every pore; the sacred name of truth is branded with infamy; the scoffs of the unbelieving, and the merriments of wagery and of wit, proclaim the dreadful triumphs of the power of darkness! The example diffuses a baleful influence thro' all the departments of society, and often gives birth to the fatal conclusion that all religion is vain, and that all professions of

religious sincerity are but the mantle of hypocrisy! How deep and how frequent are the wounds of the Saviour in the house of his professed friends! The reflection is indeed too painful for indulgence, and we turn from so disgusting a reality, to the command of the great Shepherd and Bishop of souls—"Let your light so shine before men that others seeing your good works may glorify your Father who is in heaven."

Let every minister of the word take heed to his ways, and not only shun evil itself, but carefully avoid every appearance of evil; that in all things he may show himself a pattern of good works.

EXTRACT

From Balfour's First Inquiry.

If Gehenna means a place of endless misery for the wicked, it is a fact that the apostles never preached it, either to Jews or Gentiles. The history of the Acts of the apostles contains an account of their preaching for thirty years, but not once is the subject of *hell* or *Gehenna* torments, mentioned by them. They were commanded to preach the gospel to every creature, and they did so, but no creature under heaven did they ever preach this doctrine. No living being did they ever threaten with such a punishment. They addressed the worst of characters, but to none of them did they ever say, 'how can you escape the damnation of hell?' They did threaten men sometimes with punishment, but never with *eternal punishment in hell*, Paul said to Elymas, the sorcerer—"O! full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord?" But does he threaten this man with the damnation of hell? No; he says, "and now behold the band of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Acts xiii 10, 11. In the same chapter, verses 40, 41, he says, beware therefore, lest that come upon you which is spoken of in the prophets. Behold ye despisers, and wonder and perish." But did he on this or any other occasion, ever threaten them with the punishment of hell? No; nothing like this is to be found. In this fact text the word 'perish' occurs, and perhaps some may think that eternal punishment is included in it. But it should be observed, that Paul was here addressing himself to Jews, and concerning them our Lord said—"except ye repent, ye shall all likewise perish," referring to the temporal destruction which was coming on the Jewish nation. May I then ask, how this fact is to be rationally accounted for, if the apostles did indeed believe *hell* to be a place of endless misery? Can any man suppose they believed this, yet in the course of thirty years' preaching, never mentioned it to their hearers? What would we say of a man in these days, who should preach thirty years, yet never say a word about *hell* to those whom he addressed? Would we not say he was a Universalist? He would be an outlaw from orthodoxy. If

my veracity in this statement is doubted by any persons, let them read the book of the Acts of the apostles. In the whole of it, whether they preached to Jews or Gentiles, you will find that they are all alike silent on the subject of hell torments. If they believed such a doctrine, let others account for it why they never preached it. If preachers now took the apostles as their models, we should hear no more about hell from them. We would then, respectfully ask, from what source did preachers learn that they should preach Gehenna or hell to us Gentiles, as a place of endless misery? To what chapter or verse, in a book of the New Testament, can they refer us, where an inspired apostle ever did so? Let every one who preaches this doctrine, consider, if he did not learn this from his catechism, when a child; from books he has read, and from the preaching he has heard since he became a man, and not from his Bible? Let him also consider, before he condemns my view, whether he has ever given this subject a thorough and impartial examination. We all too prone to receive things in religion on such kind of authority, and too ready to condemn opinions contrary to our own, before we have considered the evidence brought in support of them.

The late Dr. Dodd, who was executed for forgery, as he was stepping into the mourning coach which conveyed him to the scaffold, was asked by a woman who had imbibed the notions of Free Thinkers—"Now where is the Lord thy God?" He in reply, told her to go home and turn to the seventh chapter of Micah, 8th, 9th and 10th verses. She did so, and afterwards went and hung herself. The following are the verses referred to:—"Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." Then she that is mine enemy shall see it, and shame shall cover her, which said unto me where is the Lord thy God?—Mine eyes shall behold her:—now shall she be trodden down as the mire of the streets.—*Eng. Paper.*

MONKISH PENANCE.

In the temple of Isis is the identical spot where the priests concealed themselves while delivering oracles that were supposed to proceed from the mouth of the Goddess! Here were found the bones of the victims sacrificed; and, in the refectory of the *abstemious* priests, were discovered the remains of hams, fowls, eggs, fish, and bottles of wine!! These jolly friars were carousing most merrily, and nodoubt laughing heartily at the credulity of mankind, when Vesuvius poured out a libation on their heads which put an end to their mirth, and more effectually disturbed their digestion, than did the denunciation of our amiable Henry VIII. annihilate the appetite of Cardinal Woolsey! One priest seems to have had an eye to business in the dreadful scramble! He helped himself to three hundred and sixty pieces of silver, forty-two of bronze and eight of gold, which he wrapped in a cloth so strong as to stand the wear and tear of sev-

enteen centuries. He fled with these spoils of the temple, but was overtaken by death near the tragic theatre, where his skeleton was found, grasping the treasure, in 1812! Few, indeed have been able to clasp the mammon of unrighteousness so long in the foundembrace of death!

PROPOSALS

For publishing in the city of Troy, N. Y. the Third Volume of a Religious periodical entitled

THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

HENRY J. GREW, Editor and Proprietor.

C. F. LEFEVRE,

I. D. WILLIAMSON,

R. O. WILLIAMS,

} Associate Editors.

The Third Volume of this publication, upon an enlarged sheet and under a much improved appearance, will be commenced the first week in July next.

In its general design and leading features, the work will not be materially varied from the preceding volumes which are already before the public.

Its columns will ever be held subservient to the cause in which it is engaged. To promote the general interests of the Universalist connection, and to a scriptural and logical defence of their reasonable and consolatory views.

The Anchor will be zealously devoted to the dissemination of the distinctive doctrines of *primitive Christianity*, as distinguished from every prevalent system of doctrine which does not recognize the *Unity of God* and the *paternal character* of the divine government.

It will be the great aim of its conductors to detect error and discover truth. To expose the unreasonableness, absurdity, and incorrectness of the various discordant systems of religious faith, which stand opposed to the *Unity and Paternity of God*; and by candid appeals to the scripture and the reason and fitness of things, to exhibit the impartial and illimitable benevolence of the great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of all his intelligent offspring.

With this brief though explicit avowal of our objects, the Anchor is respectfully submitted to the kind attentions of its friends, with the hope that the intelligence of a liberal community will appreciate the importance of its continuance, and by their exertions secure to it a generous and permanent patronage.

CONDITIONS.

The Anchor will be published every Saturday, upon fine white paper, and with entire new type.—Each number will contain sixteen large octavo pages (this form being most convenient for binding) making in all eight hundred and thirty-two pages to the volume.

To mail and office subscribers \$1.50 per annum, it paid in advance, to which sum twenty-five cents will be added, for every three months that payment is delayed.

City subscribers who receive this paper will be charged \$1.75 per annum, in advance, with the additional twenty five cents per every three months delay. Agents or companies who become responsible for eight copies are entitled to the ninth gratis.

☐ The above terms will be strictly adhered to.—
All letters and communications relating to the third
volume of the Anchor must be directed to the PRO-
PRIETOR thereof, free of expense, or they will not re-
ceive attention.

Troy, May 25, 1833.

POETRY.

From the Troy Budget.

FOR GOD IS PRESENT THERE.

There's poetry among the rocks,
Upon the cloud-capt mountains—
There's music in each tiny rill,
That flows from springing fountains.
And all is poetry divine,
And all is wondrous fair;
For He who built the heavenly dome,
Is always present there.

There's poetry in that deep vale,
Where the mineral water gushes;
And the crimson flowers in sunny bowers
Reflect the morning's blushes.
And there, in silence and in shade,
Nature is passing fair;
For He who made this bounteous world,
Is always present there.

The forest is all poetry,
Where the honey bees are singing;
And the golden spider his bower of love,
'Neath the green branch is spinning;
And the rosy morn and purple eve
Th' ambrosious herbage shows,
For He who lit the soft, pale moon,
Is always present there.

There's poetry on the deep sea,
Where the mountain waves are roaring;
And the young 'bubbles clap their hands,
Rejoicing and adoring.
And the phosphoric sea and ocean's waves,
Are in their nature fair;
For He who made the mighty winds,
Is always present there.

There's poetry in the dark clouds,
When the chain lightning's flaming;
And the thunder's voice is heard aloud,
Its Maker's power proclaiming.
But o'er those clouds and in that sky,
All shines divinely fair;
For He who forged the Thunderer's bolt,
Is always present there.

There's poetry among the winds,
When they kiss the Spring's first flowers;
And sleep on Beauty's breast divine,
In love's young rosy bowers.
And all the bowers of love and spring,
Are beautiful and fair;
For He who is the life of life,
Is always present there.

There's poetry among the stars,
That gem the azure sky;
Although with borrow'd light they shine,
Reflected from His eye.

There's poetry above the stars,
Poetry's heavenly throne;
Fountain of fountains—light of life!
Music and love's own home.
And all above and all below,
Is poetry sublime!
Stamped with th' eternal mystic seal—
The hand that is divine.

May, 1833.

M.

A SKETCH.—By Willa.

She stood before her father's gorgeous tent,
To listen to his coming. Her loose hair
Was resting on her shoulders, like a cloud
Floating around a statue, and the wind,
Just swaying her light robe, revealed a shape
Praxiteles might worship. She had clasped
Her hands upon her bosom, and had raised
Her beautiful, dark, Jewish eyes to heaven,
Till the long lashes laid upon her brow.
Her lip was slightly parted, like the leaves
Of a half grown pomegranate; and her neck,
Just where the cheek was melting to its curve,
With the unearthly beauty sometimes there,
Was shaded as if light had fallen off;
Its surface was so polished. She was quelling
Her light quick breath, to hear; and the white rose
Scarce moved upon her bosom as it swelled,
Like nothing but a wave of light and dreams,
To meet the arching of her queenly neck.
Her countenance was radiant with love.
She looked like one to die for it, a being
Whose whole existence was the pouring out
Of rich and deep affections.

TO TEACHERS.

THE ROOT EXTRACTOR—Exhibiting new
rules and processes for the formation and reso-
lution of Equations of all orders in Algebra; and
for the Evolution of the roots of any power in num-
bers; serving likewise as a key to all the examples
of the cubic and higher equations in Bonnycastle's
introduction to Algebra. By Timothy Clowds L.
L. D.—Price 37 1-2 cents. For sale at the Budget
Office.

A VARIETY of Universalist Books, Pamphlets
and Sermons, may be procured at the resi-
dence of Rev. T. J. Whitcomb, Schenectady.

NEW BOOKS, &c.

SMITH on Divine Government,
Latest News from Three Worlds. Heaven,
Earth, and Hell, by Russell Streeter.
Faint Pierre on Divine Goodness.
Discourses by Wm. E. Channing.
Cobb's Sermon from John 5th 28 29.
Defence of Universalism by O. Whiston.
A fresh supply of the above works just received
at No. 3. Washington Square by
April 18th, 1833. **KEMBLE & HILL.**

NEW BOOKS.

JUST received a few Copies of Rally's Union,
price 75 cents.
Important questions, at 50 cts. per hundred.
Correspondence between a member of the Reform-
ed Dutch Church and a Universalist, three cents
single, or \$2 per hundred.
Christ's Mission, a Christmas Sermon by, Rev.
R. O. Williams, Amsterdam.
Letters addressed to Rev. W. C. Brownlee D. D.
in reply to his Course of Lectures against Univer-
salism, \$2 per hundred or 3 cents. single. For
sale by **KEMBLE & HILL.**
April 13th, 1833.

MARSH, CAPEN & LYON, Boston, keep con-
stantly for sale a large assortment of Books
and STATIONARY.

M. C. & L. have made arrangements to receive
every publication, interesting to the sect, as soon
as published, and intend their store as a General
Depository for Universalist Publications, from every
part of the United States. They will continue to
publish such BOOKS, PAMPHLETS, SERMONS, CATE-
CHISMS and TRACTS, as may be considered valua-
ble—and they would respectfully request Authors
to communicate to them their wishes and designs.
Publishers of Universalists works, are requested
to forward some of each of their publications as
soon as out of the press, and all proper exertions
shall be made to extend the sale of them.

M. C. & L. have long been established in the
Publishing and Bookselling business, they have
every facility for supplying either AMERICAN or
FOREIGN BOOKS, at the lowest prices and with des-
patch. Orders for Foreign Books are sent on the
1st and 15th of every month.

N. B. Book sellers and Associations supplied with
the choicest and rarest works, on liberal terms.

BOOKS, PAMPHLETS & SERMONS.

KEMBLE & HILL have, aside from their gen-
eral assortment of Books and Stationary, a
large supply and good assortment of

UNIVERSALIST BOOKS.

WHOLESALE AND RETAIL.

K. & H. have made arrangements for receiving
every publication interesting to the liberal Christian,
as soon as published; and intend their store as a
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"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL"

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NO. 61

LOVE OF POWER—CHRIST OUR MASTER. A SERMON.

*Delivered before the First Universalist Society
in Quincy, Mass. March 10, 1833.*

BY REV. W. MORSE.

Matt. xxiii: 8.—But be ye not called Rabbi; for one is your Master even Christ, and all ye are brethren.

To the multitude, and to his disciples, this text and its connexions were addressed by our blessed Lord for their instruction in knowledge and righteousness. The subject we find treated upon in the first twelve verses of this chapter, the object of which was to expose the arrogance, inconsistency and superstition of that then powerful sect among the Jews, the Pharisees, and the scribes, the doctors or expounders of Jewish law. Jesus informs his disciples and the multitude, that: 'The scribes and Pharisees sit in Moses' seat'—by this is meant that they were the successors of Moses, as teachers of the Jewish people. Christ then enjoins upon them to observe all which they taught or bid, that is consistently with the Law and the prophets of God—all this he commands them to observe and do. But the Saviour is equally explicit to forbid them to imitate the examples of the scribes and Pharisees. 'Do not ye after their works for they say and do not.' To say and do not is manifest in the lives of by far too many men. Jesus then states what the Scribes and Pharisees did, said he, 'they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.' Moreover, 'all their works they do to be seen of men, they make broad their phylacteries'—these phylacteries, badges of distinction, rolls of parchment wherein were written certain words of their law, and were worn on the foreheads, wrists, and hems of their garments, these the Pharisees continued to make broader and still broader, and enlarge the borders of their garments.'

This was practiced probably to attract greater attention from the spectators. Jesus adds; 'they love the uppermost rooms, at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi.' Rabbi is a word which was used among the Jews, and signifies, my Master, or my Teacher—it was used of course as a title of dignity. 'But be ye not called Rabbi'

—that is, be not ye called my Master. The scribes and Pharisees besides desiring to receive various other marks of distinction from the people, loved almost above every thing else, to be called 'my Master.'—To assume a title of dignity so as thereby to obtain honor from men, was that, after which the Pharisees thirsted with an insatiable thirst. To wield an extended and constant influence over the minds of men in some way, and in every way possible was to them of all things the most desirable—to effect this, they would practice of oppression—multiply and enlarge the ornaments of their apparel—attend public feasts and strive for the highest rooms at them, and the chief seats at the synagogues, or places of worship—they would also seek honor from men by placing themselves in the public markets, so that the passing multitude, whether inclined or disinclined could not well avoid greeting or complimenting them as they passed. This almost unconquerable love of distinction, power and influence, is not however peculiar to the people of one sect, nation, or religion. The ancient Pharisees, who by their thirst for power and eminence drew upon their heads the merited rebuke of our Lord, were much like any other people of any age possessing influence, and in other respects as it regards sects differing from them similarly circumstanced.

'The elements of man are the same now, that they were two thousand years ago. I recollect of conversing some dozen years since, with an aged and sensible man, residing in the western country, who affirmed with great apparent confidence, 'that in the breast of every man exists a spirit tending to monarchy.' The sentiment of that venerable old man I have often thought of—for I remember it as perfectly as though it had been uttered but yesterday—and it is nearly or quite correct on this subject. Especially if it were only meant that there dwells in the heart of every human being, a desire for power. Though this natural desire for power is not in itself evil, any more than a natural desire for food, still it may often need to be checked, and always watched and carefully regulated. It has often been noticed that an infant is pleased in a high degree, to have some one shake the bells of his little rattle, but his pleasure seems more than doubled when he finds he possesses the power to shake it for himself—the music he makes becomes doubly de-

lightful to his ear, on his discovering the power within himself to make the noise without assistance. This desire of power is implanted in the child's nature for the wisest and most benevolent purposes. It stimulates to action, higher, nobler and often to god-like action. In boyhood how numerous are the competitions of this kind to ascertain which can excel in running and leaping—in feats of strength agility and skill. Nor does this love of power forsake us in riper years. In a thousand ways it shows itself in manhood, and some times even in old age it continues with great fervency and strength.

This power is not always attempted to be acquired by mind exercising itself over mind; by no means, for the Pharisees sought to acquire it by pomp, by stratagem or intrigue. So fond are some people of outdoing and exulting over a neighbor, that though they despair of accomplishing their object by the exercise of their own strength, either mental or physical, they will nevertheless boast of the superior sagacity of a dog, or the greater speed of a horse, thus manifesting joy in the power of an animal under their control, as well as in their own individual power. I might proceed to multiply cases as proofs of an inherent love in every human being, to possess power; but that this desire is an attribute of man it seems to me impossible for any one to question. The desire itself I have already said was not sinful; it stimulates to the performance of noblest deeds—deeds which tend to dignify man and reflect the highest glory upon the character of the Creator.—Yet this desire like every other natural desire of man, through neglect, through want of being seasonably and properly checked and regulated, leads astray from duty, from the path of wisdom and peace. The excessive indulgence of this thirst for dominion has caused myriads of the human race to swerve from rectitude in almost every department of life. I might instance cases which have occurred in the political world, wherein politicians have manifested in an eminent degree the possession of an inherent love of power, where they have sought by fair means yea, by all means of every character to obtain the ascendancy—to acquire power and influence. But to do this, comes not within my province, it is the excessive or extravagant desire for dominion, as it shows itself in the church, among professors of religion, which it is my duty to point out,

and to warn my hearers to guard even in themselves. During a thousand years, popery was almost the sole religion of Europe, and all this time there were successive struggles for temporal and ecclesiastical power. 'Go ye and teach all nations,' is the one comprehensive commission given to the apostles and their successors, through every age of Christianity, and yet kings and popes have fought for ages, yea centuries, to acquire temporal power.

In the thirteenth century the pope was declared Lord of the world. Says a certain historian; 'The pope dethroned, he made kings, he gave and took away kingdoms; he sat upon the haughtiest throne that the earth had ever seen, for his ambition domineered over body and mind, the present and the future world, he bore the sceptre of the earth, he assumed to bear the keys of heaven and hell. He proclaimed himself the vicegerent of God; above all kings, incapable of being judged of man; more than man!' Thus elevated was the pope of Rome, at one time in his own view—to this almost unparalleled extent was his love of power gratified.

From the reign of Constantine in the early part of the 4th century—from the time of his acknowledgment of Christianity, and he was the first emperor that ever embraced the christian religion,—there have been numerous proofs furnished to the faithful historian, tending to confirm the position which I have set up in this discourse. Love of power has not only manifested itself in the conduct of individuals, in every rank of life, down to the humblest and obscurest of the human race.

This fondness to be called *Master*, so visible in the Pharisees, when Christ was on earth, is apparent in the titles so often assumed by professing christians. From the scriptural names of Bishop, Elder, Deacon and Overseer, signifying as used in the New Testament, simply *church officers*, as pastors, apostles, almoners and teachers, used without meaning to establish different orders in the christian ministry, some higher, and others lower—from these scripture names men aspiring for power have coined the following: Pope, Primate, Metropolitan, or Archbishop, Bishop, Suffragan, Bishop, Vicar, Curate and presiding Elder, with many others of different grades, possessing different degrees of power. Eager to acquire power and influence amongst men, and to be called *Master*, propedoms, bishoprics, synods, general assemblies, presbyterians, consociations have been formed, sometimes perhaps with the purest motives, but to often it is to be feared this has been done to foster pride, and to gratify the lusts of power in a few would-be leaders of sects.

Now much of this scheming, by far the greater part seems to me incongenial with the precepts of the Son of God, and opposed to the examples of the apostles and primitive Christians. Every Christian church and Society possesses inherently the power of self-government, and does wrong to give up that power to any ecclesiasti-

cal body in the world; the Church or Society doing this, needlessly throws away its own native strength and independence. Every clergymen and every private christian who relinquishes his rights and chooses any man, however distinguished, for his master in theology, and follows his dictation implicitly is not only doing injustice to himself, but acts directly contrary to our Lord's injunctions, who affirms, 'for one is your master, even Christ.' Moreover he who seeks to gain titles and honor from men in this way, he who tries to be called *Master* by as many as he can, violates the Saviour's command: 'Neither be ye called masters.' Our Lord has evidently forbade his disciples allowing themselves to be called *masters* as he prohibited them from calling others by this appellation. He also said: 'call no man father upon the earth,' this command is not meant to refer to our natural relations, but spiritual guides are alluded to, the meaning of the Saviour is, as I understood it, call no man by any name which indicates that he is head of the church, for one is the true head, even Christ. It is not to be understood by this teaching of the great master of christians, that every man is bound to believe that he has no superior in religious knowledge—by no means, this as it seems to me would be an unwarrantable and hurtful use of the Saviour's language. 'Honor to whom honor' is the command of an apostle who was perfectly acquainted with the instructions of his divine Master. My text and context forbid substituting any other teacher in the place of Christ, or bowing implicitly to the *ipse dixit* or mere say so of any fallible man, and they enjoin humility, individual exertion after truth, and establish the right of private judgment, agreeable to the sentiment of our Lord contained in Luke xii: 57.—'Yea, and why even of yourselves judge ye not what is right.'

To judge for one's self and not to be led away by the influence of names, nor by those persons who indulge an excessive love of power, is every christian's imperative duty. One only Being is the Christian's supreme Father. He which is in heaven, the God and Father of all one only Being is the christian's Master, Christ is that Being, and "all we are brethren." How plain then our duty to each other and to God, it is simply the possession and exercise of fraternal and filial love. Whoever "will be great among you, let him be your minister, in other words, let him be your servant."

The love of power of which I have been speaking is common to all religious sects, or to individuals of every sect in Christendom—it exhibits itself in a great variety of ways. It will not do to confine love of power to the older and more numerous sects, it extends through all denominations, down to the youngest and smallest in the christian world. The tendency of this love of dominion is the same in men of every age. Should some of the feeblar and younger sects, which have arisen within fifty or an hundred years past, increase in wealth and numbers and

power, they might forget the day of small things, and from having suffered oppression, become themselves oppressors.—Power in the hands of men of any religion is liable to be abused. Men of every class without exception need to be watched, the right of private judgment is continually liable to be questioned—the freedom of the soul is every day endangered, the sacred precincts of the conscience are perpetually exposed to invasion by some unprincipled aspirant for self-aggrandizement and ecclesiastical power. Would it not be evidence of a want of judgment and wisdom in any man, who with a pure, living, exhaustless fountain, directly before his eyes, should refuse to slake the burnings of thirst, till, far removed from the crystalline fount itself, he consents to drink of the tardy and muddy stream, mixed with a thousand impurities? Equally unwise is he who instead of accepting the gracious invitation of Christ, and drinking, never again to thirst, even of that water, that shall be in him a well of water springing up into everlasting life, consents to drink in his religious opinions and doctrines from the commentaries and formularies of fallible men, mingled with all the corruptions of prejudice, of ambition and sectarianism. The man; who, instead of obeying Christ in the text, receives his doctrine from some *clown Master in theology*, and submits obsequiously to his opinion and dictation, is surely a victim of folly and weakness and misery—for God's immaculate Son is the fountain-head of religious truth from which each and every one is commanded to drink.

'Come unto me'—receive my doctrine and truth unmixed with human traditions—"All ye that labor and are heavy laden and I will give you rest!" Son, daughter of affliction, sinner, all, *all*, 'Take my yoke upon you and learn of me'—receive not fallible men as infallible guides—"for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." O how much happier would it be for men if this invitation were accepted—if this kind injunction were uniformly and universally obeyed! Then would moral liberty, the liberty of the soul be possessed and enjoyed. "Where the spirit of the Lord is, there is liberty" perfect glorious liberty, this is that freedom of the mind, of the imperishable mind of man, which nothing short of virtue, nothing short of obedience to Christ can bestow. A state of sin is a state of bondage—it must be so, it cannot be otherwise. If therefore my brethren, we would be wise and happy, if we would feel that we are emancipated from the slavery of error and *that*, in the full enjoyment of the liberty that is in Christ, let us take heed that we do not saddle ourselves to any burdensome yoke which ambitious men may feel inclined to impose upon us. Let us have but one infallible teacher, but one Master in whose instructions we repose entire confidence as it regards religious truth, let this Master be.

Christ, let us confide in him as a perfect Instructor, an unfailing Friend, a gracious and wise Mediator, a complete and Universal Saviour. Amen.

From the Modern History of Universalism.

CHARLES CHAUNCY, D.D.

Dr. Charles Chauncy was pastor of the First Congregational Church in Boston, and, at the time of Mr. Winchester's conversion, had arrived nearly at the age of eighty years. He had, in a great measure retired from the duties of the ministry; and as his life was evidently drawing to a close, he was busily engaged in preparing for the press, his treatise on *The Salvation of all Men*. He had undertaken, about 1850, a close and critical study of the Scriptures, particularly the epistles of St. Paul, and in order to do this the more thoroughly, he consulted all the principal helps to a right understanding of the Scriptures which were to be found in the libraries of Boston and its vicinity, besides sending to England for many books which could not be found in this country. Seven years of the best part of his life were spent in study, and a conviction of the truth of Universal Salvation was the result. He had no suspicion this was a scriptural doctrine, till he was led into it by a diligent comparison of scripture with scripture; and when he closed that labor, on a review of the whole, he was surprised at the clearness with which he found that doctrine revealed. It was at this time that he collected the materials for his book on Universal Salvation, which he soon after arranged, and then laid by for his own re-examination, and the reading of some learned friends, to whom, probably under injunctions of secrecy, he made the matter known. Another motive which might also have induced him to lay the work by for a time, was an unwillingness to avow himself to the public a Universalist. For notwithstanding the boldness with which he attacked the public errors, during the Whitfieldian revivals, he was really in doubt whether to let the work, which he esteemed the most valuable of all he had written, go before the public, or whether to commit it to the flames. In 1782, a pamphlet was published in Boston, the subject of which will be best learned from the title: "*Salvation for all men, illustrated and vindicated as a scripture doctrine, in numerous extracts from a variety of pious and learned men, who have purposely writ upon the subject; together with their answers to the objections urged against it.*—By one who wishes well to mankind."—Chauncy has been pronounced the author, and some have thought he published it for the purpose of ascertaining how Universalism on his system would be prudent to affix his name to his large work on that subject. There was already in Boston a general prejudice against the sentiments of Mr. Murray, who had occasionally preached there for upwards of eight years; and the author of the pamphlet courted popular favor by expressing an utter abhorrence

of Murray and his doctrine, which he said was 'in direct contradiction to the whole of the New Testament books, from their beginning to their end.' As might have been expected, the pamphlet had not laid long before the public when it was attacked from various quarters, particularly by Dr. Samuel Mather, of Boston, who preached in the house now occupied by the First Universalist Society, and by Dr. Gordon of Roxbury, the author of a history of the revolution. In November an anonymous pamphlet appeared, entitled '*Divine Glory brought to view in the condemnation of the Ungodly: or the doctrine of Future Punishment illustrated and vindicated as rational and true.*' In the conclusion this author expostulates with the clergy on the necessity of opposing Universalism from the pulpit; and intimates, in allusion we think to Chauncy and his particular friends, that those who do not, will be suspected of being in doubt upon the subject, and if not publicly, yet secretly, its abettors and friends.

The result of Dr. Chauncy's mind appears to have been, that it would be inexpedient for him to publish, with his own name, his principal work on Universalism. But rather than commit it to the flames, he sent it across the Atlantic, and it appeared anonymously in London, in 1784. It has never been so much read, nor by common readers so highly esteemed, as some other treatises on the same subject. Although a work of much learning, and of uniform candor and fair reasoning, yet its style is too stiff, and its method of argumentation too dull and prolix for popular taste. Its main object is to prove the doctrine of Universal salvation. In the first part the author states his object. In the second he sustains his position by showing that Christ suffered for all men; that God's purpose is to save all; that he will through Christ finally reconcile every individual to his moral government; and that accordingly whenever the Scriptures speak of those who shall be eventually restored, they use expressions of unlimited import, such as 'all the nations and families of the earth,' and 'every creature which is in heaven or on the earth.' These positions he supports wholly by the testimony of Scripture, some passages of which he attempts to illustrate by paraphrases and notes sufficiently tedious to defy all patience. In the third and last part he answers the objections commonly urged; and here he maintains that the terms applied to future punishment are such as naturally indicate that it will end, so that he should have inferred the doctrine of annihilation, had not God promised that all shall be saved.

To this book, in 1790, the younger President Edwards published an answer, which has been thought the ablest work that has appeared against Universalism. Its arguments are often founded on scholastic theology rather than on simple truth, and while it evinces much ability, it fails in affecting Chauncy's general system, though it exposes some heterogeneous notions in it. It is certain that Edwards either mis-

understood, or misrepresented Chauncy's meaning on several important points.

From the Christiana Intelligencer.

EXTRACT FROM AN UNPUBLISHED SERMON, ON THE DOCTRINE OF ETERNAL MISERY.

Eternal misery! Did you ever gaze with an eye of reason upon that gloomy picture? Did you ever enter that imaginary world of woe and contemplate its solemn transactions? If not, for once we will lead you there, and let you candidly review that horrible reverie of fancy which a misguided imagination presents to the mind. Ye guardian angels of celestial light who shouted peace on earth and good will to men," withdraw while we paint the shocking scene!

We will begin at the pillow of the dying man, By the wasting hand of disease he has been brought to extreme weakness of body, until on a sudden some visible alteration announces his departure at hand. His weeping consort and lovely children gather around his dying bed, and in solemn silence gaze upon a departing father and friend. The cold, icy hand of death is setting upon him, and the mental shades of eternal night are gathering thick around him. All human aid has failed, and no one present can administer even a cup of consolation to his departing spirit. Rolling in agony, he expects every moment to be in the world of spirits before that God whom he has been taught to dread, to hear his just and awful sentence. Racked with excruciating pains he at length heaves a big groan of mortality, expires, & immediately launches forth into the eternal world. Nothing however new, busy or curious can for a moment give ease, or assuage the frightful premonitions of his impending doom. He arrives at the awful bar, receives his sentence, and immediately descends to the asphaltic regions of despair. Embosomed in "darkness visible" he lifts his eyes in interminable woe, while the misery he feels far exceeds that of the suffering martyr wrapt in boiling lava; and this eternally to increase. As the mysterious and countless ages of eternity revolve, his pains rise higher and higher, until they are beyond the powers of the imagination to portray. And when he shall have existed as many millions of ages as there are stars in heaven added to the drops of the ocean and the sands on its shores, multiplied by every spire of grass that ever grew upon the mountain top, his career will have but just commenced. So long as God exists, he shall not cease to be. This miracle suffering as he lies rolling in agony suddenly starts amid his accumulating miseries and with a groan of distraction, exclaims—how long! When an answer is returned from on high—"ever! ever! ever!" Millions on millions of ages roll! He again asks how long? When on the gloomy walks of his prison he beholds the answer written in flames of fire—from hell there is no redemption! Millions on millions of ages roll! He again asks, how long? The same dis-

treasuring voice cries,—eternity! Millions on millions of ages intervene, and other millions on millions in *s-l-o-w*, *solemn* succession roll! He is now nothing but a spectacle of woe! He again starts from his dark bed of misery and with a last hopeless groan of distraction, exclaims,—*mysterious heavens, how long!!!* But the same answer is responded in rolling peals of thunder Eternity! Eternity! Eternity!

Good Good! what is this! Is there no arm of mercy in heaven to snatch this one poor sufferer from despair! Are there no bowels of compassion in Jesus the poor sinner's friend, while angels and less than angels drop over him the tear of pity!—Who can look upon this portrait now drawn unmoved? None under the sound of my voice; for I see you are all amazement and consternation! And no wonder. How does this picture look in the view of mercy? And what man in whose bosom burns one spark of benevolence would wish it to be true, or step out in its defence! GREAT FATHER take this one poor sufferer from despair! *One did I say! The doctrine embraces millions. God of compassion! look down upon groaning worlds!*

But forbear. Let us drop this melancholly, heart-rending subject. Those who believe it pray daily that it might be false! Angels and men unitedly raise their benevolence against it, and acknowledge that none but the devil wishes it true.—And who would be his attorney to step out and plead in defence of his darling doctrine? We renounce his creed, and join the choir of angels to contend for the honor and glory of God, and the compassion of Jesus Christ the Saviour of the world. I repeat it. We join the choir of angels who sang the song of peace. Listen to the heaven-born strain in which the angelic note of sweetness lives forever.—“Glory to God in the highest, on earth peace, good will towards men!” There is no endless misery mentioned here, for that could be “glad tidings of great joy” to no living mortal. This is the doctrine we boldly advocate. It is the doctrine of angels. It is the doctrine of heaven. And why should you censure us for catching the distant sound of angels and repeating them to you in the feeble language of mortals.

PHILORHOMACUS.

NATURE OF SALVATION.

Ask multitudes, what is the chief evil from which Christ came to save them, and they will tell you, ‘From hell, from penal fires, from future punishment.’ Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbor may quench a conflagration that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which, in a faithful translation, would not occur once in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geogra-

phy, know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks and flames; given them the idea of an outward ruin as what they have chiefly to dread; turning their thoughts to Jesus, as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which endued with divine powers, enthrals itself to animal lusts; which makes gain its god; which has capacities of boundless and ever growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace, in parting with self-control.—No ruin can be compared to this. * * * To save, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience and love. This was chiefly the salvation for which Christ shed his blood. For this the holy spirit is given; and to this all the truths of Christianity conspire.—*Dr. Channing.*

BENEVOLENCE OF GOD.

We are surrounded by God. He is spreading out his perfections on every side to interest our hearts, and to inspire us with love for his character. But when we listen to descriptions given of the works of God, how little do we hear of him, who has made all things! The sun sheds his light around us; we held its ever-varying and benevolent influence; but how seldom are its beams made by man to praise him who causes them to spread light and comfort over the earth! When we should behold and adore the Author of all good, we think only of ourselves, or of some trifling interest or gratification. The earth spreads out before us its beauties and its bounties. They speak of God, who with unwearied kindness is affording to man the means of improvement and joy. But how dull is man to perceive the riches of divine goodness! He goes his little round of amusements and toils, scarcely seeming to raise his

thoughts above the earth on which he treads. He may vaunt himself of the strength of his mind, and display the richness of his imagination; but how often does it seem as if he had forgotten that goodness which designs for him a higher happiness than this world can give, and how seldom does a glow of religious sensibility impart life and beauty to the pictures which his imagination may paint! In looking back upon the chequered scenes of human life he is accustomed to dwell with emphasis upon the trials and embarrassments, which he has encountered, and to bring credit to himself, by magnifying the conflicts, thro' which he has passed. If he has been successful in his enterprizes, he claims great praise for his skill, and dwells with a tedious particularity upon every instance of his superior wisdom and perseverance; but in all the scenes of life how backward is he to acknowledge the guiding and tender care of a Parent? how little does he seem to avail himself of that rich source of joy, which is afforded by the deeply felt persuasion that he lives under the guiding and controlling influence of a God of love!

The indisposition of man to make the divine goodness the subject of habitual thought is particularly apparent, when he is suffering severe afflictions. How often, when calamity overwhelms him, is he seen prostrate in hopeless anguish! Darkness presses upon him on every side.—He writhes and struggles, as if the hand of an enemy were upon him; or he calls upon his pride to sustain him, and in sullen sadness poorly conceals the awful emotions of his soul? or he sinks under the weight of his sorrows, as if almighty power were exerting itself to crush him in the dust. Are not these states of feeling, which are frequently witnessed! But how could they exist with any permanency in the bosom of a man, who was imbued with the goodness of God. The subject of his most cherished thoughts could not desert him in the season of severe trial. The temper of a grateful and confiding child would accompany him through every scene of severe discipline. It would be his consolation and support, that he was under the care of a Father. He would recognize in afflictions the hand, from which all good is derived; the hand which guides the movements of worlds, and the fall of a sparrow. In the hour of darkness he would feel more deeply the necessity of the privileged of leaning upon a Parent's arm for support, and trusting to his counsels for direction. Then, if ever, he would open his bosom in prayer to the guardian of human virtue and happiness. What then do the unsubmissive tempers of men prove, if they do not establish the fact, that they are strangers to a religious improvement of the goodness of God?—*Parker's Sermon.*

A good name is rather to be chosen than great riches, and loving favor rather than silver or gold.

THE GOSPEL ANCHOR.

CLEM. F. I. E. FEVRE, }
I. D. WILLIAMSON, } Editors.

TROY, SATURDAY, JUNE 15, 1833.

DEDICATION & INSTALLATION.

The Universalist meetinghouse recently erected in Schenectaday, N. Y., was dedicated to the worship of the only living and true God, on Wednesday the 5th inst.

Services were as follows:

Introductory Prayer—Br. R. O. Williams.

Reading Scriptures—Br. T. J. Sawyer.

Dedicatory Prayer—Br. D. Skinner.

Sermon—Br. I. D. Williamson: John i, 46.

Benediction—Same.

In the afternoon of the same day a sermon was delivered by Br. T. J. Sawyer and the eucharist was administered by Br. D. Skinner, and in the evening T. J. Whitcomb was installed as Pastor of the Society in Schenectaday. Services as follows:

Introductory Prayer—Br. T. J. Sawyer.

Sermon—Br. D. Skinner.

Installation Prayer—Br. R. O. Williams.

Charge and Delivery of Scriptures—Br. I. D. Williamson.

Right hand of Fellowship—Br. T. J. Sawyer.

Benediction—By the Pastor elect.

The weather was fine and the house filled with devout worshippers.

We pray that the divine blessing may rest upon the Society in this place, and the grace of God be found sufficient to sustain the pastor in the arduous duties of his office. W.

AN INDEPENDENT EDITOR.

"A Lecture will be delivered at the basement room of the Episcopal church, in Homer village, on Thursday, the 23d inst. at 4 o'clock P. M. by the Rev. Isaac D. Williamson, Universalist minister from Albany.

"Homer, May 15, 1833.

"[The above notice is inserted by special request. We of course neither approve nor are disposed to countenance the object of the meeting.]"

The above notice is out from a paper published in Homer, N. Y., yelet "The Cortland Observer," where it originally appeared during our recent tour to the west. Its editor must be a choice spirit indeed. He published the notice in the first place, because it was presented to him by one of the most respectable inhabitants of the village and he dare not refuse. But lest some one might mistrust that his contracted soul had a benevolent feeling out of his own church, he must needs inform his readers that he had no such feeling, and insult a stranger by appending his note to the notice. Poor soul! We pity and forgive him. We know of no man who has larger claims upon our pity than the trembling slave who dare not do a benevolent act to a stranger lest he incur the displeasure of his spiritual guides, or the wrath of his God. We have no feeling of acrimony towards this editor, for his note which was appended for evil, worked our good, by attracting the attention of those who would not thought of attending our meeting, had he published the notice without comment. We

feel bound however to explain the note to the editor for we doubt if he was aware of its import.

He says, "We of course neither approve nor are disposed to countenance the object of the meeting." Now be it known that the object of our meeting was to worship God according to the dictates of our own consciences, and gather instruction from the pages of inspiration. If Miss Frances Wright or Robert Dale Owen or any other infidel had been the editor of that paper we should have expected that they of course, would not approve or countenance such an object. But we are utterly unable to conceive by what rule the readers of the Observer are to conclude that a professing christian should of course disapprove or discountenance, meeting for religious worship. Such language we might expect from an Atheist but it comes with an ill grace from a Christian.

If the editor says 'twas not our object to worship God, we say to him, "Who art thou that judgest another man's servant?"

One of two things must be evident to the reader of the note. Either the editor of the Observer is an Atheist, and of course does not feel disposed to approve and countenance meetings having for their object the worship of God, or he is guilty of judging us without a hearing. Which ever of these may be true his readers must decide, and we trust their decision will be righteous.

There is another point of view in which we must present this subject to our readers. The above notice will show how completely the secular press is under the influence of the dominant party in religion. We hear much of the freedom of the press, and we doubt not the editor of the Observer boasts of that liberty. But it is all a dream. If we are to judge from this specimen we must conclude that the secular press is a slave to religious bigotry. This is not a solitary instance. There are honorable exceptions we know, but it may be said in truth of most of the presses in the country that they dare as well beard the devil in his den, as drop a word or a hint that they are not strictly orthodox in sentiment. It is time that this evil was remedied, and that the people begin to look about them. If the great mass of the people are willing that the press should follow the clergy, and "Satan run lackey boy behind," so be it: but let us hear no more prating behind about a free press. We have sometimes expressed our fears, and we confess we have such fears, that our religious liberties were in danger; and we have as often been told that our fears are groundless, for the press, the press is the palladium and defender of religious liberty. The press can and will defend us. Such is not the fact, and those who lean upon the popular press are leaning upon a broken staff. What dependance can be placed upon a press, so completely trammelled that it dare not insert a notice of a religious meeting without an apology to its spiritual supervisors? A bold champion this to defend religious liberty, truly. Talk of the liberty of the press as much as you will, it is a syren song, for there is not an engine of power in these United States more completely under the influence of clerical domination than the secular press. We say again, there are some honorable exceptions, but these are few and far between. Such is the state of things that there is not one editor of a secular journal in twenty, who dare not as well take bread from his children as to utter a word or drop a hint calculated to convey an im-

pression that he is not fully orthodox in his sentiment.

We part with our brother of the Observer in good feeling, wishing him more charity and less of that superciliousness which bows at the beck of a priest. W.

SOUTHERN ASSOCIATION.

The Southern Association of Universalists met according to adjournment at Hartford, Conn. on Wednesday, May 22, 1833.

Br. M. H. Smith was chosen Moderator, and Br. J. P. Fuller clerk. Sermons were preached upon the occasion by Brs. D. Van Alstine, C. Spear, J. P. Fuller, Goodyear, G. Noyes and M. H. Smith. After passing several important resolutions, the Association was adjourned to meet at Charlestown, Mass. on the third Wednesday and following Thursday in April, 1834.

We learn from the minutes of their proceedings that the council deemed it inexpedient for the Association to again hold its session in the state of Connecticut, and that a resolution to that effect was passed.

Our Brethren in that vicinity have been led to adopt that measure, by the discrepancy which exists between the constitution of this association, and that of the Convention for that State. Measures were adopted to form an association, to be confined to the State of Connecticut which can exist in unison and fellowship with the State Convention. There is an abundance of good materials in our sister State to compose the contemplated association.

The customary Religious Exercises, which were suspended in the Universalist Church in this City, the two last Sundays, will be resumed to-morrow.

THE BLACK RIVER ASSOCIATION will meet at Adams, Jefferson county, on the third Wednesday and Thursday of June.

INFIDELITY A FORLORN HOPE.

From my heart I pity the Atheist, for of all God's creatures, he most needs it. I know how to feel for him. In my early years, I drank deep of the deadly waters of scepticism, and I know how utterly hopeless—how awfully dark and revolting is the shoreless futurity of the unbeliever. To lie down and die; to be shut out from the beautiful world with all its bustle and excitement, animation and splendor, pomp and glory; to be consigned to the cold damps of the valley in utter darkness; to feel that this vigorous frame is destined to fatten the loathsome reptile that in life it would turn aside to shun—that with worms and corruption this cherished form shall lose every distinguished feature—shall fall to dust and be cast up by the spade of the gardener to be carried by the breath of the summer wind—these are fearful thoughts. But that the intel

lectual fires shall go out with the lamp of nature; that all the ardent expansion of soul, all the lofty aspirations of spirit must be quenched; that all these glowing hopes, these bright anticipations must go up like evening exhalations to be lost in the blackness of darkness, is an incubus so long as its influence is felt, that binds and rivets the energies of the mind beyond all hope of redemption.

Never can I forget the sensations with which I struggled, when I first made the awful discovery that I was an infidel. I was young, and had become entangled in the mazes of controversy, and an associate courteously presented me with the writings of a very celebrated French author, to assist in extricating me from difficulty. I admired the style and happy mode of reasoning, and with a peculiar indulgence of thought, I pondered deeply upon the arguments, without dreaming of the result, until one fine Sabbath evening of a day when I had absented myself from church, to finish the perusal. I wandered far away into the fields to dispel a sickness of soul that had seized me. I revolved argument after argument in my mind, until the conclusion rushed upon me irresistibly, "there is no God." I started! "There is no God," sounded in my ears with a voice of thunder. I looked around me, all was calm and quiet, but nature had assumed her robe of sackcloth and sighed out her assurance—"No sustaining arm." I looked above me, the pale moon threw out a sickly light, and seemed to say, "no upholding power"—and the dim stars in their wayward routes added, "no directing hand;" I stood alone, with no protecting spirit; and excessive fear came upon me. The world to which I was so much attached was but a thing of chance, liable to be unhinged in a moment, and myself but a creature of accident to sink into nonentity forever. Sweat was the relinquishment of the world, I might have yielded that, but it would avail nothing. The fiat was irrevocable, and annihilation in all its horrors was my only, my inevitable refuge. I looked above, beneath, around, and every where was inscribed in living characters, "annihilation." I turned to the flattering prospects before me in life, they pointed to utter annihilation. The friends that had passed away assigned to Heaven, came to mind—they were all annihilated. I would have rushed to the suicidal altar. I would have applied the torch to my own funeral pyre, that annihilation might cease to haunt me; but there stood the dreaded spectre guarding the avenue; I would have obtested the God whom my fathers worshiped, "but he was not." Though this state of feeling soon subsided, and I became lulled by constant reflection to look upon the forbidding future dispassionately, still until the cumbersome mantle of error was shook from me, I was "of all men the most miserable."—*N. E. Chr. Herald.*

A false witness shall be punished, and he that speaketh lies shall not escape.

From Bolingbroke's reflections upon exile.

RESIGNATION.

The darts of adverse fortune are always levelled at our head. Some reach us, some graze against, and fly to wound our neighbors. Let us therefore impose an equal temper on our minds, and pay without murmuring the tribute we owe to humanity. The winter brings colds, and we must freeze. The summer returns with heat, and we must melt. The inclemency of the air destroys our health, and we must be sick. Here we are exposed to wild beasts, and there to men more savage than the beasts: and if we escape the inconvenience and dangers of the air and earth, there are perils by water and perils by fire. This established course of things it is not in our power to assume such a greatness of mind as becomes wise and virtuous men; as may enable us to encounter the accidents of life with fortitude, and to conform ourselves to the order of nature, who governs her great kingdom, the world, by continual mutations. Let us submit to this order; let us be persuaded that whatever does happen, ought to happen, and never be so foolish as to expostulate with nature. The best resolution we can take is to suffer what we cannot alter, and to pursue without repining, the road which Providence, who directs every thing, has marked out to us: For it is enough to follow; and he is but a bad soldier who sighs and marches on with reluctance. We must receive the orders with spirits and cheerfulness, and not endeavor to skulk out of the post which is assigned in this beautiful disposition of things, whereof even our sufferings make a necessary part.—Let us address ourselves to God, who governs all, as Cleanthes did in those admirable verses which are going to lose part of their grace and energy in my translation of them:

Parent of nature! Master of the world!

Where'er Providence directs, behold

My steps with cheerful resignation turn.

Fate leads the willing, drags the backward on.

Why would I grieve, when grieving I must bear?

Or take with guilt, what guiltless I might share?

Thus let us speak, and thus let us act. Resignation to the will of God is true magnanimity. But the sure mark of a pusillanimous and base spirit, is to struggle against, to censure the order of Providence, and instead of mending our own conduct, to set up for correcting that of our Maker.

RELIGION.

There is a stage in the progress of civilization, at which religion forms the principal figure in the picture of society, and appears the grand agent in shaping the business of human life. The stage of civilization, at which this remarkable phenomena appears, is neither the lowest of all, nor the highest, by any means. It is rather one of the stages which immediately follows, and is very near the lowest.—It is not the lowest of all, because, in that

situation, the business of providing the means of subsistence is so laborious and distressing, as to occupy the mind entirely, and leave little room of any other thought; and, leaving no man any thing to give to a priest, to create a motive to no man for becoming a priest. On the other hand, the mere ritual of religion never spreads itself far over the field of thought and action at a stage of any great mental improvement; because, in proportion as the human mind improves, its notions of the attributes of God are elevated; and elevated notions of the great object of religion are altogether inconsistent with the tyranny of its formal observances. Whenever the Divine Being is distinctly conceived as a being of infinite wisdom and goodness, all frivolous acts performed as service to him are instantly discarded. They are immediately seen to be acts which none but a being of very limited wisdom and goodness can possibly approve. No acts can be supposed to be acceptable to a Being of perfect wisdom and goodness, but such as are conducive to some useful end; that is, to increase the happiness of sensitive beings. In proportion, therefore, as civilization advances, and the human mind is improved, services to mankind come more and more to be regarded as the only services of religion; and benevolence and inward piety nearly all in all.

Edin. Review, No. 53.

MORALITY.

We feel the importance of reminding our brethren, who profess the soul-rejoicing doctrine of universal salvation, of the peculiar interest the have in leading a moral life. Our faith shows us that the reward of moral virtue is in itself and its inseparable consequences; therefore we are sure that if we are virtuous, we shall enjoy its whole reward. Those who entertain a different belief, who vainly think that God's requirements are necessary only to procure his favor, and to turn away his vindictive wrath from them, and are destitute of the most natural incentives to virtue, for it seems to them that the commands of God are designed for his own gratification, and not for his creatures, special benefit.

But we are led to contemplate God as a kind Father, a steady, fixed, unchangeable friend, who has no occasion to require any thing of us for any other cause than our own benefit. In this view of the moral precepts of our Father, we see that the last deviation from them is an equal violation of our own peace and happiness. And we have still another peculiar in maintaining a virtuous, moral. Those who oppose our doctrine are in the habit of thinking that we are an immoral people. The reason why they have this opinion is very evident. They suppose that the necessity of being virtuous in this life is that they may escape hell in the next, and as they are informed that we are not afraid of being sent to this dreadful place, they suppose, of course, that we think it is no more

ter how we live. Now as we wish to undeceive our opposers as fast as possible, and by every justifiable means, it becomes us to be careful to maintain good works for their sakes as well as for our own convenience. By this method we should comply with our Saviour's direction, 'Let your light so shine before men, that they, beholding your good works, may glorify your Father which is in heaven.'

FALSIFICATION OF THE SCRIPTURES.

A Rev. gentleman in England, named Curtis, has recently made some appalling disclosures in relation to the careless and iniquitous manner in which the University editors of the Holy Bible,—published by the King's printer—are put forth to the world. Mr. Curtis has exposed some erroneous errors, and variations, from the original text, as given in King James' time. Six hundred mistakes have been found in one book, and eight hundred in another; many of them most important, and all of them inexcusable. Some of the grosser ones, which would seem to have been concerted and intentional, have been rife for forty years. The true sense of Holy Writ, it is contended, has been greatly warped by these errors; and measures are in train to have them rectified, in all future editions of the Scriptures published in England. It is stated that the churches in America had long since adopted one of these as a standard; if so, it is of the last importance, we should conceive to import one of their copies, now preparing, at the earliest period.—The writer remarks, with much sorrow, that such perversions of the Sacred Word have given rise to more scoffers and infidels, than could have been otherwise produced by any one cause.

THE JEWS.

The Restoration of the Jews to the city of Jerusalem, and to their long lost and lovely country, that 'flowed with milk and honey,' it is said, is about becoming a very serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs, and the dread that Russia may acquire a footing on the Bosphorus and Asia Minor, have led the cabinets of Europe to inquire into the propriety of establishing an independent sovereignty in Palestine, as they have already done in Greece.

A new power raised up in Palestine, a Jewish kingdom erected in Jerusalem, might prove a check to the designs of the Pacha of Egypt, as well as to the northern Nicholas. It is said in private letters, that the celebrated capitalist Rothschild, and all the leading Israelites in Europe, have been consulted on the subject, and that the project has been favorably received by many. The plan is to send an army and a fleet to Palestine, under the combined auspices of England and France and to take possession of Palestine—to negotiate with Egypt, or fight that power;

but at all events to lay the foundation of a new empire in the east, in which the Jews of Europe would occupy the first rank, on condition of their emigrating to that country and furnishing part of the funds necessary to defray the expenses. Of course the utmost liberty of opinion in religion would be extended to all classes in the new Judea, for it is a singular fact, that the Jews of the present age are the most liberal thinkers in all matters of political and religious belief. The exclusiveness which prevailed in the 'high and palmy state' of Jerusalem, is completely changed in this age of the world.

What a singular spectacle it would be to see that curious, original, and ancient people again restored to their country by the christian cabinets of Europe! to see the banks of the brook of Kidron, the vale of Jehosaphat, the river Jordan, the mounts of Carmel and of Lebanon again peopled with the descendants of their ancient possessors!

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in a belief that the time predicted by their prophets had nearly arrived in which they shall be restored to the possession of that country. The Jews generally are watching the movements of the Egyptian army with great eagerness, in the belief that some arrangements will be made which will enable them to return to Judea, and this belief has led to actual associations in Poland.

SUPERSTITION DEFINED.

The mind of man is subject to certain unaccountable terrors and apprehensions, proceeding either from the unhappy situation of public or private affairs—from ill health—from a gloomy and melancholy disposition—or from the concurrence of all these circumstances. In such a state of mind, infinite unknown evils are dreaded from unknown agents: and, where real objects of terror are wanting to the soul, active to its own prejudice, and fostering its predominant inclination, finds imaginary ones; to whose power and malevolence it sets no limits.

As these enemies are entirely invisible and unknown, the methods to appease them are equally unaccountable, and consist in ceremonies, observances, mortifications, sacrifices, presents, or in any practice, however absurd and frivolous, which either folly or knavery recommends to a blind and terrified credulity. Weakness, fear, melancholy, together with ignorance, are therefore the true sources of superstition.

It is one of the laws of nature, discovered by Newton, that every particle of matter gravitates towards every other particle: which law is the main principle in the Newtonian philosophy. The planets and comets all gravitate towards the sun, and towards each other, as well as the sun towards them, and that exactly in proportion to the quantity of matter in each.

PROPOSALS

For publishing in the city of Troy, N. Y. the Third Volume of a Religious periodical entitled

THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

HENRY J. GREW, Editor and Proprietor.
C. F. LEFEVRE,
I. D. WILLIAMSON, } Associate Editors.
R. O. WILLIAMS,

The Third Volume of this publication, upon an enlarged sheet and under a much improved appearance, will be commenced the first week in July next.

In its general design and leading features, the work will not be materially varied from the preceding volumes which are already before the public.

Its columns will ever be held subservient to the cause in which it is engaged. To promote the general interests of the Universalist connection, and to a scriptural and logical defence of their reasonable and consolatory views.

The Anchor will be zealously devoted to the dissemination of the distinctive doctrines of *primitive Christianity*, as distinguished from every prevalent system of doctrine which does not recognize the *Unity of God* and the *paternal character* of the divine government.

It will be the great aim of its conductors to detect error and discover truth. To expose the unreasonableness, absurdity, and incorrectness of the various discordant systems of religious faith, which stand opposed to the *Unity and Paternity of God*; and by candid appeals to the scripture and the reason and fitness of things, to exhibit the impartial and illimitable benevolence of the great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of all his intelligent offspring.

With this brief though explicit avowal of our objects, the Anchor is respectfully submitted to the kind attentions of its friends, with the hope that the intelligence of a liberal community will appreciate the importance of its continuance, and by their exertions secure to it a generous and permanent patronage.

CONDITIONS.

The Anchor will be published every Saturday, upon fine white paper, and with entire new type.—Each number will contain sixteen large octavo pages (this form being most convenient for binding) making in all eight hundred and thirty-two pages to the volume.

To mail and office subscribers \$1.50 per annum, if paid in advance, to which sum twenty-five cents will be added, for every three months that payment is delayed.

City subscribers who receive this paper will be charged \$1.75 per annum, in advance, with the additional twenty five cents per every three months delay. Agents or companies who become responsible for eight copies are entitled to the ninth gratis.

The above terms will be strictly adhered to.—All letters and communications relating to the third volume of the Anchor must be directed to the Proprietor thereof, free of expense, or they will not receive attention.

Troy, May 25, 1833.

POETRY.

From the Western Magazine.

SPIRITUAL PRESENCE.

It is a beautiful belief,
That ever round our head
Are hovering, on noiseless wing,
The spirits of the dead.
It is a beautiful belief,
When ended our career,
That it will be our ministry
To watch o'er others here.
To lend a moral to the sower;
Breathe wisdom on the wind;
To hold commune at night's pure moon,
With the imprisoned mind.
To bid the mourners cease to mourn,
The trembling be forgiven;
To bear away, from hills of clay,
The infant to its heaven.
Ah! when delight was found in life,
And joy in every breath,
I cannot tell how terrible
The mystery of death.
But now the past is bright to me,
And all the future clear:
For 'tis my faith, that after death
I still shall linger here.

From the Messenger and Advocate.

PRAYER.

Illustrated by the Life Boat.

I hear the signal gun's dread sound,
Complaining from the sea;
Its roar is in the tempest drow'd—
Again it rolls to me.
The Life Boat puts off from the shore,
The sinking vessel saves—
Drawn by the fasten'd line it bore,
'Tis rescu'd from the waves.
But whether drawn by friends on land,
Or by the shrieking crew—
The cord's the instrumental hand
That from death's terrors drew.
Thus pray'r can snatch from death's dark wave
And from the storm can hide,
The drowning soul from ruin save,
And to the Heavens can guide.
It is the cord which fallen man
Is bid with faith to seize:
Held by the Saviour, fly he can
From all his miseries!
But whether by the Saviour drawn,
Or by his anxious soul—
Pray'r was the cord that led him on,
Death's victim, to the goal.

CLERICUS.

Athens, April 11.

A VOICE FROM MOUNT AUBURN.

By Miss Gould.

A voice from Mount Auburn! a voice?—and it said:
"Ye have chosen me out as a home for your dead;
From the bustle of life ye have rendered me free;
My earth ye have hallowed—henceforth I shall be
A garden of graves, where your loved ones shall rest;
O, who will be the first to repose on my breast?
"I now must be peopled from life's busy sphere;
Ye may roam, but the end of your journey is here.
I shall call! I shall call! and the many will come
From the heart of your crowds to so peaceful a home.
The great and the good, and the young and the old,
In death's dreamless slumbers, my mansions will hold.
"To me shall the child his loved parent resign;
And, mother, the babe at thy breast must be mine!
The brother and sister for me are to part,
And the lover to break from each tie of the heart.
I shall rival the bridegroom, and take from his side,
To sleep in my bosom, his beautiful bride.
"And sweetly secure from all pain they shall lie
Where the dews gently fall, and the streams ripple by,
While the birds sing their hymns amid air-harps that
sound
Thro' the boughs of the forest trees whispering around,
And flowers bright as Eden's at morning shall spread,
And at eve, drop their leaves o'er the slumberer's bed.
"But this is all earthly! while thus ye enclose
A spot where your ashes in peace may repose—
Where the living may come and commune with the dead,
With God and his soul, and with reverence tread
On the sod, which he soon may be sleeping below:
Have ye chosen the home where your spirit shall go?

LETTERS AND REMITTANCES

RECEIVED AT THIS OFFICE.

R. S. Easton, Wash. co. \$1.50; I. S. Lansingburgh, \$1.50; I. S. Batestown, \$1.50; I. F. A. Brunswick, \$0.75; S. J. Spudville, \$3.00; D. M. Schenectady, \$1.50; C. H. Greenwich, \$1.50. P. M. Catskill; P. M. Middlevill;

TO TEACHERS.

THE ROOT EXTRACTOR—Exhibiting new rules and processes for the formation and resolution of Equations of all orders in Algebra; and for the Evolution of the roots of any power in numbers; serving likewise as a key to all the examples of the cubic and higher equations in Bonnyearth's Introduction to Algebra. By Timothy Clowes L. L. D.—Price 37 1-2 cents. For sale at the Budget Office.

A VARIETY of Universalist Books, Pamphlets and Sermons, may be procured at the residence of Rev. T. J. Whitcomb, Schenectady.

NEW BOOKS, &c.

SMITH on Divine Government, Latest News from Three Worlds, Heaven, Earth, and Hell, by Russell Streater. Petit Pierre on Divine Goodness. Discourses by Wm. E. Channing. Cobbs Sermon from John 5th 28 29. Defence of Universalism by, O. Whiston. A fresh supply of the above works just received at No. 3, Washington Square by
April 13th, 1833. **KEMBLE & HILL.**

NEW BOOKS.

JUST received a few Copies of Rely's Union, price 75 cents. Important questions, at 50 cts. per hundred. Correspondence between a member of the Reformed Dutch Church and a Universalist, three cents single, or \$2 per hundred. Christ's Mission, a Christmas Sermon by, Rev. R. O. Williams, Amsterdam. Letters addressed to Rev. W. C. Brownlee D. D. in reply to his Course of Lectures against Universalism, \$2 per hundred or 3 cents. single. For sale by
April 13th, 1833. **KEMBLE & HILL.**

TO UNIVERSALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale a large assortment of Books and STATIONARY, a large assortment of

UNIVERSALIST BOOKS,

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Haman's Gallows, by do.

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Troy, N. Y. April 13, 1833.

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Gospel Anchor.



"WHICH HOPE WE HAVE AS AN ANCHOR OF THE SOUL."

VOL. II.

TROY, N. Y. SATURDAY, JUNE 22, 1833.

NO. 52.

From the Religious Inquirer.

MAN'S BIRTH, DEATH, AND RESURRECTION.

Man comes into the world a helpless, and dependent creature. His infancy is attended with extreme weakness, is more imbecile than any other creature of the Supreme Being. And were it not for that indefatigable love that the mother ever extends toward her offspring, under the guidance of our paternal Father of Heaven; alas! poor feeble man's entrance into the world would be attended with the most appalling consequences. Nor does man's helplessness, and dependence in infancy comprise his only inconveniences. His mental faculties do not develop and come forth until he arrives to manhood. At his birth he knows not his nose from his little finger. But notwithstanding all this, the little urchin is mercifully provided for. The all merciful Father of heaven has made his infancy comfortable and happy; yea, so happy that many a mortal, when grown up into manhood envies his happy and smiling condition! Let us for a moment behold in imagination, the smiling infant pressed to the maternal bosom! see its playful smiles—behold its little arms clasped around its mother's snowy neck, and patting her ruby cheek! O! it knows no evil! its little heart is a stranger to the scorching tears of repentance! Guilt, has found no place in its bosom; nor, has deceit, that foe to human kind, stolen into his mind; Pure and unsullied as the stars in the azure firmament is its infantile heart!

But the time arrives when it must leave its mother's arms, and its paternal domicile, and take an active part in this world's vast theatre of action—when he must 'earn his bread by the sweat of his face.' In this condition, how oft, when the toils and cares of earth come crowding on; does man cast a prospective view of the decline of life, to that period when this tenement of clay must be dissolved and mingle with its native element, and become the food of worms. O! how humiliating the reflection! What a lesson to dying man!! Fellow-mortal, when a few fleeting hours shall have rolled into the great bosom of eternity, we must go the way of all the earth; be swept off the stage of action, by the almighty fiat of him who hath said 'dust thou art, and unto dust thou shalt return.' Soon will the Angel of Death claim

his victim! Soon will our mortal remains be conveyed to the gloomy charnel house and our remembrance sink into oblivious darkness. But shall we stop here? Shall we leave man in the cold embrace of death, nor stretch one hope beyond the grave? O! miserable indeed must be that mortal who cannot, with faith's eye pierce thro' the curtain between us and boundless eternity, and behold his inheritance, incorruptible, and undefiled, and that fadeth not away!

But to what shall we direct our minds to fix that hope, which like an anchor to the soul is sure and steadfast? Shall we bring to our aid philosophy? That philosophy is useful in an eminent degree, to man, will not be disputed; and that man aided by it may soar aloft on conjecture's trembling wing, is also true; but that uncertainty will be the result of all our philosophic inquiries is most certain. All the philosophy in the world has never burst the bands of death, or pointed one single soul to a blissful immortality. Shall we examine the creeds of men expecting to find that assurance so devoutly wished? Fellow-traveller 'through this vale of tears,' let me invite you to turn your eyes from all creeds of man's invention! They savor not of impartial goodness. They limit the Holy One of Israel!—Very true, as the apostle said 'they may zealously affect you, but not well, they would exclude you, &c.'

Never look for that theory which may possibly create a hope of your individual security to the exclusion of those whom God commands you to love, (which are all) as yourself; but for that impartial, that merciful inheritance prepared for you before the world began—that inheritance made sure to all the seed of Abraham, to wit, 'that in his (Abraham's) seed, (which is Christ,) shall all the nations, and kindreds of the earth be blessed.'

O! that men would become more in love with their bibles, that they would 'search the scriptures daily,' and learn those truths that make 'man wise unto salvation,' then would they find those gracious promises, nor would they find them limited; but would learn the happy truth that they are not precious chosen vessels of mercy to the exclusion of their near and dear friends; nor even their enemies! O! how glorious, and unspeakable the assurance that our enemies; yea, even our enemies shall be subdued, reconciled,

and gathered with us into the fold of Christ, then and there to roam along the crystal waters of bliss with the merciful Saviour 'who bought us with a price!'—Blessed be God, he has given us the assurance that all shall know him from the least to the greatest; whom to know is life eternal, that 'if Christ was lifted up from the earth, he will draw all men unto him,'—that 'Christ was manifested to make an end of sin' and bring in 'everlasting (and consequently universal) righteousness!'—'that Christ shall see the travail of his soul and he satisfied,'—that death, the last enemy, shall be destroyed; and God become all, and in all. Let us conclude with the words of the prophet: 'Ho! every one that thirsteth, come ye to the waters of life freely, come buy without money and without price, &c.'

From the Magazine and Advocate.

SKEPTICISM.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—Paul.

It is a circumstance much to be regretted that scepticism has spread to a very wide extent in society. That there have been powerful causes at work to produce such a state of mind, must be admitted by every one. To trace out all these causes, would be a difficult if not a hopeless task. There are a great many effects in society whose causes may reach back farther than our investigations can go. I intend now to point out briefly two causes, and then, passing over the effects, proceed to notice the remedies.

1. The tremendous descriptions given of the Deity have produced a morbid state of feeling, and induced many to come to the conclusion of the fool, that 'there is no God,' for certainly none but a fool would maintain such a notion. The Lord of the universe has been presented to the mind as a vindictive, tyrannical being, possessing all power, but intending finally to exert it in rendering a part of his own creation miserable forever. Such a God deserves neither adoration nor praise. To imitate him would be to become a tyrant in proportion to the power possessed.—Hence Christians have injured religion more than those who have rejected it, which proves the force and propriety of the remark of Lord Byron: "Religion, if overthrown, will be swept away by sectarians, and not by sceptics."

2. The rejection of reason in matters of religion has been the cause of the increase of many wild and extravagant opinions. The sceptic has much to say about the value of this important faculty of the mind; and he thinks if christianity will not bear investigation, that its claims are not worth attending to. It is, however, somewhat singular that we often find the sceptic and the bigot on the same ground: both contending for the weakness and fallibility of human reason. The only way to establish religion on a sure foundation, is to allow every one freely to examine it. Hear Milton: "Let truth and falsehood grapple; who ever knew truth put to the worse in a fair and open encounter? Who knows not that truth is strong, next to the Almighty?"

For most, if not all the evils in existence, there are appropriate remedies. All moral evil, we believe, will be completely removed by the operation of sincere truth. Happiness is the end and purpose of the creation of God. No evil is permitted that will not further this great end. Scepticism is certainly an evil, but, doubtless, allowed to exist to effect some important purpose under the divine administration. Whether it has arisen to its height no human being can positively know; and conjecture would not here answer instead of knowledge. The sceptic looks around with a jealous eye on all the various systems of religion among mankind, and seems to take a delight in trampling them under foot with one exception. He feels and enjoys a kind of bravery while he imagines he rises superior to the great mass of mankind, in declaiming against the Scriptures and doctrines of men. The exception alluded to, is, the doctrine of Universalism. To this he has no objection, he says, if it be true. But he feels his pride hurt in saying he fully believes it. His reputation rests on his unbelief. He imagines it a kind of weakness to assent to what others do. This sentiment seems to afford a kind of asylum for the oppressed of all sects, and even the sceptic delights, occasionally, to seek repose within its protecting arm. No other doctrine will ever meet the wants of mankind. But we say to all unbelievers in divine revelation, that however much you may admire our system for its benevolence and good moral tendency, we do not want you to advocate our views till you have received the Bible as your guide. You may say you are unblamable for rejecting the Scriptures; but we ask you to first examine the evidences of Christianity, and then if you cannot receive it, be an unbeliever. We will not then despise you; we will pity you in your forlorn and unhappy condition. But while Universalism embraces a world, it does, by no means, embrace and approve all the errors that men may choose to maintain.—We know that is the only doctrine that you will ever fully approve of; and this alone will provide a remedy for scepticism; but remember that when you receive this sentiment it must be with the Bible in your hands,

To remove unbelief, sceptics must be treated differently from what they have been. They have been considered as outcasts, deserving no respect, and as destined to everlasting misery. Now a man has a right to be an unbeliever; many men are honest unbelievers. They, perhaps, have not had the means of coming to correct conclusions. There is one fact remarkable in the scriptures. In various forms of speech it is declared that God will reward men according to their works, but it is never said that he will reward them according to their belief. There is no merit in believing, and there is no guilt in unbelief, except where men voluntarily seek truth on the one hand, and reject it on the other. Both truth and falsehood will have their influence on the human mind. But then it is the duty of every man to seek the one and avoid the other.

I would, then, have every unbeliever treated as a man, and have every effort employed to bring him to a knowledge of the truth. Let us, then, seek to communicate the blessed truths of the Gospel, and while we preach a sentiment that embraces the vast family of man, let the world know that we neither approve of error nor vice in any form. Our doctrine is peculiarly a doctrine of the Bible.—Other sentiments may be found in creeds and catechisms, but ours is from the fount of inspiration. We want to increase our numbers, but we want men who feel the value of the doctrine, and love the Scriptures. The Bible is our guide, and he who rejects its sacred truths is not a Universalist, let him profess as much as he may.

C. S.
Granby, Conn.

READ—THINK—UNDERSTAND.

That there exists among the self-styled orthodox, the determination too doom to utter extinction, the light that guides the children of the Reformation, and that liberty of mind which is their glory, is to appear to require proof. It is quite impossible that the signs of the times can be misunderstood. The attempt to establish a 'rational' printing establishment, which should monopolize all the printing in the union—and last, though not least, their late bold, high-handed, and desperate struggles to stop the running of the mail on one particular day in seven—all speak a language to plain to be misunderstood.

We would ask—shall the opposers of intellectual emancipation be allowed to trample upon the laws of the land with impunity? The next step will be, the rack, the gibbet, and a second edition of the infernal inquisition! If an arrogant, crafty and designed priesthood are so exceedingly sensitive on the subject of the "holy sabbath" why do they not give an example, by abstaining from labor on that day? Is it a greater abomination in the sight of God for an honest layman to earn his scanty pittance on the first day of the week, than for a man-made priest to "divine for mercy" on that day? It is more heinous for a layman to travel on that

day, than "pious beggars?" Do we not read in the book they pretend so much to revere, about straining at a small insect, and swallowing a huge beast?

We are no alarmists—we are no spiritual dreamers—what we now say is an awful reality. Look abroad—see the coalitions and combinations that are and have been entered into, for establishing a national hierarchy and then say it is our duty to cry peace when there is no peace! We live in times when the slightest remonstrance should not pass unheeded—when the speck which now dots the edge of our horizon, though 'no bigger than man's hand,' is the fearful harbinger of the approaching storm. These are the times of portentous and awful admonition.—Shall we tamely surrender our dearest rights without a struggle? Shall we allow the saddle of priestly domination to be quietly thrown on our backs? We say, God forbid.

Cast your eyes abroad, my countrymen, and what a glorious prospect meets the view! Search the creation round, and where do you find a land that presents such a scene for contemplation! Look at our institutions, our agricultural and commercial interests—and above all, and more than all, look at the gigantic strides we are making in all that ennobles human mind. 'Proud, happy, thrice happy America!' The home of the oppressed;—the asylum of the emigrant—where the citizen of every clime, and the child of every creed, roams free and untrammelled as the wild winds of heaven! Baptized at the fount of liberty in fire and blood—could must be the heart that thrills not at the mention of thy name! When the old world, with all its 'pride pomp and circumstance' shall be covered with oblivion, when thrones shall have crumbled, and dynasties shall have been forgotten—then will our happy, happy America, stand amid regal ruin and national desolation, towering sublime, like the last mountain in the deluge; majestic, immutable, and magnificent, amid blight, ruin and decay—the last remnant of earth's beauty—the last resting place of liberty, and the light of heaven!

Turn from these proud associations, these glorious anticipations, to Italy, the land of the muse, the historian and the hero—the scene of classic recollections, and hallowed associations—there, where the genius of the world weeps amid the ruined fancies of antiquity—there in degraded Italy, "every twentieth man is a priest." Look to Spain, "for whose wealth the winds of heaven once seemed to blow—covered as she once was with the gorgeous mantle of sciences and art, and studded with gems, now covered with rage, the merchant without a ledger, vineyards without a dresser, and fields without a harvest." Ask you the cause of her poverty, shame, and degradation! There 'the priest rules, and the people love to have it so'.

Would you see this state of things in America; continue to contribute to the thousand societies which are springing up

in every direction—supporting the Sunday School Union—the Missionary and Bible Societies—patronize Infant Schools and that period will come full soon, when our liberties will pass away like the visions of a night, to be remembered only by name.

'Religion needs not the aid of the civil power. Rank only degrades—wealth only impoverishes—ornaments but disfigure her. The religion of him who was born in a manger, and selected his disciples from on board a fishing smack, needs not the interference of the civil authority. Judas received the money of power, and it ended in the disgrace of his creed, and the death of his master. The hand that holds the book of life should be pure, and those who minister in holy things should be spotless—they should rob the widow and orphan of nothing but their sorrows! Let us beware, then, how we pollute the purity of religion with the abominations of earth. Sooner than this, let the days of barbarism return—let murderous bigotry terminate our lives upon her bloody rack; but let us not live the slaves of a designing priesthood! Let every man shake off the trammels of superstition—let us see every heart a shield, and a drawn sword in every hand, to preserve the ark of our political safety. Let there be reared a fabric upon our Constitution, which time cannot crumble, persecution shake, nor revolution change—but which shall stand among us like some lofty and stupendous Appennine, while the earth rocks at its feet, and the thunder peals above its head, it shall stand firm and immutable as the pillars of eternity.'

THE GRAVE.

Time has a hasty step, and leaves his deepest track in the place of Graves.—Where the turf is thrown open—where the pit yawns deep and narrow, where the coffin lowers down, where the returning cloud throws back the dearest sound that ever visits human ears—there—O grave is thy victory, and there, O time, thy short vision having ended, thou settest up a frail land mark to tell how far went thy path; and to tell where eternity commenced! The rolling sea that bathes earth's continents in its pearly waters, bearing no trace of ruin—no indentation for graves on its glassy surface, is yet a wide, hungry tomb, where unnumbered sons and daughters of Adam lie, in their last dreamless slumber. Down, down they sink in the green depths of the ocean caves, where grey-eyed monsters of the unfathomed abyss stare in their sunless medium, to see the fresh cargoes of mor-tality arriving at their last destinations. The plains and mountains, and vales and deserts, are become wild and well filled places of graves.—Where is the spot where man has not bowed down under his last strong agony! Where is the dust that has not humanity incorporated with it? Where the willow or the elm that does not wave over and cast their shadow upon the washing—yep, the wasted remains of one who lived, moved, thought and acted amongst us. One who was as

dear to the heart of friendship, as any one of us are now, or can be.

THE GOSPEL ANCHOR.

CLEM. F. LE FEVRE, } Editors.
F. D. WILLIAMSON, }

TROY, SATURDAY, JUNE 22, 1833.

TO THE PATRONS OF THE GOSPEL ANCHOR.

This number concludes the 2d volume of this paper, and the interest which its present publishers have in it. Hereafter it will be published by Mr. H. J. Grew, who has become sole proprietor. We take occasion to return our thanks for the extensive patronage which has been bestowed upon us since the Anchor was thrown upon the patronage of the public. To acquire pecuniary profit was no part of those who commenced the publication of the Anchor. But it was to promote the cause of liberal christianity—to advance the holy principles of God's impartial goodness—to dissipate error and tradition and fanaticism, that first called the Anchor into existence. In this region its influence has been felt—gloriously felt. Many are the hearts which have been made glad by it—many the minds from which it has dispelled fears and disquietudes of the most painful character.

Mr. Grew comes before the public as the advocate of the doctrines of Universal Salvation, with a good reputation. He is highly recommended by those who have long known him, as a young man of creditable talents, extensive and useful acquirements, and a zeal well becoming the object for which he will labor. We invoke for him the kind influence and patronage of our subscribers and friends every where. He will devote his whole attention to the editorial department of the Anchor, and assisted by three gentlemen well known to our readers, he will be able to give to its columns an interest which they have not hitherto possessed.

We take a parting leave of our patrons and bid them a cordial farewell

KEMBLE & HOOPER.

TO SUBSCRIBERS AND AGENTS.

As this number concludes the present volume of the Anchor, and also the interest in it of the present proprietors, subscribers and agents are requested to settle all accounts up to this date as soon as possible. All money due for the first or second volume should be addressed to Kemble and Hooper, No. 8, State-street Troy. Should money be remitted to us in payment for the third volume, it will be handed over to Mr. Grew.

RELIGIOUS NOTICES.

Services will be held in the Baptist church at Hoosick four corners, during the 10th 11th of July. Ministering brethren are earnestly invited to attend. On Friday evening, 5th of July, the senior editor will preach in the chapel at Saratoga, and on the following Sabbath he will exchange desks with Br. Whitcomb of Schenectady.

THE MOHAWK RIVER ASSOCIATION will meet at Floyd Corners, Oneida co., on the second Wednesday, and Thursday of June.

PROPOSALS

For publishing in the city of Troy, N. Y. the Third Volume of a Religious periodical entitled

THE GOSPEL ANCHOR.

Devoted to the Exposition and Defence of Universal Salvation.

HENRY J. GREW, Editor and Proprietor.

C. F. LE FEVRE,
I. D. WILLIAMSON, } Associate Editors.
R. O. WILLIAMS,

The Third Volume of this publication, upon an enlarged sheet and under a much improved appearance, will be commenced the first week in July next.

In its general design and leading features, the work will not be materially varied from the preceding volumes which are already before the public.

Its columns will ever be held subservient to the cause in which it is engaged. To promote the general interests of the Universalist connection, and to a scriptural and logical defence of their reasonable and consolatory views.

The Anchor will be zealously devoted to the dissemination of the distinctive doctrines of primitive Christianity, as distinguished from every prevalent system of doctrine which does not recognize the Unity of God and the paternal character of the divine government.

It will be the great aim of its conductors to detect error and discover truth. To expose the unreasonableness, absurdity, and incorrectness of the various discordant systems of religious faith, which stand opposed to the Unity and Paternity of God; and by candid appeals to the scripture and the reason and fitness of things, to exhibit the impartial and illimitable benevolence of the great Creator; issuing in the eventual termination of sin and misery, and the consequent purity and happiness of all his intelligent offspring.

With this brief though explicit avowal of our objects, the Anchor is respectfully submitted to the kind attentions of its friends, with the hope that the intelligence of a liberal community will appreciate the importance of its continuance, and by their exertions secure to it a generous and permanent patronage.

CONDITIONS.

The Anchor will be published every Saturday, upon fine white paper, and with entire new type.—Each number will contain sixteen large octavo pages. (this form being most convenient for binding) making in all eight hundred and thirty-two pages to the volume.

To mail and office subscribers \$1.50 per annum, it paid in advance, to which sum twenty-five cents will be added, for every three months that payment is delayed.

City subscribers who receive this paper will be charged \$1.75 per annum, in advance, with the additional twenty-five cents per every three months delay. Agents or companies who become responsible for eight copies are entitled to the same gratis.

The above terms will be strictly adhered to.—All letters and communications relating to the third volume of the Anchor must be directed to the Proprietor, thereof, free of expense, or they will not receive attention.

Troy, May 25, 1833.

POETRY.

Original.

PRIESTCRAFT.

LAMENTATION.

How long! Oh how long! shall Priestcraft prevail,
And continue the rights of mankind to assail,
Oh! when shall the veil of deception be raised,
And the vilest of fiends stand aghast and amazed?
Long! long has this demon exerted his power
To blast the fond hopes of the juvenile flower,
Earth's fairest sons by his craft have been slain,
And nations and nations bound fast in his chain.

Go view the black deeds in history related,
Read the long list of evils by monsters created;
Let a tear gently glide from sympathy's fount
When you view a dear Saviour on Calvary's
mount!

Lo! the Priests and their minions with weapons
draw nigh!

Hark, the hour has arrived a Saviour must die;
Hear the prayer he uttered in the last breath he
drew:

"Oh! Father forgive, they know not what they do."
But pass from this page the faithful recorder,
And cross the blue sea to your own native border,
Behold the poor Friend! hear his groans and his
cries,

Which burst on your ear and ascend to the skies;
Hear the mother and orphan exchange the farewell,
And return to their cottage in anguish to dwell;
Oh reader! kind reader, refer if you can,
To parallel crimes committed by man.

WARNING.

Wo! wo! to those priests who exultingly stand
And "endless damnation" diffused through the land,
Proud science shall cause them with sorrow to
gaze

When she boldly proclaims the end of their days;
Like the Ptolemaic system their fabric shall fall
And with it die Priestcraft, Witchcraft and all.

Aye! the Freedom of Press shall the tyrant dis-
arm—

"Blow the trumpet in Zion and sound an alarm."

'Tis not the glad news of salvation they spread,
But threats of "hell fire" and punishment dread;
They tell not that God is all mercy and love,
But to make known his "anger" abroad do they
rove;

They soothe not the mourner nor dry up his tears,
But harrow his soul with terror and fears;

'Tis time to arouse; 'tis time we should arm—

"Blow the trumpet in Zion and sound an alarm."

Too long superstition's dark night has prevailed—
Too long have mankind with untruth been assailed.
Through the thick mists of error shall the "dog-star"
appear,

Glad tidings of joy the lone shepherd shall hear,
And go from the mountain, hill, valley and glen,
Crying "peace upon earth and good will to all
men."

Then onward with zeal for the fight we should
arm,

"Blow the trumpet in Zion and sound an alarm."

Far East and West, to the South and the North,
A loud voice of warning, from the "Watchman"
goes forth.

The tyrant of error no armor can scotch

'Gainst reason's barbed arrows from truth's "Mag-
azine."

In darkness no longer the pilgrim shall grope
But be held to the "promise" by the "Anchor" of
hope.

Thus the word of the Lord shall priestcraft disarm,
"Blow the 'Trumpet' in Zion and sound an alarm."
TIRO.

Bennington, June, 1833.

*Quaker.

†Astronomy.

TO TEACHERS.

THE ROOT EXTRACTOR—Exhibiting new
rules and processes for the formation and reso-
lution of Equations of all orders in Algebra; and
for the Evolution of the roots of any power in num-
bers; serving likewise as a key to all the examples
of the cubic and higher equations in Bonnycastle's
Introduction to Algebra. By Timothy Clowes L.
L. D.—Price 37 1-2 cents. For sale at the Budget
Office.

A VARIETY of Universalist Books, Pamphlets
and Sermons, may be procured at the resi-
dence of Rev. T. J. Whitcomb, Schenectady.

NEW BOOKS, &c.

S MITH on Divine Government,
Latest News from Three Worlds, Heaven,
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Petit Pierre on Divine Goodness.
Discourse by Wm. E. Channing.
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Defence of Universalism by O. Whiston.
A fresh supply of the above works just received
at No. 3. Washington Square by
April 13th, 1833. KEMBLE & HILL.

NEW BOOKS.

JUST received a few Copies of Rely's Union,
price 75 cents.
Important questions, at 50 cts. per hundred.
Correspondence between a member of the Reform-
ed Dutch Church and a Universalist, three cents
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Christ's Mission, a Christmas Sermon by, Rev.
R. O. Williams, Amsterdam.
Letters addressed to Rev. W. C. Brownlee D. D.
in reply to his Course of Lectures against Univer-
salism, \$2 per hundred or 3 cents. single. For
sale by
April 13th, 1833. KEMBLE & HILL.

TO UNIVERSALISTS.

M ARSH, CAPEN & LYON, Boston, keep con-
stantly for sale a large assortment of Books
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